

Alisher Navoi is a Human Symbol in His Mystical Views

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Annotation: The article describes the views of the great scientist Alisher Navoi on science.

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INTRODUCTION

The state of the Timurids, who founded the second renaissance in Central Asia, created conditions for the rapid development of religious and secular sciences, literature and art. Amir Temur, who was the owner of the state, and his descendants were very interested in theology. As a result of the support of the Timurid dynasty, the Naqshbandi sect turned from a small Sufi community into a powerful ideological movement. In addition, the concept of "Wahdat ul-Wujud" mystical views developed by Muhyiddin Ibn Arabi (d. 1241) was widely spread in Central Asia at the same time. The word, mysticism and philosophy, which determined the directions of literature and art of the peoples of Central Asia and were embedded in their essence, began to develop side by side in the same period. Naturally, each ideological direction has its leaders, representatives and admirers, and their views have had a significant impact on examples of science, literature and art.

DISCUSSION

The relationship between people and people (God, world and man) is the main subject of Eastern philosophy and theology. These issues have found their own interpretation in the works of the great poet. The central place in all religious and philosophical teachings is occupied by the idea of a perfect person. In his works, Navoi tries to solve the issues of humanization of society through mystical and mystical ideas and views. Alisher Navoi's idea of a "perfect person" is based on "Divine love" and "morality and self-education".

The idea of loving life in Sufism, recognizing nature as a divine mazhar (divinely formed source) and appreciating all its blessings came into play in Alisher Navoi's work in promoting the principles of social purification, peace and tolerance. "Morality and self-education" actually originated from the problem of the rules that are commanded and forbidden within the concept of "human actions" of the science of the word. At this point, we found it permissible to talk about the great scientist Abu Mansur Moturidi, a scholar of the science of speech. In the book "Tawheed" he talks about the "tabayi" - the nature (hossya) of things, he states that it is present in every physical beginning (oyin), that is, in everything that can be sensed with the help of the sense organs. Taboys have such characteristics that they are opposite forces and avoid each other. As a rule, if you put one of them on top of the other, instead of joining, they will by their nature push the other and move in opposite direction. Therefore, they had to derail the order of the entire universe. But the Almighty Lord has united the subordinates, that is, the properties, despite their internal contradictions, and controls the orderly and purposeful implementation of changes in them. In line with Moturidi's thoughts, Alisher Navoi says:

“Qatragacha qulzumi zahhordin,

Zarrag‘acha shamsai zarkordin.

Oni munga muni anga band etib,
 Bir–biriga borchani payvand etib.
 Vositalar bo‘ldi ayon to‘-barto‘,
 Bir-birig‘a bog‘lanibon mo‘-bamo‘”.

Relying on the traditions of the representatives of the science of the word, Alisher Navoi also invites us to think about God familiarly and logically through contemplation:

“Kel qo‘yubon jahl, xiradmand bo‘l,
 Bir nafas mustamii pand bo‘l.
 Ko‘r sanga haqdin ne karamlar durur,
 Ne qadar ehsonu niamlar durur.
 Bu bari in‘omu ato bir taraf,
 Javhari aql o‘ldi yano bir taraf...
 Durji vujudingga nihon aylabon,
 Durjni ul naqd ila kon aylabon.
 Borchah jahondin qilib ashraf seni,
 Ayladi o‘z rozig‘a musharraf seni”...

In the above verses, Navoi addresses the human being:

Let go of your anger and be wise. Be a good listener. How many good things and blessings have been given to you by God. All gifts and generosity are one sided, and the precious treasure of mind is one sided. Mind is placed in your body like rare jewels are carefully placed in a box. God has made you more honorable than all the things in the world and allowed you to understand and think about His secrets. The thinker who emphasized that every person should appreciate these blessings and improve himself step by step, in his work "Khamsa" what should a person refrain from, beware of, in order to reach the level of perfection, and vice versa, what kind of behavior, character and describes with great skill the qualities one should possess. According to Alloma, a quantitatively trained person becomes a qualitatively perfect person. Alisher Navoi's thoughts about man begin with "Bismillah" of "Khamsa". That is, according to the philosopher-poet, "Bismillahir Rahmonir Rahim" is such a priceless necklace that:

