

SELF-EDUCATION IN NAVOI'S WORK

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Annotation: *Based on the works of Alisher Navoi, this article talks about self-cultivation and ways to overcome it. In Navoi's epics such as "Hayratul-Abror" and "Lison ut-Tayr", several verses about self-cultivation are analyzed.*

Key words: *Khamsa, self-discipline, Lison ut-tayr, Hayratul-abror.*


Our observations show that although Navoi's epic "Khamsa" was written in Turkish and, in his own words, "was created in thirty months and two and a half years", each of the epics in the work appears to be the product of many years of creative thinking. It is no exaggeration to call the work a "spiritual constitution". Because, the work is a set of rules that are vitally summarized from beginning to end, and have the characteristic of leading the spiritual and spiritual world of a person to perfection.

The first article of the great epic "Khamsa" "Hayrat ul-Abror" is about one of the most beautiful human qualities, being a believer. The creator: "Whoever has become a human being in this world, his main condition is faith. "Only a person who has patience, gratitude and modesty is worthy of the honorable name ``man," and people who are far from faith cannot be called by this name" [1]. In the fifth article of the "Hayrat ul-Abror" saga, the following opinion is given about generosity, nobility, and generosity: "When a person wears the clothes of generosity, he does not despise the blessings and jewels of this world. There is no better feeling than when a person generously does good to someone. Even if every hair on your body turns into a tongue, it is impossible to express gratitude for it. Since God gave you a rich country, He also taught you how to do good. Find out: who has the right to be generous, and who can be given gold and silver? To make a name, to glorify one's name, even to scatter gems with one's hand is not a characteristic of intelligent people. A drunk or a mad person commits such absurd acts [1]. Including:

Everything was known in the science of truth,
Lavhul died in Mahfuz.

It is not known whether the people of good behavior and good deeds will go to heaven because of their good deeds, or whether they will go to hell because of their





bad deeds and morals. Even if a person who has worshiped God for a thousand years does not get a place in heaven, all his prayers are in vain.

Indeed, the poet likens generosity to clothes. The reason is that just as clothes make a person beautiful, generosity is also a decoration for him. Generous people never expect anything in return. They will be far away from taste and close to the Truth. In addition, the great thinker emphasizes that generosity is not a means of making a name.

The justice shown by the king to the old woman in the "Story of Shah Ghazi", which is mentioned in the third article of the epic, "Chapter of Salatin" (about the Sultans, that is, the kings), deserves the greatest praise:

"No matter how many times you see bad luck,
Shah chu kilur adl, Navoi, what a grief."

There is no doubt that Navoi's thoughts on justice in the story serve as a blueprint for the kings of his time and the leaders of today.

Similarly, the thoughts in the chapter of the seventh article "Satisfaction" are also relevant for today: "For whom contentment served as a science and a habit, know that it was this contentment that made him rich. Do not consider gold and silver and various ornaments as wealth. , true wealth is the treasure of contentment.

Hey, you've got a cabbage on your shoulder,
Diram value in Kalmayin.

Panjang died and was exposed to fraud.

The sun is shining in the Maghreb.

If you are not satisfied, try to be rich with cash satisfaction. Don't be rude. Because taste is the work of gado, and tamagir is the gado itself. The poet compares human satisfaction to real wealth. Because it is a vital proof that a person can rise due to satisfaction:

I am not a king, he put a crown on his head,


I know the king, there is no need for him.

If the king is a son, he is in need.

It is a crown even in need.[1]

Navoi knew that the causes of corruption, which was considered a vice both in the past and now, that is, in today's language, "corruption", are due to dissatisfaction, impatience, lack of faith, and moral deficiency, and he fought against it through his works. In general, there is no doubt that the interpretation of





qualities that lead a person to perfection in all epics of Navoi's "Khamasa" serves to enrich the spirituality of the children of every era.

In the prologue of the epic "Lison ut-Tair", Navoi expresses the power of the Creator extremely clearly: "The Creator created the universe with his mighty pen under a clear plan. He made the nine heavens revolving, and made the understanding unable to understand the secret thereof. He brightens the sky with day and night, decorates it with sun and stars. He made the heavens to move and the earth to remain in its hollowness" [2].

According to the poet, the person who is the star of the universe is also flawed. In the epic "Lison ut Tair", Navoi shows the ways to avoid materialism and reach spiritual maturity. He names these paths as follows: demand, love, enlightenment, renunciation, admiration, monotheism, and the path of fear and destruction. In his prayer about the path of demand: "O God! All creatures seek you, you are desired by them and beloved by the people of love! All beings in the two worlds seek you, and those who are inclined to you refrain from desiring anything else. Except you, even if he is an angel or a fairy, he is not worth seeking as a student. John, make my heart to you! Win my passion for your love with pain! Give me the pleasure of demand! Make a wish again! Get out of my mind except you! Then make it my heart to remember you!" he writes. Indeed, evil will never come out of a heart that is in love with Him. If evil does not come out, then he is a believer. A believer always seeks Allah. A fire of love appears in his heart to seek God. The beauty of Allah cannot be reached without love.

In the description of the path of enlightenment: "O Lord! Whichever of these paths you wish for enlightenment, it will surely lead you! Send Ovvora Foni to the same path! Good luck with the road! The path of forgiveness. "Don't be in need of someone else than yourself! I obey you alone. I am not a forest lion, but a lame ant. I am so weak that even an ant is a hundred times smaller than me. Do what I need to do to others!" "Oh god! Take me by the hand and show me the way to wonder! The people of knowledge and intelligence are amazed not only at your race, but at each of your qualities and power. Don't make me wander in amazement, but easily draw me to your side".[2] Tawheed, that is, the path of unity. In this case, the creator turns to Allah and says: "Yo Lord! Don't mark me with my identity, shake me off from all 377 things and lose me to your identity. If a person's heart and language are one, if his faith is complete, he will surely reach his goal. For this, Allah must look at him. And finally, the path of death: "Yo rab! Let the mortal be blessed with such an absence, so that he may find his own wealth from the treasure of eternity!"[2].



The thoughts hidden in the layers of Navoi's works have a universal essence. Every time we try to gain spiritual strength by reading the poet's writings, we try to develop new meanings. In this sense, over the centuries, the value of this priceless heritage increases and serves to raise the rank of humanity.

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