

THE PRINCIPLE OF PERFECT SENSITIVITY IN "HAYRAT -UL ABROR"

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Annotation: This article discusses ways to effectively and efficiently express a goal, influence through words, and achieve success. As an example, a story from Alisher Navoi's epic "Hayratul abror" is analyzed. Navoi's creative principle has proven to be an innovative solution and a program of advanced experience.

Keywords: "Khamisa", "Hayratul abror", "Science of balagah", "muqtazoi hol" , "mutakallim".

The use of the teacher-student system in the educational process is an integral part of the thinking of the peoples of the East. Especially in the Eastern literature the theoretical and practical significance of this system is sufficiently interpreted. Alisher Navoiy's works, which are rare example of poetic thinking, cover several aspects of the same system, making use of which will lead to great success in today's educational activities. It is no exaggeration to say that the works of Hazrat Alisher Navoi are the best examples of artistic creation in human civilization. Reading and studying Navoiy's works always gives grounds to draw such a conclusion. The articles in "Hayrat-ul Abror", the first epic in Navoi's "Xamsa" , describe the poetic interoperation of the high human qualities related to the science of "spiritual education".

It is thought that such virtues as faith, justice, honesty, generosity, decency, contentment, fidelity, truthfulness, knowledge, and hatred are indicative of the essence of true human nature. The lofty and noble qualities mentioned in the works are not aesthetic ideals that cannot be found in life and are inaccessible to mankind. All of them exist in reality, are beautiful example of morality of real historical figures who lived before Hazrat Navoi or were contemporaries of the author. Most of the stories in the works are based on an event in the life of these specific historical figures.

In education, words are the main medium between teacher and student. The teacher (pedagogue) develops knowledge and skills in the pupil (disciple) by using true and effective speech during the spiritual influencing. In this regard, the true and influential word is the most important and of great importance in the master- disciple relationship.

In the interpretation of Hazrat Navoi, if a person is compared to a huge tree, its fruit is a word. But it's not just a word. It is a truly touching and living phenomenon, which has matured in the depths of the heart of man, that can reflect his material and spiritual image, which is imbued with human temper. Verbal assistance may be preferable to help given by the innumerable riches when it comes to help. Because Navoi considers the word as a means of "salvation from death" and giving "life to dead body". "And salvation from death by a word, And life to dead body a word. A word, repelling so much evil, Who spends wealth lack of this avail..." [1.140].

If a person cannot find the opportunity to say a good word, it is necessary to have a sense of humanity in his heart towards the person in need of help. Rejoicing in the success of others, sharing their pain is also a kind of support, in fact. In Navoi's works, man is evaluated not on the basis of wealth, career, rank, science, lineage or other differences, but primarily on the basis of his humane and humanity. The same situation can be seen in the story of Ayyubi Khalaf and the unscrupulous thief in "Hayratul Abror".

In the story, a thief enters a room at night by digging a hole in the room while Sheikh Ayyub is praying. He takes all the valuables there and on the way back he cannot enter into the hole with his luggage. The sheikh, who understands the situation correctly, favors to the thief and opens the door. Deeply affected by such an unexpected attitude, the thief repents in the presence of the sheikh and corrects his improper condition [1.143-144].

In this single story the author has clearly expressed the issue of coaching skills, enlightenment effect and spiritual maturity. We witness a similarly impressive style in the stories of Boyazid and his disciple, Ibrahim Adham and Robia, Shah Ghazi and the old woman, pheasant with the lion, Khoja Muhammad Porso and his son Abu Nasr, Fakhriddin Razi and Khorezmshah, Hotami Toi and the old woodman. We limit ourselves here by just a brief analysis of the story of Sheikh Ayyub and thief alone.

Usually, a person who sees something wrong first seeks to deny it immediately at first. The effect of this on the negated is sometimes not considered. In some cases, denial can have the exact opposite effect on situation, just as water can ignite a fire. Vain advice given without taking into account the internal state of the addressee, however, does not always show the expected result. At such a time (by this story) a new path in education is being proposed that many have not thought of. It is to feel the addressee and see him at a higher level than himself. According to the "science of adolescent", which studies the poetic laws, particularly, the theoretical issues of classical poetics that Alisher Navoi relies on, the most important is copliance ("compatibility") of the word and the sentence free from defects to the "present state" [5.38]. Here, three aspects are emphasized :

1. The word and the sentence free various defects [3.314].
2. The time of the speech and the state of reception of the person to whom the speech is addressed ("addressee").
3. Ensuring the exact correspondence between the speech and the addressee.

"Science of adolescent" scholars point out that these aspects are the perfectly effecting means by which the speaker ("mutakallim") is able to fully achieve his goal [6. 6-7].

In the story, Ayyub did not go the way of punishing, denying, accusing, and discriminating against the thief. He treated a lost, poor, and misguided person from a human point of view. He understood him correctly as a human being and gave practical help... It is also possible to study the story in a real sense -just only as a result of a poetic reflection of life reality. In this case, the reader only learns about a small incident that once took place between two people in history. He can draw his own conclusions, take an example and learn from them. However, if we approach the work on the basis of poetic laws, particularly, the principles of the creative method of Alisher Navoi, we will encounter a wider layer of meanings.

The real historical reality described in the works of special Hazrat Navoi is at the same time of special significance as a metaphor. The meaning and essence implied in this case are not limited to the expression of the given historical event. If the reality in the story is understood in a figurative sense, it becomes clear that has a constantly expanding scope of meaning. A poetic event that at a glance reflects only one historical reality is at the same time specific to

all times and places, and it serves as a poetic formula that can accommodate the reader in that every time and space. Most importantly, it serves to raise and upgrade the spiritual level of the student at all degrees.

"Ayyubi Khalaf", "Darkness of the Night", "Prayer", "The cell", "Thief", "Hole", "Stolen Things in a Pack", "Door", and "Repentance" in the story is a person (coach) who can understand the person correctly in any situation and show the way to happiness. A thief is a stray person who has lost his way in a whirlpool of problems in life and found an improper way in the darkness of the roadlessness. The door is not only the exit door from the room, but also exit door from the vortex of all the problems of someone who has lost his way in a figurative sense. The cell is the world. What the thief tried to take away but could not take is the material wealth of the world. It is better for a person to take (repentance) than to seek (material wealth) to come into the world; the attainment of true peace of mind by spiritual enjoyment; it is expressed in the ability to understand the essence of man and life.

As long as a person is alive, he can face various roadlessness and misfortunes in life. But how to get out of such a situation sometimes becomes a big problem. Then a person will be needed who will support the person, who will understand his heart, who will be able to help with showing the right path. The image of Ayyub in the story I described as not only a guide, but also a hakeem and a skilled mentor who can cure mental illnesses in the human heart. Accordingly, the way Ayyub took was the most effective way to direct a person's life right flow. So, in the works of Hazrat Navoi, the word is not just vain advice. In addition to being embodied in real-life examples that is exemplary to humanity, it has emerged as a symbol of the unity of action and language of the heart of the genuine man - the "honorable man" [4.18]. The unity of heart and action serves as two solid foundations for the word. For this reason, it has the feature of perfect sensitivity.

Through the study of Navoi's work, important and topical questions will be answered about what education and real reform should actually look like. Considering such aspects, we are repeatedly convinced that the work of Hazrat Navoi is very important and relevant for each period.

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