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# ALISHER NAVOIY

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**ALISHER NAVOIYNING 580 YILLIK  
YUBILEYIGA BAG'ISHLANADI****ПОСВЯЩАЕТСЯ 580 ЛЕТНОМУ  
ЮБИЛЕЮ АЛИШЕРА НАВОИ****DEDICATED TO THE 580th ANNIVERSARY  
OF THE BIRTH OF ALISHER NAVOI**

Buyuk shoir va mutafakkir, atoqli davlat va jamoat arbobi Alisher Navoiyning bebaho ijodiy-ilmiy merosi nafaqat xalqimiz, balki jahon adabiyoti tarixida, milliy madaniyatimiz va adabiy-estetik tafakkurimiz rivojida alohida o'rin tutadi. Ulug' shoir o'zining she'riy va nasriy asarlarida yuksak umuminsoniy g'oyalarni, ona tilimizning beqiyos so'z boyligi va cheksiz ifoda imkoniyatlarini butun jozibasi va latofati bilan namoyon etib, yer yuzidagi millionlab kitobxonlar qalbidan munosib va mustahkam o'rin egalladi.

***O'zbekiston Respublikasi Prezidenti  
Shavkat Miromonovich Mirziyoyev***

Бесценное творческое и научное наследие великого поэта и мыслителя, известного государственного и общественного деятеля Алишера Навои играет важную роль в истории не только отечественной, но и мировой литературы, развитии национальной культуры и литературно-эстетического мышления. В своих лирических и прозаических произведениях великий поэт, воспевая высокие общечеловеческие идеи, демонстрировал богатый лексический запас и выразительные средства родного языка, благодаря чему занял достойное место в сердцах миллионов читателей по всему миру.

***Президент Республики Узбекистан  
Шавкат Миромонович Мирзиёев***

The invaluable creative and scientific heritage of the great poet and thinker, famous statesman and public figure Alisher Navoi has a special place not only in the history of our people, but also in the history of world literature, the development of our national culture and literary and aesthetic thinking. The great poet, in his poetic and prose works, with his whole charm and grace, has taken a worthy place in the hearts of millions of readers around the world, expressing the high universal ideas, the incomparable richness of words and the infinite possibilities of expression of our native language.

***President of the Republic of Uzbekistan  
Shavkat Miromonovich Mirziyoyev***



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**AZIZ MUSHTARIY!**

O'zbekiston Respublikasi Prezidenti Shavkat Miromonovich Mirziyoyevning "Buyuk shoir va mutafakkir Alisher Navoiy tavalludining 580 yilligini keng nishonlash to'g'risida"gi PQ-4865-son Qarorida "Alisher Navoiy asarlarida teran ifoda topgan milliy va umuminsoniy g'oyalarning jahon tamaddunida tutgan o'rnini hamda o'sib kelayotgan yosh avlodning intellektual salohiyatini oshirish, ular qalbida yuksak axloqiy fazilatlarni tarbiyalashdagi beqiyos ahamiyatini nazarda tutib, shuningdek, ulug' shoir va mutafakkirning adabiy-ilmiy merosini mamlakatimizda va xalqaro miqyosda yanada chuqur tadqiq qilish va keng targ'ib etish..." lozimligi alohida ta'kidlangan.

Bu filologiya ilmi va navoiyshunoslik, xususan, adabiy ta'sir, qiyosiy adabiyotshunoslik, matnshunoslik va tarjima masalalari bilan shug'ullanayotgan tadqiqotchilar zimmasiga jahonning ilg'or texnologiyalari, nazariy g'oyalariga hamohang ilmiy tadqiqotlar yaratish vazifasini yuklaydi. Olimlarimizning ilmiy salohiyati, innovatsion g'oyalarini jahonda targ'ib qilish va qo'llab-quvvatlash maqsadida xalqaro nufuzga ega ushbu jurnal ta'sis etildi.

"Alisher Navoiy" deb nomlangan ushbu jurnalda navoiyshunoslik, Navoiy adabiy merosining umumjahon tamaddunida tutgan o'ri va adabiy ta'sir masalalari bilan shug'ullanayotgan tadqiqotchilarni o'z maqolalari bilan ishtirok etishga taklif qilamiz.

