

THE CONCEPT OF "SPIRITUALITY" IN THE WORKS OF ALISHER NAVOI

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ABSTRACT:

There are comments on the concept of spirituality used in the didactic and artistic works of Alisher Navoi. Excerpts from works created by the great poets and writers in different periods and literary forms are quoted, revealing the essence of the concept of spirituality.

KEYWORDS: spirituality, classical literature, humility, Sufism, fidelity, spiritual life, generosity, morality, honesty, conscience.

INTRODUCTION:

While the classical literature pays great attention to the administration of man's material and economic life and well-being, priority is given to his spiritual life. The concept of "spirituality" used in classical literature is the essence of the pursuit of perfection through the knowledge of Allah, self-knowledge, self-control, humility, generosity and morality.

In classical literature, we find in Alisher Navoi a broad interpretation of the issues of spirituality and the concept of "spirituality" in general.

ANALYSIS:

Alisher Navoi's "Nasoyim ul Muhabbat" tells a story: "Bir kun Rumiyl mavlono Sadridin Qazviniyga: "Men yetmish uch mazhab bilan birdirman", deydi. Uning bu so'zini Qazviniy kufr deb hisoblab, shogirdlaridan biriga "Sen katta bir izdihom ichida Rumiylardan mazkur gapni aytgandingizmi, deb so'ra. Agar iqrar bo'lsa, og'zingdan kelgancha haqorat qil", deb buyuradi. Shogird bir majlisda savolni

berganda, Rumiyl: "Ha, aytganman", deya tan oladi. Shunda haligi shogird qabih so'zlar aytib, Rumiylni haqorat qila boshlaydi. Ammo Jaloliddin Rumiyl hech ham jahli chiqmay, tabassum qilib: "Men sening aytganlaring bilan ham birdirman", deydi. Mavlono Sadridin Qazviniyning shogirdi o'zi uyalib majlisni tark etadi". (cut into piece) (One day, Rumi said to Mawlana Sadridin Qazvini, "I am one with seventy-three sects." Qazvini considered his statement to be blasphemous and said to one of his disciples, "Ask Rumi in a large crowd if you have said this. If he confesses, insult him as much as you can". When a student asks a question in a meeting, Rumi admits, "Yes, I did." The disciple then began to insult Rumi with obscene language. But Jalaliddin Rumi did not get angry and smiled and said, "I agree with what you said." Mawlana Sadridin Qazvini's student will leave the meeting ashamed"). Through the above narration, we can get thorough information about how spiritual Jalaliddin Rumi was.

Alisher Navoi's Lison ut-tayr also uses the term to describe Sufism:

Munda foniy bo'lmay ish bo'lmas tamom,

Foniy ondind topti nazmim ixtimom.

Ham bu daftar ichra Shayxi ma'naviy

Kim, demish qushlar tilidan masnaviy

Garchi bu ikki tanosib yer edi,

Nazmima bu taxallus bor edi. (cut into piece)

Here, when Alisher Navoi called him "Shayxi ma'naviy" (Sheikh of Spirituality), he was emphasizing the teachings of Sufism by Fariduddin Attar. Navoi also uses the term

"ruhoniyyat" as a synonym for the word "ma'naviyat":

Chun riyoziyat raf etib ruhoniyyat,
Qolmag'ay ruhoniyyatdin o'zga hech,
Sen taxallufdin bu ma'ni ichra kech. (cut into piece)

Alisher Navoi's *Mahbub ul-Qulub* is also dedicated to the spirituality of man and society. This work mainly consists of three parts. The first part – “Xaloyiq ahvol va a’fol va aqvolining kayfiyatida” that is, the condition of the people, about the importance of character and speech, and consists of forty chapters. The second part is – “Hamida a’fol va zamima xisol xosiyatida” – “Yaxshi fe’llar va yomon xislatlar to’g’risida” mainly dedicated on ethical issues. This section consists of ten chapters. The third part is – “Mutafarriqa favoyid va amsol surati”, that is named “Turli foydali maslahatlar va ma’qolalar” and comprises various useful teachings and wisdoms. Navoi in his work "*Mahbub ul-qulub*" directly describes the necessary spiritual qualities of almost all social groups, classes and professions of his time - the qualities that make up the perfection of man, the justice of kings, human qualities that are contrary to spirituality and its shortcomings, which of them is good or bad for humanity, the people, the country. At the same time, by criticizing bad behavior and traits, Navoi showed the reasons for the spiritual disintegration of society: “Ochlar g’izosi bazl va atosni xonidin, yalang’ochlar libosi xizonai lutf va ehsonidin. Mulk bog’in ma’mur qilurg’a abri serob va mulk ahli ko’zin yoruturg’a mehri jahontob. O’zga mulkning raoyo va xalqi aning orzusida va yana kishvar mazlumlari aning adli duosi guftigo’sida. Yaxshi otig’a ulamo ishi rasoil tartibi va yaxshi sifatig’a shuaro varzishi qasoyid tarkibi, mug’anniylar ishtig’oli sanosi uchun surud tuzmak va musanniflar maqoli duosi ohangida nag’ma ko’rguzmak”. (cut into piece) (The food of the hungry people is from the table of the righteous king with mercy and grace; the garment of the naked is from the

