

Alisher Navoi is the Symbol of the Heart in the Philosophical Heritage

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Abstract. The article analyzes the image of the soul in Alisher Navoi's mystical views.

Key words: God, the world and man, "perfect man", "Divine love", "ethics and soul training".

INTRODUCTION

In "Hayrat-ul Abror" special emphasis is placed on the heart and it is divided into two categories. One of them is the bud-shaped heart found in all animals (material), and the second is the heart found in people who are considered to be righteous (spiritual). So, what are the characteristics and qualities of this category of souls? Sufis call it "alami kubra" - the world of greatness, while historians describe it as "arshi mualla".

"Kim bu xaloyiqqa erur sajdagoh,
Ul biri xoliqqa erur jilvagoh".

DISCUSSION

It is worth noting that this treasure of the secrets of the heart goes through many wanderings until it is discovered, sometimes it finds a place in the Kaaba, sometimes in the Dahri:

Vodie qolmay ul anga yetmagan,

Qat'ida takmili suluk etmagan.

Oriz o'lub jumlai holot anga,

To bo'lubon kasbi kamolot anga"...

According to Alisher Navoi, people who have such a heart are Sufi Sahibdil. Not limited to this, the mind perceives that the universe is not created by chance, but created. The main virtue of a Sufi who is a master of language is understanding the world with the eyes of perception.

In the "Hayrat ul-Abror" epic, the sections devoted to the description of "The Three Wonders of the Heart" reflect the views of religious tolerance. The mind wanders through the universe, reaches the highest realm and realizes the truth of religions:

*“Chun boridin yuqqori urdi alam,
Yuqqorig ‘i poyaga qo ‘ydi qadam.
Ko ‘rdi o ‘shal xittai butxonae.
Har butining hay ‘ati durdonae.
Anda ne rahbon edi, ne barhaman,
Lek bori butlar edi siymtan.
Har buti butgarga parast ishda mast,
O ‘ylaki but sajdasi butparast.
Muncha g ‘aroyibg ‘a ki qildi guzar,
Ayladi ibrat ko ‘zi birla nazar.
Barchasida zikru sujud angladi,
Ma ‘rifatullohga shuhud angladi.
Yuzlanib o ‘z holidi g ‘ayrat anga,
Birga ming o ‘ldi yana hayrat anga”.*

(Content: When the heart stepped to the top, it saw the temple. There is no one there: neither monk nor barahman. There were only silver-skinned idols. Silver-skinned idols worshiped the idols they had made, just as pagans worshiped idols. Faced with this incident, the heart looked at them with an example. He saw that they were all engaged in prostration and remembrance (of Butgar) and realized the truth of God. His surprise at this situation turned into a thousand surprises).

From this it is understood that although the images and rituals in religions are different, their essence is formed by the only God. According to the thinker, idolatry is also a worship of one of the tajalliyot (manifestations) of God Almighty, and all religions in the world actually worship only God Almighty. In the work "Lisonut-tyre" the same idea as above is revealed:

*“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.
Kufru imon rohravg ‘a kesh emas,
Asl yo ‘lda bandirohe, besh emas”.*

(Content: When a person has nothing left of the fabric of the world (envy for worldly goods) in his actions and actions, he thinks about the nature of disbelief and faith. As a result of contemplation, a door (truth) opens. When you step inside the door (realize it), you will be freed from all (religious and creedal differences, disagreements) uncertainties. You will be

sure that the obstacles to understanding the true nature of the world are the concepts of disbelief and faith.)

RESULTS

So, according to Navoi's interpretation, the world was created for goodness. In the eyes of the Creator, various religious doctrines are considered insignificant, and in the state of self-awareness, a person should understand the essence of the creation of existence.

According to Alisher Navoi, the human body, which is the destination of the soul, is a city with strange characteristics. This fortress is built on two pillars and consists of four jewels (grass, wind, water, earth). These four elements were radically different from the elements in other creatures and were blessed with the power of God Almighty:

“O‘tig‘a Muso o‘ti yanglig‘ ziyo,
Yeli Masiho damidek jonfizo.
Suyi latofatda ziloli bihisht,
Tuprog‘i gul, nafhasi akbar sirisht” .

CONCLUSION

The ruling mind ruled the state through its minister, the mind. According to the artist's description, all five sense organs have taken refuge in the space of the minister and present the information they collect to the mind. And the minister of intelligence will deliver them to the king:

“Shah bu xazoying‘a chu hozir bo‘lub,
Diqqat ila borchag‘a nozir bo‘lub.
Rad qilibon har neki mardud erur,
Oyirib ul tuhfaki maqsud erur...
Xojaki ko‘rdi yana mundoq jahon,
Zarrada kavn, qatrada daryo nihon”
Bundan hayratga tushgan ko‘ngul:
“Mulk o‘ziyu taxt o‘ziyu shoh o‘zi,
Borcha o‘zi, borchadin ogoh o‘zi” .

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