**TAHRIRIYAT****УВАЖАЕМЫЙ ЧИТАТЕЛЬ!**

В Постановлении №ПП-4865 Президента Республики Узбекистан Шавката Миромоновича Мирзиёева "О широком праздновании 580-летия со дня рождения великого поэта и мыслителя Алишера Навои" особо отмечается "огромное значение произведений Алишера Навои, в которых нашли глубокое отражение национальные и общечеловеческие ценности, в развитии мировой культуры, их роль в повышении интеллектуального потенциала и духовно-нравственном воспитании молодого поколения, а также в целях обеспечения дальнейшего изучения и популяризации литературно-научного наследия великого поэта и мыслителя..."

Это ставит задачи перед филологами, навоиоведами, исследователями литературного влияния, сравнительного литературоведения, текстологии и вопросов перевода создания научных исследований, соответствующих передовым мировым технологиям и теоретическим идеям. В целях пропаганды и продвижения научного потенциала и инновационных идей наших ученых учреждён данный международный журнал.

Приглашаем публиковать свои статьи в нашем журнале "Алишер Навои" отечественных и зарубежных исследователей, занимающихся изучением жизни и творчества литературы Навои, его роли в мировой литературе, проблемами литературного влияния и сравнительной поэтикой.

**РЕДАКЦИОННАЯ КОЛЛЕГИИ****DEAR READER!**

Resolution of the President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev "On the celebration of the 580th anniversary of the great poet and thinker Alisher Navoi" No PP-4865 given the invaluable role of cultivating high moral qualities in their hearts, as well as the need to further study and widely promote the literary and scientific heritage of the great poet and thinker in our country and internationally .... "

This puts the task of researchers in the field of philology and Navoi studies, in particular, literary influence, comparative literature, textual studies and translation, in creating scientific research in harmony with the world's advanced technologies and theoretical ideas. This internationally renowned journal was established to promote and support the scientific potential and innovative ideas of our scientists around the world.

In this magazine, called "Alisher Navoi", we invite researchers who are interested in Navoi studies, the role of Navoi's literary heritage in world civilization and literary influence to participate with their articles.

**EDITORIAL**



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(«MAHBUB UL-QULUB»DA HADISLARNING BADIY TALQINI)**

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Nizomiy nomidagi Toshkent davlat  
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dekani, f.f.n., dots.Qashqadaryo, O'zbekiston

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**АННОТАЦИЯ**

Navoiy ijodi davr falsafiy-badiiy tafakkurining in'ikosi iste'dodli shaxsning konseptual qarashlari, izlanishlari mahsuli sifatida qadrli va e'tiborga molik. Uning she'rlarida faylasuf, oshiq, gado, ezilgan qalb sohibini uchratish; zamonni, uning girdobi, halokatini ko'rish; fosiqlik vayronalari-yu, ezgulikning nurli mavjlar+ini his etish mumkin. Navoiyning lirik qahramoni – uning o'zi. U go'yoki ulkan ummonda (dunyoda) o'z kemasi (ijodi) bilan safarga chiqqan. Bu safar (hayot) uni o'zini tanishida, ummonga (dunyoga), ummon ahli (insoniyat)ga, uning turlanishlari va tovlanishlari (bo'ron, to'fon, tiniqlik va hok...)ga nisbatan xulosalar chiqarishga majbur qiladi.

**Kalit so'zlar:** yetuk muhaddis, zolim, qiyomat maydoni, Sharq shoirlari, she'riy ifoda, adabiy aloqalar va o'zaro ta'sir masalasi, asar ruhi.

**ПЕСНЯ ЧЕЛОВЕЧЕСКИХ ДОБРОТ  
(ХУДОЖЕСТВЕННАЯ ИНТЕРПРЕТАЦИЯ ХАДИСОВ В МАХБУБУЛ-КУЛУБЕ)**

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**АННОТАЦИЯ**

Труд Навои ценен и заслуживает внимания как отражение философско-художественного мышления того периода, как продукт концептуальных взглядов и исследований талантливого человека. В своих стихах он встречает философа, любовника, нищего, обладателя разбитого сердца; видит время, его водоворот, его разрушение; руины зла и лучистые волны добра. Лирический герой Навои - он сам. Это как если бы он отправился в путешествие по бескрайнему океану (миру) со своим кораблем (творением). Это путешествие (жизнь) заставляет его делать выводы о себе, океане (мире), людях океана (человечестве) и его вариациях и вспышках (шторм, наводнение, ясность и т. д.).

