

PHILOSOPHICAL METHODOLOGICAL FOUNDATIONS OF ALISHER NAVOI'S MYSTICAL VIEWS

Uzaqova Lola Abdurashitovna

Samarkand State Institute of foreign languages independent researcher

The idea of loving life in mysticism, recognizing nature as a divine mazhar and appreciating all its blessings, was used in the activities of Alisher Navoi in promoting the principles of purifying society, peace and tolerance.

The great thinker, in his "Khamsa", describes with high skill what a person should refrain from, hazar from, and vice versa, what behavior, qualities and qualities he should possess in order to reach the level of perfection. Alloma believes that a person who is raised quantitatively becomes a person who is qualitatively perfect. From the "Bismillah" of the "khamsa", Alisher Navoi's thoughts on man begin. That is, in the opinion of the philosopher poet, "Bismillohir rahmonir Rahiym" is an invaluable necklace:

"Har dur anga javhari jondin fuzun,

Qiyamat aro ikki jahondin fuzun"¹.

The "soul and soul" bond is the thread of a necklace in which such rings are lined. When the temple we accept these as a feature of the necklace, its virtue is manifested in another case. Whichever person glorifies this necklace and indulges in the path of truth with pleasure, ganji gets baqo (treasure of Eternity).

"Wonder-ul Abror" has a special emphasis on volunteering and is divided into two categories. One of them is a bud-shaped heart that will be in all living things, and the other is a heart that will be in people who are considered to have a common heart. So what properties and qualities do category volunteers acquire? They are the Bulbul of the mystery Chaman, from which the smell of paradise Noble is blown. He is described by the Sufi order as "olami Kubro" – the realm of greatness, while the obids describe him as "arshi muallo". The poet explained that there is no value for the Kaaba in front of him. Reason:

"Kim bu xaloyiqqa erur sajdagoh,

Ul biri Xoliqqa erur jilvagoh"².

¹Алишер Навоий. Тўла асарлар тўплами. Ўн жилдлик, 6-жилд. Хамса. Ҳайрат-ул аброр. Фарҳод ва Ширин. – Тошкент: Ўзбекистон Матбуот ва ахборот агентлиги Ғафур Ғулом номидаги нашриёт-матбаа ижодий уйи, 2011. –Б-6.

²Алишер Навоий. Тўла асарлар тўплами. Ўн жилдлик, 6-жилд. Хамса. Ҳайрат-ул аброр. Фарҳод ва Ширин. – Тошкент: Ўзбекистон Матбуот ва ахборот агентлиги Ғафур Ғулом номидаги нашриёт-матбаа ижодий уйи, 2011. – 62-6.

Alisher Navai's interpretation is that those who have such a disposition are Sufis. Not limited to this, Khoja perceives that it is created, and not caused by any coincidence of the contemplative universe. The main quality of the soul, who is the owner of the heart, is the perception of the world through the eye of perception.

In the epic "Wonder ul-Abror", there are sections dedicated to the description of the "three wonders of the mind", in which we see Alisher Navai's views on religious tolerance. And they can be judged as an extremely reduced view of philosophical-mystical views about reality.

It is understood from this that, although the figures in religions are different, the essence of them is formed by a single God. According to The Thinker, idolatry is also a cult of one of the tajalliats of the Lord God, and all religions in the world, in fact, worship only God. In "Lisonut-thaire", the same idea as above is thrown into the middle:

"Qolmasa olam matoidin jihat,
O'zga nav'o'lg'ay sanga ul dam sifot.
Kufr ila imong'a urg'aysan ilik,
Bu tama'din ochilg'ay bir eshik.
Chun eshik ochildi ne kufru ne din,
Ichkari kirgach, qutulding barchadin.
Kufri imon rohravg'a Kesh emas,
Asl yo'lda bandirohe, besh emas".³

(Meaning: a person thinks about the essence of blasphemy and faith when there is nothing left of the fabric of the universe (the object of the world) in his character and act. As a result of Contemplation, a door (Truth) opens. When he steps inside the door (perceives it), you get rid of all (religious and ecclesiastical differences, disagreements) inaccuracies. You can be sure that the barrier to understanding the true nature of the world is the concepts of blasphemy and faith.)

Thus, Navoi interpreted that the universe was built for goodness. In the creation of which various religious teachings are considered irrelevant, it is darcor that a person understands the essence of creation of a mental being in a self-conscious state.

