

Artistic Interpretation of Universal Ideas in Alisher Navoi's Work "Arba'in"

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Abstract: in this article, personal education and aspects that should be paid attention to, the importance of science and its place in society and human life, features that should not be formed in a person's character; comments are made about their reflection in the content of the continents in "Arba'in".

Keywords: education, knowledge, source, hadith, interpretation, practice, universal ideas, education, wisdom.

Personal education is one of the issues of equal importance in all times and places. Because the progress and decline of any society directly depends on the moral, spiritual and physical health of its citizens. That's why our ancestors paid special attention to every aspect in the education of a well-rounded person: from naming a child to the products he eats, his physical activities, his reading and who he communicates with - everything was in the center of attention of the educators. Even in the sources where the lessons of our compatriot, the famous physician Abu Ali ibn Sina, are found, the information about the need to start raising a child from the day of conception shows that the issue of education is the most difficult and decisive issue.

The basis of education is knowledge. If the knowledge is given based on the right sources and the acquired knowledge is absorbed into the heart, then that knowledge is considered the most beneficial. The main source of moral and spiritual education is the knowledge that came from the Truth and was conveyed to the ummah by the Messenger of God, may God bless him and grant him peace. The condition for acquiring it is to follow a faithful teacher, to follow the instructions given in the fard and sunnah. It is not too early or late to learn knowledge, it is mentioned in the hadith that it is necessary to seek knowledge from the cradle to the grave. Through science, existence is understood, truth is perceived, truth is recognized, good and bad, halal and illegitimate, necessary and necessary things are distinguished. That's why our ancestors paid special attention to the deep acquisition of mystic-mystical sciences and passing them on to the next generations. Alisher Navoi's work "Arba'in" is one of the sources created for this purpose.

The work "Arba'in" is mainly a poetic interpretation of forty hadiths, and according to the author's confession, it is a translation of the work of his teacher and predecessor, Abdurrahman Jami. The main part of this work, which was re-rendered in Turkish language by the artistic thinking of Alisher Navoi, contains a poetic statement of forty hadiths in the form of verses, in which the author stated that the sources of these hadiths were taken from the muhaddiths such as Imam Bukhari, Muslim and are free of doubt.

According to their content, the hadiths and ideas propagated in the continents of "Arba'in" can be divided into two large groups:

1) religiously and ethically permissible, acceptable and necessary actions: doing everything for the pleasure of the Creator; To remember Allah more, to be kind to one's brother; perfection of faith; gratitude; to be compassionate; always walking in a state of ablution; distance from

harassers; promise fulfillment; keeping a secret; giving instructions to a person who trusts and asks for advice; openness and generosity; debt repayment; to be satisfied; drawing correct conclusions from the mistakes of others and learning from them; learning from death; to benefit people; keep the tongue and the heart together; share gifts and strengthen bonds of love; frankness; visiting friends; analyzing one's faults and trying to correct them; abandoning useless things; overcoming anger; to satisfy the lust; sweetness; esteem parents; paying the neighbor's fee;

2) forbidden, forbidden and restricted actions: harming Muslims with the tongue and hands, miserliness and immorality, slavery to property and wealth; stinginess; sleeping in the morning and being heedless; gratitude; disseminating any hearsay; finding fault with others; keeping an eye on other people's property and their belongings; suspicion; to be an obstacle to science; laugh a lot; talk a lot; looking at strangers.

Therefore, not only mystical-mystical, but universal human ideas are reflected in the continents where the contents of the hadiths are reflected, these teachings will never lose their value over centuries, over time; remains relevant in essence. The verses in the work "Arba'in" are instructions and instructions for regulating their own and mutual relations of society members. Such relations can be divided into two groups:

1) continents that regulate the relationship of a person with himself and his identity;

2) the continents that regulate the person's relationship with the surrounding people.

The hadiths arranged in verse in the work show that these two relations are intertwined, one cannot be imagined without the other, one requires the other. Such thoughts wear the clothes of poetic interpretation.

A person's life is limited, years pass, his body ages, his body loses strength, his strength decreases, but "Two verbs die young: One is desire, the other is action." In this regard, Navoi is right: as people age, their needs change, only greed - love for the world and longings live. In another continent, it is emphasized that it is necessary to get rid of anger and gain satisfaction:

Hirsdin kechgil, ul g'amedurkim,

Hadd-u g'oyat emas anga paydo.

Tut qanoatki, ul erur mole

Ki, nihoyat emas anga paydo. [1; 590]

Content: Stay away from lust, for it is an endless sorrow. Hold on to contentment, it is an endless treasure.

When it comes to wealth, another continent is a logical continuation of the thought, which talks about abandoning the ego:

Boy emas ulki, mol kasratidin

Ko'rmagay foqa-u talab ranjin.

