

THE HUMAN THEME IN NAVOI'S HERITAGE OF MYSTICISM (SUFISM)

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ANNOTATION

In this article, a creative heritage of the man of letters - Alisher Navoi is entailed. The following are mentioned here: his philosophical mastery in description of the positive and negative qualities in humanity, incorporation of his incomparable wisdom into his works that have become an encyclopedia of life, his ability of inseparability of the inner world from the outer world, his emphasis on the view that a person will be stronger and more vehement only with a soul and spiritual upbringing. In this article, with the relevant evidence, an objective opinion was expressed on the interest of European scientists in the scientific heritage of Navoi.

Keywords: Alisher Navoi, philosophical worldview, mysticism, plot, allegory, reality, friendship, patriotism, jurisprudence, sharia, tarikhat (a method of spiritual elevation and mystical knowledge of the Truth)

АННОТАЦИЯ

Мазкур мақолада мутафаккир Алишер Навоийнинг ижодий меросига назар солиб, унинг инсониятдаги ижобий ва салбий хислатларни файласуфона моҳирлик билан тасвирлаши, ўзининг беқиёс ҳикматларини ҳаёт қомусига айланган асарларига мужассам этганини, шунинг учун шоирнинг ички дунё билан ташқи дунёни ажратмасликни, қалб ва руҳий тарбия билан инсон янада забардаст кучли бўлишини таъкидлаши ҳақида сўз юритилган бўлиб, Европа олимларининг Навоий илмий меросига бўлган қизиқишлари борасида тегишли далиллар билан холисона фикр билдирилди.

Калит сўзлар: Алишер Навоий, фалсафий дунёқараш, тасаввуф, сюжет, ташбех, воқеълик, дўстлик, ватанпарварлик, фикҳ, шариат, тариқат.

INTRODUCTION

The greater we praise Alisher Navoi, the more and without a word we confess him. There are no words to describe his ability in every field, his art of depicting broad and thoughtful standpoints in a beautiful, clear, concise, short and to the point manner, his philosophy and his methods of conveying the reality of his works to the reader with essence (subject-matter) and spirituality based on his own life experience, his art of depicting a literary imagery with unusual metaphors with profound metaphors and with unusual words, taking into account the time and social environment, and in general, his being as a great scholar. We see that Navoi's scientific heritage skillfully describes the positive and negative qualities of humanity in all respects, the ups and downs of life, every plot and event from a philosophical point of view. And, of course, along with the themes of humanity, philosophical worldview, friendship, patriotism, Navoi extensively covered the themes of education and upbringing, respect and attention to parents. In fact, Alisher Navoi was the founder of Uzbek literature and the Uzbek literary

language, he was a great philosopher and a prominent ethicist sapient of his time. He is a phenomenal scholar and intellectual, he is one of the great figures such as Khorezmi, Farobi, Beruni, Ibn Sino, Firdausi, Jami, Nizami who are considered as well-known representatives of the Eastern Renaissance. It is known that Navoi loved literature from a young age and read many books. His interest in science can be seen in the fact that he learnt by heart Faririddin Attor's epic "Mantiq-ut-tayr" in Persian. However, this work was complex in content for the adults as well. In addition, he started writing poems at the age of 7. And he memorized many poems in Uzbek and Persian. Also, he wrote in his book "Muhokamat-ul-lug'atayn" that he memorized one hundred thousand lines (fifty thousand distich) from the poems of Persian and Uzbek poets in his youth. At the same time, he perfectly studied the rhythm (cadence) of "Aruz" in his youth. He studied this science from the poet Darwish Mansur. Navoi was the first to write a book about the rhythm (cadence) of "Aruz" in Uzbek language. His works were written on the basis of excellent scientific style. Probably, this is the reason why the interest in studying the scientific and creative heritage of Navoi has been growing over the centuries. Calligraphers, secretaries copied Navoi's works (made duplications). The dictionaries of his works began to be compiled. Along with Asian countries, the study of Navoi's scientific heritage was established in Europe. It is gratifying that there were researches done in the XIX century in Russia and France, those researches were based on the scientific study of Navoi's works. In the article "Our Classical Literature in the Eyes of Western Scholars" by Aftondil Erkinov, Doctor of Philology, there is information about several Western scholars who studied and who are going to study Navoi's work. For instance, in 1818, the German scientist Hammer Purgstall wrote "Inscriptions about Navoi", in this work he gave information about Navoi's work and his role as a statesman. In the twentieth century, Dr. Ziegrid Kleinmihel of Germany wrote scientific articles on Navoi's work in 1990-2000. In the 21st century, the Canadian poet, currently a Professor Andrew Staniland has written a book called "A New Diwan. Alisher Navoi". Here are his comments on the book: "I wrote my collection of poems named as "A New Diwan. Alisher Navoi" being inspired by the culture of Uzbekistan and its literature leaded by a prominent writer of 15th century. It consists of 84 short poems. Just as Dante created the Italian language, Alisher Navoi is a great poet who wrote poems in the Chigatay language (modern Uzbek language based on the Turkic language) and strengthened this language by recognizing it as a literary language. About a quarter of the poems are either directly about him or in response to his poems." Also, prof. Andrew Staniland stated that he would soon travel to Uzbekistan again and being inspired by this trip he would translate the poems of Uzbek writers into English and publish another collection; and he expressed confidence that his efforts would make an opportunity to have scientific and literary exchange of views. Therefore, all Navoi's works are appreciated as an invaluable heritage of Uzbek culture, and this appreciation is a sense of pride which is reflected in the eyes of both Uzbek and Western scholars.