*“Har dur anga javhari jondin fuzun,
 Qiymat aro ikki jahondin fuzun”.*

The "Jahonu jon" ring is the string of a necklace with such strings. If we accept these as the properties of the necklace, its quality is manifested in a different way. Whoever glorifies this necklace and strives for the right path with his heart, he will have a treasure of eternal wealth. At the same time, he can take the mahza "way to unity (toward the secret of God's solitude)." But this road is very difficult and dangerous. According to Navoi, people are divided into two right here:

*“Qilg‘uchi bu bodiya (cho‘l) qat‘ig‘a mayl,
 Ahli qabulu rad erur ikki xayl”.*

In this case, the people who refuse are those who set out without help from a helper. People of this

category are not destined to go to ganji ilahi (divine wealth). The above-mentioned tasbih is a dragon that blocks their way and directly opens the way for people to accept. After that, Alisher Navoi praises Khaliq who created creation (man). The reason is that God painted a face on the image of the creature (human being) with his pen, that is, he ignited the fire of love in his heart.

From the point of view of Sufism, the description of God is given in the first prayer: That is:

*“Ne bo ‘lub avvalda bidoyat sanga,
Ne kelib oxirda nihoyat sanga.
Avval O‘zung, oxiru mobayn o‘zung,
Barchag‘a Xoliq, borig‘a ayn o‘zung”.*

During this period, there was no one but God in existence. God's incomparable beauty shone only on Him:

*“Sen edingu bas, yana mavjud yo‘q,
Jilva qilib o‘zungga o‘z husnung o‘q”.*

RESULTS

The reason for the necessity of a mirror to God is that God's beauty is limitless. The purpose of God's creation of the universe is that the beauty of the creator is reflected in every element of it, as if reflected in a mirror:

*“Jilvai husnungg‘a chu yo‘q erdi had,
Ko‘zgu kerak bo‘ldi anga beadad.
Ochti bu gulshanniki rangin erur,
Har gul anga oyinayi Chin erur.
Jilvai husn o‘lg‘ali zohir anga,
Bo‘ldi bu mir‘ot mazohir anga”.*

When God created all the worlds, He intended to bestow His beauty on a creature that is more excellent and honorable than all the things that make up the existence. The creature was a creature named after man:

*“Ganjing aro naqd farovon edi,
Lek boridin g‘araz inson edi”.*

The fact that man differs from other creatures and is perfect in the word of God, moreover, that he is a creature that carries the hidden (yet to be revealed) secrets of creation, as if he is a part of the treasure of wisdom of God, is worthy of such honor. and because it is honorable:

*“Turfa kamolingg‘a dog‘i komil ul,
Sirri nihoningg‘a dog‘i homil ul.
Ko‘ngliga qilding chu yaqin ganji qism,
Jismini ul ganjga qilding tilsim”.*

That's why in the Holy Quran, which is the word of God, praises are written in honor of human beings: "Karramno - we made him more honorable than other creatures", "Ahsani calendar - the

most beautiful created". In addition, man is a wise creature capable of knowing the enlightenment of God (that is, the knowledge of knowing Him):

“Ma’rifating kim qila olmay sifat,

Qilding ani orifi ul ma’rifat”.

It is clear from this that, according to Alisher Navoi, man was not created by God as weak, devoid of wisdom and virtues. Therefore, man is a treasure of God's miracles, a learned creature with perfect intelligence and understanding.

According to Allama, since man is the most honorable among creatures, other creatures are not worthless, on the contrary, they are also considered precious jewels:

“Koniyu hayvoni, agar xud nabot,

Har biri bir gavhari oliy sifat”.

It is described in "Hayrat-ul Abror" that God honored the first parents of mankind, Adam and Eve, from the moment he created them:

“Ho”i muhabbat canga - o’qdur nasib,

Kim seni Haq dedi o’ziga Habib”.

The most important thing is that if there is something hidden in God, those things appear on the face of his lover:

“Har neki Haq vajhi aro mubham ul,

Zohir etib yuzda habibi ham ul.

Shohid etib chehra bu ko’zgu anga,

Ul ne qilib, ko’rguzubon bu anga.

Ayladi chun odami xokiy zuhur,

Soldi anga partavin ul pok nur”.

CONCLUSION

God honors a person, puts a crown of glory on his head, and places him on the throne of prophethood. The angels shelter him, and the face of the air was not without the light of God:

“Istadi Havvo bila chun ittisol,

Ayladi Havvog’a bu nur intiqol”.

In the image of Alisher Navoi, man was blessed and blessed from the moment of creation. That is why man is a group of creatures.

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