Oni bilkim, Xudoy bermish anga

Nafsi ammora tarkini g'anjin. [1; 592]

Content: A person who does not suffer from poverty and begging because of his abundance of wealth is not rich, but you should consider the treasure of self-restraint - the treasure of abandoning the self that dictates evil - the treasure given by God as truly rich.

In the science of Sufism, which leads a person to perfection, the most important and main issue is to overcome the ego, control and subjugate its desires, and thereby rise from the material world to the higher spiritual and unseen world and create closeness with God. Accordingly, in Sufism, a unique doctrine was created about knowing the self and knowing it. Both types and ranks of the soul were divided into seven groups and interpreted. In Ibrahim Haqqul's work

"Irfan wa Yodrok" it is said, among other things, that: "Atwari saba - seven types" is the first of the ranks of the soul - the soul is amora. Because his ego is covered with a dark and thick veil, it does not allow him to look at the world with the eyes of understanding, to be cleansed from the lusts of greed and to turn to spiritual life" [4; 117]. The twelve qualities of nafsi ammara are emphasized over and over again: polytheism, disbelief, anger, heedlessness, major sins, pride, greed, avarice, lust, anger, envy, and hatred.

A person who has acquired the treasure of self-denial is not only rich, but he is also a fighter with this zeal. After all, a wrestler with wrist strength is shown by "picking up and hitting the ground" and this does not cause any difficulties for a trained person. But defeating the ego is so difficult that the strength of the wrist is powerless to defeat it, it is necessary to mobilize the strength of the whole body, the power of the heart and soul against this "opponent". That is why

Emas ul pahlavonki, o‘z qadrin
Bosh uza eltibon nigun qilg‘ay.
Pahlavon oni bilki, yetsa g‘azab,
Nafsi ammorani zabun qilg‘ay. [1; 592]

Content: A person who lifts his prize over his head and then knocks it to the ground is not a wrestler. Perhaps consider the person who overcomes the evil-commanding ego to be a wrestler.

If all the quatrains in "Arba'in" are interpreted in this way - in an ideological sequence, they are woven into such a logical thread that as a result a chain of continents - a "bouquet of continents" is formed from some forty poems.

The authors of the works of the "Arba'in" series, including Alisher Navoi, used the genre of the hadith in verse. The reason for this is that the genre features of this form of poetry open wide possibilities for the poet. First, there is freedom of volume, theme, ideological content, especially weight, in the continents. Secondly, the fact that the continents have a realistic character makes it possible to emphasize the importance of the expressed idea in the life of the society. Thirdly, the main conditions of this genre are compactness, brevity, clear and wise expression of thought, which gives relief to the poet in the narrative style and language features: in the expression, there is a unique simplicity and fluency, openness, excessive exaggeration of reality and artistic without silences, the naming of its own situation is manifested. Fourthly, the verses "came in handy for poets as a poetic fragment created in an extraordinary, quick, badiha style in connection with an event." [5;17]

The continents in "Arba'in" also have a national expression, combining the above-mentioned features. For example:

Kim musulmonlig‘ aylasa da‘vo,
Chin emas gar fido qilur jonlar.
Ul musulmondururki, solimdur
Tili-yu ilgidin musulmonlar. [1; 587]

Content: Whoever claims to be a Muslim, and Muslims are not safe from his tongue and hands, even if lives are sacrificed, his claim is not true.

A person's action should be such that it brings only benefit to himself and others. Be it with his language, with his work, with his behavior, or with his profession, he should remain loyal to his humanity and constantly improve his personality. Because

Xalq aro yaxshiroq, deding, kimdur?
Eshitib, ayla shubha raf‘ andin,
Yaxshiroq bil ani ulus arokim,
Yetisa ko‘prak ulusqa naf‘ andin. [1; 591]

Content: "Who is the best among the people?" if you say, listen to this and do not doubt: consider the one who benefits the people the most as the best among people.

All the continents in "Arba'in" are a road map for a seeker on the path of purification, a program for a person who wants to find his place in social life, an instruction for a seeker on the path of knowledge, and a duty for a murid-u-murshid. - it is important because it is Sunnah, and it is necessary to read it, recite it, and convey it to the people. Not only for the people, but the wisdoms in this work are of universal importance, and everyone who considers himself a human being must wear Navoi's teachings as earrings. Perfection can be achieved only by memorizing the wise words spoken in the path of goodness, forming good thoughts in the mind, good behavior in the body, and committing to good deeds. After all, these truths were emphasized several centuries ago in "Avesta" in the form of the idea "Good thought, good word, good deed". Understanding the teachings of the ancestors and forming mature individuals as they wanted, wisdom shows its power not only on paper, but also in practice, human relations are regulated, mental tensions recede, diseases of the body and soul are cured, and as a result, a healthy society will decide.

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