bounty of his bounty. It is as abundant as a rain cloud in the landscaping of a country garden; the sun that shines on the world in the eyes of the people of the country. The people of other lands dream of it; the oppressed of other lands say it in prayer because of its justice. Scholars write pamphlets describing his good name; poets write poems praising her beauty. Composers create melodies dedicated to him; the singers sing it from the heart).

Navoi gives profound insights into non-religious sadrs (clerk): “Bediyonat sudur bid’ati sayyidur bilo-zarur. Bu nokas agar omiydur fisqu fujur aning komidur. Majlisida nag’manavozlik ilm va taqvo azosig’a – navhasozliq”. (cut into piece) (Unscrupulous, dishonest, nefarious chairmen are like heresies that have no need. If this nonsense is ignorant, then the whole thing is debauchery. The words and melodies in his feast are the mourning cries of mourning for knowledge and piety). At the same time, Navoi also commented on what kind of people officials and clerks should be: “Sadr kerak ulamog’a dastyor bo’lsa va mashoyixqa korguzor va xizmatkor va sodotg’a mumid va fuqaro xizmatida mujid. Zulm rishtasin uzguvchi va avqof buzug’in tuzguvchi va ziroat kasratida sa’y ko’rguzguvchi”. (cut into piece) (In fact, the sadr should always be ready to serve as a programmer for scholars, a servant for sheikhs, an assistant to sayids, and a citizen. They must be the ones who break the bonds of oppression, repair the foundations of the foundations, and work to promote agriculture).
Masnaviy:

Yo’q ulkim fosiqu xammoru zukka
Ki, buzg’ay garchi bulg’ay xoja dukka.
Rikobi naqshi kimsonlig’ sarosar,
To’nida ortiq ondin zebu zavar. (cut into piece)

In *Mahbub ul-Qulub*, we do not find the exact concept of "spirituality", but it reflects and fully describes the qualities and characteristics that reveal the spiritual world of man. Alisher Navoi, in defining "fidelity", begins with the fact

that it is an abstract that disappeared in his time: "Vafo ul sifatdurkim, karam va muruvvat xalqni onsi ko'rub itibdurlar va ani tilamakka adam mulki sori ketibdurlar... Mahbubedur – pok xilqat, juz pok ko'ngulga unsu ulfati yo'q. va ul bo'lg'on pok ko'ngulda qat'o qudurat va kulfat yo'q". (Generosity and Mercy - they saw the people as deprived of a good quality as fidelity and went to the world of non-existence to find it... Faith is such a pure-hearted lover that it is a kindness to someone who is not pure in nature and heart. Fidelity is such a virtue that it does not approach or encourage a person who is pure in nature.).

Bayt:

"Kimga qildim bir vafokim – yuz jafosin ko'rmadim?

Ko'rguzub yuz mehr, ming dardu balosin ko'rmadim?" (cut into piece)

(I showed loyalty to everyone, and I did not get rid of it until I saw a hundred infidels; I was in a loving relationship with everyone, I didn't get rid of it until I suffered a thousand times).

The concept of "spirituality" is not used in a narrow religious context. Navoi's naming of the work "Mahbub ul-qulub" - "Qalblar sevgilisi" (Lover of Hearts) - shows that he did not approach spirituality from a narrow religious point of view. In Navoi's approach, we can see that he developed the ideas in Farobi's "Fozil odamlar shahri".

Alisher Navoi in his book "Mahbub ul-qulub" divided love into three parts: the first part - the love of ordinary people, the second part - the love of those with special qualities, and the third part - the love of the siddiq. "Siddiqlar ishqidurkim, alar haqning tajalliyoti jamolig'a mazohir vositasidin ayru vola va mag'lubdurlar. Va ul mushohada behudlig'ida alardin shuur, alardin maslub. Shuhudlari istig'roqqa yetgan va ul istig'roqdin istihloq maqomin hosil etgan". (cut into piece) (The righteous live in the hope of seeing the beauty of truth openly hence they

are desirable. Their hopes of seeing the truth with their own eyes have reached the point of self-forgetfulness, and beyond that, they have risen to the point of death).

DISCUSSION:

In short, Alisher Navoi's works such as Mahbub ul-qulub, Lison ut-tayr, Nasayim ul-muhabbat explain the concept of spirituality in detail. Generosity, gentle nature, kindness, humility, decency, modesty, conscience, honesty, etc. are mentioned as qualities of spiritual people.

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