THE WISDOM IN THE WORKS OF ALISHER NAVOI

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Abstract: The author examines the works of the great thinker and poet Mir Alisher Navoi "Hayrat ul-abror" and "Mahbub ul-qulub", which combine philosophical, moral and educational views.

Keywords: work, morality, detail, perfect man, composition, spirituality, image, novel, symbol, idea, tragedy, humility and decency, wisdom, patience, contentment, narrative, story.

Introduction

The creative heritage of Nizamiddin Mir Alisher Navoi plays an important role in the development of human artistic thinking. After all, at the heart of the works created by the thinker-poet, universal ideas such as kindness, peace, solidarity, true humanity are sung with great skill. At this point, the following verses of the poet, which became a motto, came to mind:

That man is not real human,
If he is not compassionate to people’s worries.

In the epic "Hayrat ul-abror", Alisher Navoi embodies the essence of bravery, living with the pain of others, the idea of a perfect man, and calls for awareness and spiritual heights in today's world of globalization, indifference and selfishness.

“Who is real human among his people,
He has great faith in hi soul” [2].

In this verse, too, the poet's mystical ideas about the perfect man are put forward, and it is acknowledged that true humanity lies in his faith, in his pure heart.

The feeling of love has such a powerful power that it first of all cleanses the soul from dust and encourages a positive relationship with the soul, which leads to a special, delicate world. (If this love is real, of course.) As Alisher Navoi noted in the ninth article of the epic "Hayrat ul-abror" on the definition of love:

“You will recognize the one who is in love,
His words, his eyes and soul are pure” [1].

Man lives in the midst of constant material and spiritual needs. Meeting these needs requires mental or physical activity. The role of such foundations in the
formation of a person’s character, the formation of his worldview, the level of intellectual potential, in a word, the spiritual world is incomparable. Therefore, how and by what factors will these needs, which determine a person’s level of perfection, be met?

**The main results and findings**

Does it depend only on the person himself, on his desires? In fact, the formation of spirituality depends primarily on family upbringing, a person's interest, desire, purpose to know the nature of things and events in the world, which is carried out through education and upbringing, various media, literature, art and values. A person who is beautiful in the spiritual world has high human qualities and can benefit first himself, then society, and humanity in general. No wonder, the great thinker and poet Alisher Navoi,

“If you do the good deeds to your people,

Know that firstly, it means you do it for yourself” [2]

not saying such wise thoughts. Hence, spirituality glorifies man and raises him to the level of perfection. But what if that criterion is violated? Therefore, spiritual nourishment in man is inseparable from material needs. They acquire a whole without unity.

It is known that one of the works written by Mir Alisher Navoi at the end of his life was "Mahbub ul-qulub" (a book loved by hearts), in which the philosopher's philosophical observations about man and the world, our exemplary views are based on wisdom and stories. Written in 1500, this work illuminates the high human qualities that a person should possess through lyrical genres (bytes, continents, rubais), artistic allegories, symbols and metaphors, and exemplary stories. The work is written in the enlightenment-didactic spirit. For this reason, Yusuf Khos Hojib's "Qutadg'u bilig", Nasir Khisrav's "Saodatnoma" and "Roshnoynoma", Sa'di's "Gulistan" and "Buston", Abdurahmon Jami's "Bahoriston" are highly valued in the sources.

Mahbub ul-Qulub traditionally begins with praise to Allah, praise to the prophets, and a statement of one's own character, and consists of three parts according to its compositional structure.

In the introductory part of the work, Alisher Navoi, as an experienced sage who saw the ups and downs of life, black and white, to inform the reader, especially the younger generation, about the qualities of different categories and people, to serve worthy people and to avoid the conversations and influences of unworthy people. not to tell everyone, not to be deceived by satanic people, to make friends with an untested person, to guide them in conversation, to share their experiences.

Who knows who never drank a cup of vine

His life is so bitter.
He knows who is immigrant in far states.
Sand storm and mountains he overcomes on way [1].

It is clear from this continent, which is based on the art of tajnis, that a person who has not tasted honey and wine does not know the bitterness and sweetness of visol and hijra, but only the traveler, a stranger who has a hard time traveling.
Understanding the universe and man, the essence of life, is a necessary need for everyone. So, the poet sets a lofty goal in this play, such as self-expression. He achieves this goal with a high degree of artistic skill that excites the senses, purifies the souls, and raises spirituality.


Justice and righteousness are the foundations of humanity, the pillars of humanity. Curvature and corruption are the evils that lead to the decline of both society and humanity. The chapter dedicated to the "Remembrance of the Judges" contains wise sayings about the superiority of the thinker in justice, truthfulness, piety, knowledge and wisdom - crookedness, lies, hypocrisy, drunkenness, and the lowliness of corruption. "If a straight line bends in all directions, it bends. If the instrument is not tuned, its sound will be distorted. As long as the judge's ruling concerns the property and life of the people, his motto should be truthfulness and justice.” In the example of the judges, Hazrat Navoi tries to lead the whole humanity to righteousness, justice, purity, to a perverted musical instrument in his dirty heart, to say that if his words and deeds are not the same, if his heart does not know Allah and follow the path of purity, he is doomed to social and spiritual decline.

It is difficult to heal the body without healing the soul. In the "Remembrance of the Doctors" the emphasis is on this issue:

A polite and complaisant doctor will cure anyone,
Rude and bad-behaved doctor is the disaster of the country [1].