**Ключевые слова:** зрелые мухаддиты, тиран, апокалиптическое пространство, восточные поэты, поэтическое проявление, литературное общение и взаимодействие, дух произведения.



## SONG OF HUMAN VIRTUES (ARTISTIC INTERPRETATION OF HADITHS IN MAHBUB UL-QULUB)

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### ANNOTATION

Navoi's work is valuable and noteworthy as a reflection of the philosophical and artistic thinking of the period, as a product of conceptual views and research of a talented person. In his poems he meets a philosopher, a lover, a beggar, the owner of a crushed heart; to see time, its vortex, its destruction; the ruins of wickedness, and the radiant waves of goodness. Navoi's lyrical protagonist is himself. It is as if he set out on a voyage in a vast ocean (world) with his ship (creation). This journey (life) forces him to draw conclusions about himself, the ocean (the world), the people of the ocean (humanity), and its variations and flashes (storm, flood, clarity, and so on).

**Key words:** mature muhaddith, tyrant, apocalyptic area, Eastern poets, poetic manifestation, literary communication and interaction, the spirit of the work.

Alisher Navoi in the third part of "Mahbubul-qulub" - in the chapter "On the image of mutafarrika favoyid and amsol (on good verbs and bad qualities)" quotes many verses and verses that reflect many morals and good qualities, which we have no doubt that they were directly influenced by hadith verses.

#### 1. Claim of friendship

Navoi states in the 30th rebuke of this chapter: So, my hardship hurts the soul, and a person aggresses his body and soul. But he can't imagine an immediate crack. If he can imagine, there will be no life left for him. "[A.Navoiy: *Mahbubul-qulub*, 1998. 87] Navoi cites the following continent in parallel:

Yor uldurki har nekim o'ziga  
Istamas yorga ham istamag'ay  
O'zi istar ki yor uchun o'lg'ay,  
Ani mundog' sharik aylamagay. [A.Navoiy: *Mahbubul-qulub*, 1998. 87]

So, Navoi is propagating the great belief that whoever you associate with, make friends with, do to him what is good for you, and what you know is bad for yourself, do not do to your friend. Indeed, the end of these words is the Turkish meaning of the hadiths. To prove this, we cite a couple of hadiths of our Prophet on this subject: "Ahibbu li-n-nasi ma tuhibbu li-nafsika" (meaning: do to others what you like). Note also the second hadith of the same meaning: These are your servants. Allah has made them your property. Whoever has a brother under his control, let him feed him with his food, clothe him, and not order him to do anything that he cannot do. If he commands, let him help him.)

The above comparisons remind us of another of Navoi's quartets. These four are mentioned in Arba'in as follows:

Kimki mo'min durur qachon chidag'ay,  
Kim o'zi to'qu, qo'shnisi bo'lg'ay och.  
Anga dog'i kerak yetursa nasib,  
Xonida gar kulochu, gar o'moch.

These four are mentioned in the commentary on the following hadiths of our Prophet Muhammad (s.a.v.): "La yashba'ul mu'minu duvna jarihi". Tarjimasi

We will not hesitate to cite another quartet of Navoi in this context. These four are quoted in Arba'in as a commentary on the following hadith: "La yu'minu ahadukum hatta yuhibbu li axihi ma yuhibbu li nafsih" (Translation: A perfect believer will not be "dark" if his neighbor is hungry).

Mo'min emastur ulki imondin  
Ro'zgorida yuz safo ko'rgay  
Toki qardoshig'a ravo ko'rmas –



Har nakim o'zig'a ravo ko'rg'ay

It is known from the above hadiths and a series of quatrains that Navoi compiled them in direct synonym with the meaning of the hadith. As mentioned above, Navoi's Mahbubul Qulub mentions a number of qualities that adorn a person, such as morality, science, and profession, so much so that we see it in the study of the compatibility of hadiths with the Quartet.