According to the philosopher poet Alisher Navoi, the human body with a place of entertainment is a city with a strange character. This fortress is built on two pillars and consists of four Javelins (grass, el, water, soil). These four elements were radically different from the elements in other creatures and were tabarroked by the power of the Lord God:

"O'tig'a Muso o'ti yanglig'ziyo,
Eli Masiho damidek jonfizo.

³Алишер Навоий. Лисонут-тайр. МАТ, 12-жилд, – 215-бет.

Suyi latofatda ziloli bihisht,

Tuprog'i gul, nafhasi Akbar sirisht"⁴.

It is known that during the time of the former Union, the introductory chapters, in which parts of praise and NA't in the works of Alisher Navoi were reflected, were called "official chapters" and were left out of consideration. And in the years of independence, when the legacy of our grandfather Navoi, who was the "saint of Saints", was analyzed by researchers from a mystical point of view, it became clear that it was in the introductory chapters that deep philosophical points of view were outlined. According to Alloma, man, nature, and being are closely related.

In addition, a person is distinguished from other creatures not only by the fact that his soul, intelligence are highly developed, but also by the fact that, as noted above, his body acquires divinity.

Therefore, in every person there is divinity, greatness-dignity is always held in mind. This situation should be served in the way of his spiritual perfection.

The praise and Naats of alloma, which arose as an expression of unlimited faith and devotion towards the creator of the universe and His Messenger, are bisyor, and their ideological coils, mainly the Quran Karim and hadisi sharif.

It is known that for Alisher Navoi, the Prophet na'ti is the perfect human praise, the chanting of perfection. This is why the thinker said that he also presented this NA'ti as a declaration of love, Muhammad(P.2003).a.C) expressed in the following verses that the love of personality and spirit is dear in the soul:

Navoiy o'ldi nihon ishqing ichra, turguz ani,

Necha nihon tutayin, ayladim o'lub tasrih.

Alloma expresses the end-time Prophet siymo in a way proportional to the artistic interpretation of the concepts of Nubuwwat, Risolat, Malahat, fasohat, Sharia, Sabahat, ending the last verse with words infused with love. The poet was able to show by subtle hints that, on the one hand, his love for the prophet of Islam was not a product of superficial faith, but was formed due to great Enlightenment, and on the other hand, moral and philosophical concepts and qualities inherent in the Messenger were precisely the product of love. As many scribes point out, the most sublime "miracle – miracle" of the prophet of the end is the aspect that indicates the superiority of this breed over other prophets.

The preamble part of Nawai's mystical work, "Nasoyim ul-Lovat", is called "the preamble tamhidi in this category Suluk", in which the author touches on philosophical problems such as man, his creation, his place among other creatures, the tasks of the Saints, the aamol, AF'ol, treatment and mathematics of the sheikhs, and tries to answer them from the point of view

⁴ Алишер Навоий. Тўла асарлар тўплами. Ўн жилдлик, 6-жилд. Хамса. Хайрат-ул аброр. Фарҳод ва Ширин. – Тошкент: Ўзбекистон Матбуот ва ахборот агентлиги Ғафур Ғулом номидаги нашриёт-матбаа ижодий уйи, 2011. – 77-бет.

of the doctrine of mysticism. The philosopher argues that the goal of writing it in the preface of the work is to state that mysticism "knows the paler ado (simple style) in a clearer alphas (understandable language)." While Abdurahman Jami's "Nafahot ul-uns" includes 616 Sheikh biographies, Alisher Navoi reduces the 60 biographies in murshidi and maslakdoshi Jami's work, but, adding information about the lives of 214 Sheikhs not mentioned in "Nafahot ul-uns", manages to bring the number of shaykhs mentioned in "Nasoyim ul-Sevgi" to 770. 35 of the sheikhs in the work are female saints.

Alisher Navoi provides information on dozens of issues such as repentance, war, Patience, contentment, risk, mathematics, faqr, murshid, enlightenment, ishq, karomat, hol, samo', vahdat ul-vujud, science apparent, science botiniy, science laduniy in his work "Nasoyim ul-love". Not limited only to this, he goes into detail about how the sheikhs entered the sect, about the specific aspects of their life and activities. The work describes that many of the 770 sheikhs mentioned entered the Tariqah, first of all, with severe penance. The Thinker was able to describe this through instructive stories in the life of Sheikhs.

