



THE ESSENCE OF THE WORK "HAYRAT UL-ABROR"

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Annotation

This article is devoted to the essence of the work of Hayrat ul-abror, the first friend of Alisher Navoi's "Khamsa". In the classical literature of the East, the tradition of Hamsa is well developed, and this is proved in the works of Navoi. The first epic of this quintet differs in the scope and structure of the theme.

Keywords: epic, mystical poetry, material and spiritual being, the word of God.

Introduction

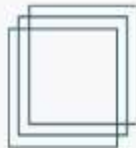
Alisher Navoi's work "Hayrat ul-abror" should be considered in connection with world philosophy and art, as well as oriental literature and Islamic philosophy. Regarding the choice of the first epic of "Khamsa" "Hayrat ul-abror", it should be noted that this epic consists of philosophical and philosophical considerations, it does not have a single plot. In the "Previous Prayer" of the epic, the idea is put forward: at first there was nothing but Allah. Allah created the world as a mirror in order to understand himself, to know his beauty and possibilities:

You were, you don't exist anymore,
Make yourself beautiful
You are the supervisor, you like yourself,
Love yourself, be proud of yourself...
Jilvai husningg'a chu yoxdi had,
I needed a mirror ad
You are such a strange example,
You have made everything beautiful...

The universe is thus an infinite mirror of its beauty. Or in other words, it is its manifestation. But this mirror would not be perfect without man, because other creatures of nature are imperfect, they have neither soul and spirit (in inanimate nature), nor intellect and contemplation (in animals). They are unable to understand themselves or their Creator. That is why the purpose of creating nature was man:

Cash was plentiful between Ganjing,
Lek Boridin was a greedy man.

So self-awareness is first and foremost a divine need. Allah created the universe and man to see His beauty. Man's need to understand himself also spreads to the divine will. Because if he does not understand himself, he cannot understand his Lord. Navoi affirms the idea that everything in the universe - the manifestation, incarnation, material and spiritual being of the Creator - is an incarnation of him. Only man can



understand the word of God, the truth expressed through the word and the hidden secrets, requirements, instructions, guidance, understand himself. Because man has the potential to be a believer.

Perfect for your unique words,
The secret is in the marriage.
Who in the world melts man?

The sign of knowledge is faith in Him.

The Creator adorns the human heart with the pursuit of truth, faith, heart and other spiritual qualities with the help of the highest genius. The mind is hidden in the body. People are acquainted with the science of the mind, and the world is interested in God:

What made you feel so close?
I wish you had made your body so beautiful...

You have always admired science,
You made the world go round because of Zaomi.

This means that knowing the Truth through faith, heart, intellect and knowledge, and knowing the world, are the most important of the qualities that make up human nature and express oneself. In order to know the truth, it is necessary to purify the heart, because it only inhabits the pure heart and becomes the companion of the pure heart. Navoi develops the ideas of his great predecessors, especially Jami. It is known that "Hayrat ul-abror" was written not only in response to Nizami's "Makhzan ul-asror", Dehlavi's "Matla ul-abror", but also in response to Jami's "Tuhfatul-ahror".

Whoever turns away from His ganji (heart) will also be deprived of humanity:

O Lord, this ganjki mahram anga,
Nobody but a man.

Navoi's idea that God created the universe and man to enjoy his beauty was developed in the 19th century by the great German philosopher Hegel. Perhaps he was not aware of Navoi's work. But the core idea of his philosophy is similar to Navoi's: in the beginning there was an Absolute Idea.

List of Used Literature

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