## 2. Compatibility of science and practice

In one of his reprimands, Navoi says about the ignorant scholar and the greedy rich: "A wicked scholar is a wise man, a tyrant to his own desires. Ghani is greedy, ignorant, and selfish. These two men wasted their lives and carried sorrow and longing to the grave. One nation did not follow the path of knowledge and did not follow it. One nation did not know how to work and spend money.

Part:

Olimekim ilmi erdi beamal,  
Yo g'aniykim molig'a buxl erdi yor.  
O'ldilar yuz hasratu armon bila,  
Elga bo'ldi ishlaridin e'tibor.

[A.Navoiy: Mahbubul-qulub, 1998:89]

Here is a hadith that contains the above meanings: "Ofatud diyni salasatun: faqihun fajirun, imamun jairun and mujtahidun jahilun". (Translation: No one among you will have perfect faith unless he gives what he loves to his brother).

Based on the meaning of the hadith, Alisher Navoi states in another of his reprimands:

Ilm o'qib qilmag'on amal maqbul,  
Dona sohib ko'tarmadi mahsul [A.Navoiy: Mahbubul-qulub, 1998. 89]

Indeed, the Qur'an and hadith say many wise words about science and its properties, and promote a sense of love for science. Navoi's above reprimands are an artistic expression of the content of this hadith.

Let us take a closer look at the hadith and Navoi's reprimands based on the meaning of this hadith. In the hadith, religion is plagued by three things. It is said that a scholar who does not practice this knowledge despite his knowledge is a tyrant king and a mujtahid (researcher) without knowledge. So we understand from the hadith that not following the knowledge is an oppression committed by the king and speaking without knowledge is a direct defect in our religion. Navoi's above reprimands and continents are based on the same hadith. However, the difference from the hadith is that it is a bit more artistic and the words are typed in place and the effect is increased. The meaning of the hadith is not reflected, the additions and brief conclusions are given without any similarities or distortions. Navoi describes the ignorant scholar as a loser for his own sake and the generous rich as greedy for his own loss, and concludes that both of them lived this world with longing and went to that world with envy.

Navoi describes the meaning of the same hadith through certain analogies from a second byte. That is, a person who reads science and does not apply it is like a farmer who sows grain in the ground and does not reap from it. In short, Navoi advocated knowledge and adherence to that knowledge. A similar meaning can be found in the epic "Farhod and Shirin":

Hunarni asrabon netgumdir oxir,  
Olib tufroqqamu ketgumdir oxir.

After all, science and profession are inseparable fronts.

It should be noted that in all of Navoi's works, the promotion of science has become the main theme. Influenced by the works of Alisher Navoi, many poets followed the same theme in the Navoi style. We can confirm our opinion on the example of the great 19th century poet Muhyiddin Muhyi. After all, many of Muhyi's poems were written under the influence of Navoi.

If we take into account that the most prosperous period of Uzbek literature was the XV century, during which literary traditions gained stability, its main criterion is the tradition of devon and its structural rules - a certain integrity, combined with the aspects of poetic genres. At this point, we can say that Muhyi followed Navoi not only in writing poetry, but also in style. Muhyi followed the rules invented by Navoi in compiling his devons.

Therefore, in the Uzbek literature of the XIX century, in particular, in the literary environment of its component - Kokand, the tradition of creating a devon was duly continued. Many talented artists of the environment have created their own devons, arranging it based on existing traditions.



In the Uzbek literature of the XIX century, the traditions of tazkiranavism<sup>1</sup>, naziragoy<sup>2</sup>, qasida-goy<sup>3</sup>, zullisonaynlik<sup>4</sup>, muvashshah<sup>5</sup> and hajviya<sup>6</sup>, the creation of works in the religious-mystical spirit were also widely demonstrated. Of these, in particular, the tradition of comedy ending was enhanced by specific methodological innovations, with its interpretations aimed at increasing the sensitivity of sharp social tones.