For example, when Nawab Abu Uthman narrates the story of Maghrebi, at the end of the story, Abu Uthman quotes the words of Maghrebi: "I repented of my creatures and made this Tariq at my disposal." The creator, Amir Husayniy, is mentioned as having converted and entered the Tariqat due to the fact that the deer's gag was heavily influenced by him while he was hunting. It is also acknowledged that the repentance of Sheikhs such as Abu Abdullah Mubarak, Fariduddin Attor, Hakim Sanoyi Ghaznawi, Hishom binni Abdon, qariq ul – bon Mawsiliy, Sheikh Rozbehon Baqliy, Mavlono Wajihuddin, Sheikh Abu Ahmad Abdol Chishtiyy arose from severe remorse.

Alisher Nawai first entered the "Badoe'ul-bidoya" office without a title, and later the "Wonder US-Fitar" with the title "the adage of the ifshasiyu Naqshbandiya Tariq of the contentment pattern", the continent recognized by our scholars as finished in the poet's boyhood years, as well as his extremely sincere attitude towards Naqshbandiya Tariqat in his hymn dedicated to Khoja Bahoududdin Naqshband and Khoja Ubaydullah vafsi, characteristic of Suluk's spiritual pyres, Hamida is equally conspicuous to morality as to see their manifestation as Bliss, both in the unconscious oshuftaligiyy itself. As observed in the dedication, which consists of 11 bytes of the continent mentioned above and 45 bytes in the epic "amazement ul-Abzor", with such a passion as the sect of naqshbandism, the ideas of any other sect are not highly praised.

Alisher Navoi interprets the question of a perfect person and assures that in order for a person to achieve happiness, he must work hard and learn a trade. According to Islamic teaching, although everything in this fanatical world is finished by God as fate, Navoi interprets that a person can mature by his own labor and form as a perfect person and become a person who serves for the benefit of society⁵.

Alisher received the teachings of Nawab's naqshbandism sect under the guidance of his mentor and friend Abdurahman Jami, while from childhood Fariduddin Attor's deep study of the gaze laid the groundwork for his support of Naqshbandiya's teaching. Because in the work of

⁵ Алишер Навоий. Насойим ул-муҳаббат. Мукаммал асарлар тўплами. Ўнинчи жилд. Т.: Фан, 2011. – Б. 147.

Alisher Navoi, the expression of the doctrine of Naqshbandi and the reflection of the main ideas of Naqshbandi in Navoi's work are examples of this.

In the work of Abdurahman Jami, the four principles of the Sufi teaching of Naqshbadiya are highlighted, namely, the khilvat dar anjuman (loneliness in society), nazar bar step (attention to everything), safar Dar Vatan (travel around the motherland), hush dar dam (enjoyment of every moment), while in the interpretation of Alisher Navoi, these principles are recognized as an indicator of human behavior, its spiritual and spiritual. The main emphasis in Navoi's work was to prioritize the interest of the people in state politics.

Alisher Navoi informs the reader that the subject of thought is about Khoja Bahaiddin Naqshband by saying that Khoja is seven, busy with the pattern on each page to become the high sky Naqqash, and begins to give an artistic decoration, comparing his foundation for grandeur to the high-ranking Naqqash. In the next stanzas, it is described that this pattern forms a lot of sheets decorated with patterns and decorates them with charming patterns, but even a real pattern pencil is not able to draw a catchy, pleasant pattern, which, like its pattern, attracts enthusiasm. Khawaja Bahuddin notes in the fourth verse of the hymn that in the siymos of Naqshband, the author saw an Orif person who achieved the status of Fano in his dream. It is said in the Beit that the reason why Bahaiddin Naqshband's nakshi jud – generosity naqshi was so fixed is that the image of the presence from ul safha, that is, from the soul, was completely destroyed. Orif's heart, which relies on an honest bite, without the need for molu Joh, has become such a fano status when he sees a life of good fortune for himself. The various attractive manifestations of existence in front of him, as described in verses 5-9 of the dedication, do not matter. The whole world was told that the naqshi of the land of chin, which had gone with its naqshi nigori with its grain, could not match its pattern, the universe turned into the same pattern of the ring on Khoja's finger (in which there is a hint of the power of the Solomon ring), and the devu fairies, with their – although with his attempts he can see every number of attractive patterns, in front of his naqshi, the most ostentatious naqshi of the gunbaz of Heaven is also worked on paper, and the example of a pattern hanging on the wall depicts the worthlessness of Navoi with a high degree of poetic passion in these lines.

As can be seen from the above points, Navoi was sufficiently aware of the creative activities of the Arab, Persian-Tajik and Uzbek predecessors, as well as their mystical views. That is why Alisher Navoi's mystical visions have a deep scientific basis.

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