If we look at Navoi's work, we can find information about every topic of the social life. At the same time, he was able to enrich his invaluable heritage with his mystical views (with sufism). It is known that the doctrine of mysticism (sufism) is a set of directions as sharia, tarikhat (a method of spiritual elevation and mystical knowledge of the Truth), enlightenment and truth. Truth is in the way of Allah and it shows spiritual and divine qualities. Enlightenment, on the

other hand, reflects man's turning away from himself and turning to the Truth. It is fair to say that Navoi achieved great success in the path of mysticism (sufism) within his works. His philosophical worldview is closely connected with mysticism (sufism). The poet emphasizes that one should not separate the inner world from the outer world, and that a person will be stronger and more vehement with a soul and spiritual upbringing. And he can prove it with a real-life story.

His ghazal with the 'radif' (the same repeated word in the end of the line) "Anga" was of a great value in Navoi's philosophical contemplation, and this ghazal is included in the devon "Badoe-ul-bidoya". It testifies to the high potential of the poet – Navoi at that time. Here is the 'matla' (the first, beginning 2 lines of the poem) of this ghazal:

Har gadokim, bo'ryoyi faqr erur kisvat anga,
Saltanat zarbaftidin hojat emas xil'at anga.

In another distich, he writes:

Naf'ing agar xalqqa beshakdurur,
Bilki, bu naf' o'zungga ko'prikdurur.

Here Navoi says that a man should engage himself in good deeds and people should be busy with useful affairs, rather than amassing wealth.

Along with the real-life stories, Navoi expresses wise thoughts for the readers on the basis of his mystical, philosophical approach to any subject with his verses. He provided the core meaning of his every witty saying with social and real-life examples. He thought a lot about the humanity and his feelings; he observed the meaning of human life and his worldview. And he portrayed his heroes as the embodiment (epitome) of common people, he lived with the pain of people.

“Navoi compares a life to the wind: no matter how hard you run, you are not able to reach the wind; like this, it is impossible to stop the flow of intensive life. Therefore, spend your life rejoicing in it as much as you can, so that at the last moment you would not leave the awning of this world with sorrow and regret.:

Ey, Navoiy, umr o'tar yeldek, o'zungni shod tut,
Elga yetmak mumkin ermastur chu sur'at ko'rguzub.”

After reading Navoi's works, the reader talks to the author having a conversation with him, they feel or express sympathy to each other (the reader behaves in a kind way and shows that he understands the pain of author or vice versa); and the reader receives something new and necessary advice from the real-life stories of the works.

In conclusion, Alisher Navoi, who has devoted his entire life to the literary work, left us an invaluable heritage within his talent in creating works of various genres in the Uzbek language. Not only the Uzbek nation, but also all the fraternal people take advantage and make use of this great heritage. As Zayniddin Wasifi wrote, it is noteworthy that Sultan Muhammad described Navoi, put him into words in the month of Muharram, 937 AH (September, 1530 AD): “We are told that you have the privilege of talking and befriending with Amir Alisher, a man of sacred qualities, a pillar of the kingdom, a reverent nobleman of the country, a leader of religious representatives and statesmen, a figurehead of property and nation supporters, a founder of good deeds, and a benefactor of charity organisations; If you remember the wonderful

stories and whimsical narrations about the beautiful life-events of this great man of reverence and if you recall the subtleties of his life and experiences, in that case, the narration of his life stories would be adorned and added as an ornament to the pages of our assembly's manuscript, with their pure remembrance.”

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