In particular, the elements of Alisher Navoi's legacy traditions - the reflection of praise at the entrance, the presence of ghazals ending in all letters of the alphabet, the gradual arrangement of genres and a system of five other features - are invaluable as a device for combining artistic charms.

As mentioned earlier, the literary critic Yo. Ishakov notes that there are 16 genres in Alisher Navoi's "Khazoin-ul maoniy" devon, which has risen to the level of a standard [Is'hakov, 1983: 19]. In this regard, the representatives of the Kokand literary environment of the XIX century, it is worth noting, followed the sultan of poetic property within their means. In some cases, Alisher Navoi's exemplary rules cannot be fully complied with, or he may be treated more liberally. For example, such a free approach is observed in the work of Muhyi, the object of research.

Muhyi is an artist who not only wanted the tradition of creating a devon to be reflected in his work, but also worked hard in this field and achieved it. Muhyi's Uzbek devon traditionally begins with praise, followed by naat and munajat poems. It is in the prayers and verses that the poet's philosophical views are embodied as the leading leitmotif of the spirit of the work. It is known that religious-mystical ideas have left an indelible mark on the life of the society of the time. As we noted in the preface to the chapter, the weakening of the criteria of mutual conflict justice has led to a dangerous and turbulent rhythm of the social situation of the period. Therefore, the ideas of mysticism, which embodied relatively progressive beliefs in the expression of dissatisfaction with the existing socio-political environment, the expression of feelings of protest, and the search for ways to get rid of it, served as an inexhaustible source of salvation.

In particular, Muhyi also draws pictures of a troubled heart, emotionally expressing his dissatisfaction with his behavior and actions, his dissatisfaction with himself, and his regret for doing so, through the prayers in his office.

Asiri nafs shaytonman, Ilohi, manga rahm ayla,  
Havoyi nafs uchun qolg'on damodam yuz balolarg'a.  
Agar avf etmasang jurmimni o'z lutfing bila, yo Rab,  
Qolurman begumon mahshar kuni qattig' jazolarga.  
Qo'lumdin kelmadi hargiz savobu to'atu tavfiq,  
Sabab shul zor yig'larman jamii mojarolarg'a.  
Saharlar yig'ladim doim duo ta'sirini bilmay,  
Kel ey ko'ngil tavajjuh qil budam ahli du'olarga.  
Ajab yo'q murshidi komil sani ham avliyo qilsa,

Ki oson xokni zar qilmoq valiyu porsolarga. [Muhyi, 1902. 250]

In short, Muhyi wants to reach perfection. Senior teacher dreams of becoming a perfect murid (student), of attaining perfection, of reaching the place (society) ruled by the sages.

Muhyi wrote in Uzbek, Tajik and partly in Arabic (his ghazals are based on the art of shiru shakar, shahdu shakar<sup>7</sup>). The talented zullisonayn (bilingual) was known as a creator. Therefore, it should be noted that the tradition of dullness, like the art of artistic expression, has a very ancient history. The emergence and formation of the Zullisonayn tradition goes back to the processes of communication and cooperation between the peoples of the region. In particular, the greater the development of peoples, mutual relations, economic and political relations, trade, the greater the scale and development of cultural ties. In this regard, positive news in language, life, literature and art is on the rise.

"Representatives of Persian-Tajik literature have made a significant contribution to the development of Uzbek literature, as well as Uzbek writers have made a worthy contribution to the creation

<sup>1</sup> a genre of recollection of the past

<sup>2</sup> working with follow to someone

<sup>3</sup> writing for kings

<sup>4</sup> bilingual

<sup>5</sup> anonymous ghazal

<sup>6</sup> jokes

<sup>7</sup> The art of creating in 2 languages





of meaningful pages of Persian-Tajik literature. This, in turn, led to the formation of a tradition of oppression in the world of literature. In the history of Uzbek-Persian-Tajik literary relations, this tradition is very meaningful pages" [Vohidov, 1983: 66].

One of the important and unique aspects of the classical literary tradition is the literary influence. Characteristically, a number of ideological and aesthetic factors are involved in the occurrence of literary communication and interaction. Only a literary connection with such an ideological and aesthetic root has the ability to create a solid, long-lasting and, at the same time, a basis for genuine interaction [Konev I, 1973.]. Such literary contacts and interactions benefit the literature of the two countries, in a separate region, which serves as an inspiration for the development of a truly creative environment, the expansion of horizons, the emergence of highly skilled works imbued with universal ideas [Vohidov, 1983: 65].

