

REFLECTIONS ON THE EXPRESSION OF SPIRITUAL AND MORAL PROBLEMS IN THE WORKS OF ALISHER NAVOI

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Annotation: In the works of Alisher Navoi, the expression of the moral and ethical problems were represented in the article. Likewise, in the sample of several works of the poet to what features of problem given the most attention are emphasized.

Key words: ethical-moral, epic poems, collection, nationality, humanistic poet, lyrical hero.

The thinker-poet Alisher Navoi in his work uniquely described the spiritual world of man. In his works on these issues, he gives valuable insights into the criteria of relationships and interactions with people, self-control, child rearing. These themes are covered in detail in the epic of the wise poet "Hayrat-ul abror", which consists of twenty articles. In particular, in the sixth article of the epic he writes that people should look at each other with kindness in their relations:

Yana bukim, yaxshi-yamon dema so`z,
El yamon-u yaxshisig`a solma ko`z.
Yana bukim, ranj yetar gar tab,
Asra yamon-yaxshig`a sharti adab. (1, 78)

Alisher Navoi, in his preface to *Badoyi ul-Bidoya*, described his small-genre works as "unique individuals." In fact, in these individuals, the poet skillfully writes about the life of the people and the spiritual and moral life of the people. In particular, the first person in this office is:

Ulki, haq borinda maqsud istagay har zotdin,

Mehr borida yorug'lik ko`z tutar zarrotdin (2, 685).

The meaning of this individual, in our opinion, is as follows: Those who pray to a servant without asking Allah are like those who wait for light from the light that shines when the sun shines. If there is truth in your dealing, if your faith is whole, just ask the Creator Himself for whatever you want.

After all, in the presence of sunlight, particles are nothing. The same theme is expressed differently in this individual:

Ta'ma etma ko`p o`lsa el moli

Ko`rmayin haq xazinasin holi (2, 685).

The nationalism of Navoi's work, that is, the motives of national pain and sorrow, are also written in his individual verses:

Qotil el jismidan anburar olmay naqd emas vosil

Ki, tog`ni pora-pora qilmayin, la'l o`lmadi hosil (2, 686).

We know from history that in the days of Navoi, as a result of various disputes, the royal treasury was sometimes full, and sometimes empty. In order to fill the empty treasury, it is necessary to take away the risk of the people, who have recently received various taxes. This scene was one of the most difficult in life for a humanist artist like Navoi. Unless the mountains are dug up and the rocks are broken, the treasures in the depths cannot be reached. In the same way, to fill the treasury with wealth in exchange for the last sustenance of a people in need is not to break the human heart!

Xoliq o`lg'on saxiydin elga ikki baxshayish,

Ham ehsonidin oroyish, ham axloqidin osoyish (2, 687).

In this article, Navoi comments on the benefits of generous people of good morals. In other words, when a kind and generous person shows generosity to the people, to the helpless people of the people, he gives two things as a gift: first, he gives a share of his wealth, and secondly, he informs the people about his high spirituality. and thus gives both material and spiritual strength to the needy.

As we turn the pages of Navoi's book of hearts, it is impossible not to think about the reasons for such a populist spirit in his work. We know that Navoi

was one of the richest men of his time. Like most rich people, he could live without paying attention to the people, right? It is true that Hazrat Navoi was given a great talent as well as a great heart, which he could not live without listening to the cries of the people. The one who turned away from hunger in front of his eyes felt pity for him like his closest person. We also have no doubt that the babies chirping in the winter chill felt like their own children. Because in his heart all the beauties of great geniuses are embodied.

We also see the unique colors of Navoi's beautiful spirituality in his personal themes on the theme of love:

Bel-u og`zidin dedilarkim, degil afsonaye,

Boshladim, filholkim: “Bir bor edi, bir yo`q edi”. (2, 692).

When a lover is told, "Describe your lover's waist and mouth," he utters the following beautiful words.

Netay elning bahorinkim, manga oshubi hijrondur,

Ko`zinga sarvi o`qdur, ko`nglum ichra g`uncha paykondur. (2, 691).

The spring visit, which is considered to be a season of love and life for the lover, is no different. In the eyes of the lover, who praises his wound as "Sarvqad, your lips are like a bud", in the eyes of a lover, a cypress looks like a bow and a thorn.

In his works in the rubai genre, Navoi also sang about devotion and fidelity, and recognized loyalty as the most beautiful virtue.

Har zulf xamig`a qilma vobasta meni,

Hark o`z havasidin etmagil xasta meni,

Har qosh tama`ig`a solma payvasta meni,

Yo rab, borisidin ayla vorasta meni. (2, 659).

The lyrical protagonist is checking himself. That is, they are trying to ignore the women they are dealing with. Because such behavior is condemned in the Islamic faith. If a person does not control his desires intelligently, he will inevitably make big mistakes in life. In the above rubai, the lyrical hero seeks refuge from the danger of such a fate.

Alisher Navoi's Arba'in Hadith, or Forty Hadiths, also expresses his views on the relationship between a foreign woman and a foreign man: "Every look at a non-mahram woman is a satanic reading." The poet also emphasizes in this work that it is a human duty for people to always take care of each other's souls, to have good relations with each other and to give each other love:

Yaxshi so`z bila hojat ahlin so`r,
Bermasang yaxshi tu'madin sadaqa.
Ne uchunkim, rasul qavli bila
Yaxshi so`z bordur, aylakim sadaqa. (3, 14)

Navoi scholar Rahim Vahidov writes about the great humanist Alisher Navoi: The great poet puts the pain, worries and interests of the people above everything else. The main goal is to serve the material and spiritual well-being of the society for the benefit of that great figure. Such an attempt served as the driving force of the great thinker's poet's works on theology. The veracity of this scholar's opinion is also proved by the gems in Arba'in. The play provides a poetic interpretation of the forty most reliable hadiths. In these interpretations, the life-philosophical, spiritual and spiritual views of A. Navoi are sincerely expressed.

We have made the following conclusions based on our specific observations:

- a) Navoi encourages humanity to have good spirituality;
- b) Good spirituality makes human society prosperous and prosperous.
- c) The immortality of Navoi's work lies in the skillful expression of immortal ideas in it.

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