As the saying goes, "Sweet words are the food of the soul," the word "sweet doctor" is a cure for human suffering, and the ignorant, bad-tempered and bad-tempered doctor is expressed in the content of the verse, which contains the vital wisdom of suffering.

Alisher Navoi in "Maktab ahli zikrida” talks about schoolteachers and divides them into two groups according to their deeds and characteristics. The first group: greedy, ruthless, low-minded, hard-hearted, tormenting innocent children. The second category is the selfless, the patient, the text-willed, the wise. The hard and honorable work of a teacher and tutor is usually compared to a candle. When the candle itself is lit, it illuminates the world, and the teachers continue to spread their knowledge to the students, even though they are spiritually exhausted, using all their energy and intellect.

Alisher Navoi writes that the hard work of teachers and educators in the upbringing of children in this season is tiring for any strong person, and even a giant
can not do such work, and children have a great right to be a teacher. He explains that even if a student becomes a king in the future, he should serve his teacher, or even if the student becomes a sheikh of Islam and a judge, if his teacher is pleased with him, God will be pleased with him. The following royal byte expresses the fact that the truth of every letter, which has been taught beta in a thousand hardships, cannot be broken even by a thousand coins:

Who taught you even a single letter on purpose of enlightenment,
You will not return your owe even with one thousand coins [1].

This verse of the poet is a poetic monument in honor of teachers and is an example of high respect.

Wise thoughts are also given about the preachers and the preachers, and the preachers are honored as the guides of the people, the preachers of the Truth. “The preacher must be full to the brim, and empty to the full. The preacher must be a scholar and a pious man, and he who does not follow his advice will be a sinner. If he commands others and he does not obey, his words will not benefit anyone.”

While the play condemns the harm of the people about the sellers - their benefits, the benefits of light and heavy sales, the farmers are glorified for bringing food and blessings to the land by their actions on the land. It is said that God gives seven faces to one honest farmer. Indeed, farmers are hardworking people who sow the seeds of blessing in the land and provide for the people. The poet expresses the true human qualities of peasants on the following continents:

Who mastered the profession of a farmer,
He feeds the country with bread and food
He will bring well-being to your country,
He has real human characteristics and trait [1].

The profession of those who have acquired agriculture is to share food, and such people have true humanity, even if they are not Adam.

Virtues such as arrogance, indifference, and boastfulness are strongly condemned in the chapter on the “Remembrance of the Stranger and the poor”.

That man is not real man,
If he boasts of his deeds everywhere [1].

That is, a real person does not brag that he did the impossible, even if he did the impossible.

The second part is about the nature of good verbs and the nature of bad verbs and consists of ten chapters. Every article devoted to the dhikr of "repentance", "Zuhd", "Tawakkul", "Satisfaction", "Patience", "Humility and manners", "Zikr", "Tawajjuh", "Riza", "Ishq" is exemplary, compared to stories.

The first chapter is in the dhikr of repentance, which is the main address of guidance, the main condition for the conquest of the nafs, and the time to ask Allah for salvation. For Navoi, repentance is the end of the path of unhappiness and the beginning of the path of guidance. Repentance cleanses the mirror of the sinner's soul from the rust of sin, and illuminates the face of that mirror with the shadow of forgiveness.

Repentance is the salvation,
Misbehaving is negative quality
Time to ask salvation from Allah,
Repentance will lead you to happiness [1].
If it is time for grace from Allah, evil deeds will scratch the heart. The rebellions of guilt will be exposed, and the time has come to put an end to them, which is the mainstay of guidance.

Satisfaction, needlessness, gratitude, the decline of lust. Satisfaction is the ship that leads man to the place of humility and purity. In the chapter on the remembrance of contentment, the following rubai is given about the one who is content to be respected among the people, and the one who is greedy to be humiliated and unhappy in good or bad:

Everyone who chooses patience in his matters
Great respect will he have among people in his state,
Who is on side of temptation and evil,
There will be mischief among good and bad [1].
Patience is the happiness of refraining from lustful desires, enduring any temptation, enduring torture, and, as a result, gaining reward. Alisher Navoi writes that a person who endures hardships will be blessed with a poison that turns his thorn into a hammer and his thorn into a flower. One who shows great patience,

As a flower he will have great happiness [1].

The third part of Mahbub ul-Qulub deals with wisdom, rebuke and useful advice. This section contains reprimands, wise sayings, and proverbs on issues such as the universe and man, speed and vision, generosity and devotion, fidelity and devotion, knowledge and wealth, gratitude and apology, language etiquette, lust, ignorance and animalism, and goodness.

This serves to increase the content, ideological and artistic value of the work. About the harm of talking too much and eating too much: "The cause of the disease of the body is the disease of eating too much and the disease of the heart is talking too much." So, if a lot of food is lust, talking a lot is a quality of pride, selfishness.

One of the highest virtues of humanity is generosity. Generosity is inherent in the people of generosity and is the kindness, support and charity that is given to the needy when needed. A.Navoi said about it: I don't want to lose my temper, I want to wear it, I don't want my clothes to wear out, I want to wear them. “It is clear from this teaching that generosity and generosity (giving one's wealth completely to the needy, putting the interests of others above one's own) is a great virtue that honors man and leads him to perfection.

Conclusion

In short, the philosophical, social, moral and didactic motives put forward in this work of Alisher Navoi serve as an encyclopedic monument that serves the spiritual maturity of mankind, the development of society, purity of heart.

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