The content and essence of the concept of literary influence in Eastern poetry is enormous. Therefore, it can also be called a tradition of traditions. If we look only at the scale of the interaction in the tradition of "Khamsachilik", our opinion finds its own proof.

Therefore, it is true that in the works of our poets, who lived and worked in the late nineteenth and early twentieth centuries, the poetic manifestation of this tradition of interaction - Nazism - developed rapidly.

Representatives of the Kokand literary environment, in particular, were greatly influenced by the works of Navoi and Fuzuli. The fact that Muhyi's literary heritage includes poems written under the influence of Navoi confirms that he was nourished and inspired by the works of the great poet. For example, Muhyi writes on a continent where the image of the bathroom is illuminated:

Muhyi, hammom makonest z-bahri poki,  
Mard onastki, az xabis tabiat shud bok.  
G'azabi Haq palidi yaki z-xabis tiynat,  
Pok doxil shuda hammom baroyad nopok. [Muhyi, 1902:192]

**Meaning:** The bathroom is a place for cleansing the body. A real person enters it and is purified both physically and spiritually. He who is not afraid of the wrath of the truth, and is a hypocrite, enters it seeking purity and leaves it unclean.

Kamol et kasbkim olam uyidin,  
Senga farz o'Imag'ay g'amnok chiqmoq.  
Jahondin notamom o'tmoq biaynih,  
Erur hammomdin nopok chiqmoq.

In general, the expression of philosophical ideas in the example of the image of the world is often observed in the works of Eastern poets. It is clear that Muhyi's poems on this subject were written under the influence of Alisher Navoi's work. We will try to prove our point with the example of the story of Imam Fakhr Razi in the epic Hayratul-abror. In the epic, Navoi describes this image through questions and answers from Sultan Muhammad Khorezmshah and Imam Fakhr Razi:

Bor edi hammomda bir kun imom,  
Shah dog'i hammomg'a qildi xirom.  
Bir-biri birla bo'lubon muxtalit,  
Shoh savol etti bo'lub munbasit:  
«K-ey bo'lub el ilming ila bahravar,  
Ayt qiyomat ishidin bir xabar.  
Kim necha ul kunda malol o'lg'usi,  
Har kishida anda ne hol o'lg'usi?»  
Shoh chu bu nuktani qildi savol,  
Bo'yla javob aytdi sohib kamol:  
«Kim sangakim hashr so'zi kom erur,  
Bil anga monand bu hammom erur»  
[A.Navoiy, Hayratul abror, 1991:124-125.].

(Meaning: One day, Khorezm Shah went to the bathroom. Imam Fakhri Razi also went there. After meeting with each other, the horn asked the Imam a question: What will happen to the people on the Day of Judgment in the midst of horrors? " Imam Fakhri Razi replied, "If you want to see the Day of Judgment, look at that bathroom. The bathroom looks like doomsday")

Hammom emish nishona mahsharg'a ey birodar,  
Kim andagi xaloyiq jumla erur barobar.  
Ilmu amaldin o'zga yo'qdur rafiqu yoring,  
Ibrat uchun bu so'zni Muhyidin ayla bovar [Muhyi, 1902:342].



According to the poet, the similarity between the bathroom and the apocalyptic area is that in both the people's clothing is luxurious.

The story says that it is not the throne, wealth, or wealth that saves from the atrocities of the Day of Judgment, but the hard work of science and the pursuit of it. Navoi describes the superiority of science over wealth in the example of the imam and the king as follows:

Anda gado shah bila yakson bo'lub,  
Shohu gado borchasi uryon bo'lub.  
Johu jalol ahli seningdek bari  
Ichkariyu boru yo'qi tashqari.  
Ilmu amal ahli meningdek tamom,  
Harne yig'ib, hamrah etib vassalom.  
Yo'q sanga sultonliq ila sud ko'p,  
Lek manga ilm ila behbud ko'p»  
[A.Navoiy, Hayratul abror, 1991:124-125.].

(Meaning: On the Day of Judgment, the horn will be equal to the poor, all are still preoccupied with themselves, the burdens of the owners of large estates like you (Khorezm horn) will be left outside and naked with nothing, as if they had entered the bathroom. And those who have knowledge like me, I will take with me all the wealth that I have accumulated, both on the Day of Resurrection. So you don't benefit from the sultanate, but I do benefit from science a lot.)

According to the story, Khorezmshah (a king of Khorezm) entered the bathroom without a crown, wealth, and clothes. Fakhr Razi's state was science. This faithful state did not separate from the imam even when he was in the bath.

In Navoi's story, the main focus is on the benefits of science, its qualities:

Ilm, Navoiy, sanga maqsud bil,  
Emdiki ilm o'ldi, amal aylagil.

(O Navoi, your goal was knowledge, you achieved it. Now apply this knowledge!)

In turn, on the continent of Muhyi, on the Day of Judgment, one is reminded that one has no protection other than the knowledge and good deeds one has acquired during one's lifetime, and in this way, knowledge and wisdom are glorified.

### 3. Condemnation of lying and slander (evil)

Let us quote the following hadiths of our Prophet Muhammad (s.a.v.) about slanderers and slanderers, and then look for harmony in the meaning of this hadith in the works of Navoi. The Noble Prophet (pbuh) said: "Iyyakum val'azaha-n-namimatal qalata baynan nasi" (meaning: refrain from spreading slander and slander among the people). In accordance with this meaning, Navoi states in his reprimands: "Let him carry the word of him from one place to another, and let the past sin of the people fall on his neck. Pride is pleased with the truth. If you appear, imagine what lies, if the seeker is great, if he is small, know that they are the stalks of hell.

Kim so'zni terib aytg'uvchi og'zig'a berg'ay,  
Molik ani do'zax o'tining dudiga tergay.

Apparently, it was written in proportion to the meaning of the hadith, but as noted above, the breadth of meaning and artistic value increased the specific sensitivity.

In the hadith, while the Prophet (peace and blessings of Allaah be upon him) commanded him to refrain from slander and slander, Navoi not only refrained from slander and slander, but also expressed his views on its terrible consequences. Navoi does not distinguish between slander and falsehood, but emphasizes that both are unworthy virtues for man. Regarding these thoughts of Navoi, our Prophet also exclaimed, "Liars are not my ummah!"

Alisher Navoi emphasized the pleasure of lying and said that it is sometimes correct to use it: "He does not lie, but not all is true. Someone's eyes are in a state, because his creation is a creature - what's wrong with him. It is true that to say this to his face is true, but what a blessing it is to say that the truth is an artificial objection, and to the unjust is an expression of shame and ignorance, and an insult to one's heart.

Yolg'on o'lsa muloyamat omiz,  
Vahshat angiz chindin angla aziz.

So a wise man does not lie. However, it is not always good to say the truth. Indeed, lying is strictly forbidden in the Shari'ah. However, for reform, for example, the lie used to correct the re-

<sup>1</sup> Ummah (Arabic: أمة) means "community", "people". The community that includes all Muslims in Islam is called the ummah (ummah ul-mu'minin), and that is why we understand the Muslim world as the ummah.



lationship between a husband and wife or two communities is not considered wrong. Perhaps it is more correct to reform the relationship between two teams or couples, albeit with a little deception, than to tear them apart, to be honest. However, in any case, it is better to be honest with the lie.

#### 4. Definition of good and evil

We have studied the themes of "slander" and "falsehood" in Navoi's works and hadiths, and even their differences and proportions. In the same way, let's think a little about the topics of "good and evil". Regarding "good and evil", the Prophet (peace and blessings of Allaah be upon him) narrated a hadeeth: "Al birru husnul hulaqi val ismu ma hoka fi sodrika wa karehta an yattoli'a alayhin nasi." (Translation: All good is work that rests your heart. All sin and evil is in the heart and in the eyes of men). In another hadith: "Al birru ma sakanat ilayhin nasu wat maanna ilayhil qolbu val ismu ma lam taskun ilayhin nasu wa lam yatma'inna ilayhil qolbu va in aftakal muftun." (Translation: Goodness is a matter of soothing the lust and dealing with it. Evil or sin is the opposite, even if the Muftis issue a fatwa, act according to your heart). At the same time, another hadith was narrated from the Prophet (peace and blessings of Allaah be upon him): "Al birru la yubla vaz zanbu la yunsa vad dayyanu la yamuvtu" (Translation: goodness does not become obsolete, sin does not forget, and Allah, the Punisher, does not die. Do whatever you want, and your punishment will be the same as your religion).

Navoi was also impressed by the meaning of these hadiths and wrote in "Mahbubul Qulub": "Bashar jinsig'a o'z xatosi dilpazirdur va mardud farzandi noguzir, yamon she'rdekkim, tab' zo-dasidur; ikkalasi bashar tab'i natijasidur va moddasi. Agar mankub bo'lsun yo marg'ub, o'ziga ko'ringusidur mahbub. Oqil bu tariqni shior qilmas va yaxshi yamonni Haq yaratg'ondin ortiq va o'ksuk bilmas" (Man's error is not known to him, and man's error is a bad poem, born of his nature. It doesn't matter if the person is good or bad. The wise man does not do this, he does not see good and evil more than God created).

Yamon yaxshini tengridin anglag'il,  
Yamonni yamon, yaxshini yaxshi bil.  
Yamonni agar yaxshi qilsang gumon,  
Erur yaxshini ham degandek yamon.

(Know that good deeds and bad deeds are from Allah, say evil is bad and say good is good. When you think bad things are good, it's as if you know good things are bad).

The themes of good and evil are explained in detail in the hadiths. Navoi, on the other hand, not only interprets these topics, but also emphasizes that good qualities should be made by a wise person and bad qualities by an ignorant person, and that a wise person should be intelligent enough to distinguish between good and evil. If the bad is suspected to be good, Navoi says, it is as if the good is considered bad. It is important to note that, unlike the hadith of Navoi, they also give a short poetic conclusion at the end of their thoughts. This, as noted above, increases the impact and readability of the work.

#### 5. Haste is the work of the devil

In the work "Mahbubul qulub" inappropriate human qualities are also mentioned in many places. One of them is haste. In these works, Navoi was able to criticize the haste. Now, in the rebuke we are trying to bring him to this place, Navoi spoke of "haste" and its opposite, "patience," saying: Hastening to work is the work of a young man, the work of an experienced, mature young man who works patiently. "

Har kimsaki aylamas oshiqmoqni xayol,  
Yafrog'ni ipak qilur, chechak bargini bol.

We associate the meaning of a byte with the meaning of a hadith. Hadith: "Al inayatu min Allahi ta'ala val 'ajalati min ash shaytani." (Translation: Patience is from Allah, haste is from Satan). While Navoi says that haste is the work of a child and patience is the work of an experienced, elderly person, the hadith says that haste is from the devil and patience is from Allah. It is self-evident that Navoi's thoughts and the thoughts expressed in the hadith are inextricably linked, and that one is a continuation of the other.

Navoi, in conclusion, gives one byte. The meaning of the verse is, "If you stay away from haste and work patiently, you will turn the leaf into silk and the flower into honey." So how can a leaf turn into silk, a flower into honey? For this, of course, we need patience and intelligence. Man feeds the worm with a leaf, and in return receives silk from the worm. Takes care of bees. As a result, bees present their blessings to their owners. As we have said, all this is the product of patience and endurance. So, patience and perseverance are required for every job, especially to acquire knowledge and overcome the difficulties along the way.



We would like to summarize our thoughts with the following words of Navoi: “A scientist who learns by asking what he does not know, and a tyrant who does not ask. Little by little he becomes wise, and gathers in drops and becomes a river. He is a wise man who has learned from hard work and lavender, who has escaped from learning, and who has opened the door of deception and excuses to his face.

In short, the sultan of the ghazal kingdom, Nizamiddin Mir Alisher Navoi, is not only a poet, not only a thinker, but also a mature muhaddith<sup>1</sup>.

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<sup>1</sup> Someone who narrates the hadiths of our Prophet





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