

LINES ON THE PERSONALITY OF THE LYRICAL HERO IN THE WORK "ARBA'IN"

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Abstract: *In this article, in order to research Hazrat Navoi's work, we have tried to interpret these situations and emotional experiences of Hazrat Navoi, on the example of the work "Arba'in", emphasizing that the first task is to understand his soul, psyche, inner world, in short, his personality. This article focuses on the manifestation of the poet's personality and inner world in "Introduction", "Sababi Taalifi Manzuma", "Conclusion".*

Key words: *perfection, perfect person, faith, Islam, hadith, teacher-discipleship, thinking.*

INTRODUCTION

The rich literary heritage of Alisher Navoi, a unique figure of our classic literature, has been studied and researched a lot. In our country, a unique school of Navoi studies has been created, and effective results are being achieved in this regard due to the researches of literary scholars. It is gratifying that even in other countries of the world, there is interest in Alisher Navoi's work, passion for learning, and efforts to research.

METHODS

In Uzbek literary studies, it is very important to give an objective assessment of Navoi's work and fully understand the essence of his works. In order to be able to study Hazrat Navoi's work, the first task is to understand his heart, soul, inner world, in short, his personality. Navoi's philosophy is truly a product of simple thinking, built on the basis of Islamic ideas. In order to understand Navoi, the reader must first of all have the potential to achieve the commonality of Islamic knowledge, religious and worldly concepts. Because Islamic teachings and Islamic philosophy are manifested in the content of all works of the great creator, either clearly or figuratively. Scholars such as Hasan Khan Yahya Abdumajid and Husayn Khan Yahya Abdulmajid in "Arba'in's Narrative and Takhriji" focus on this and give valid points in the introduction of the work.

RESULTS

Alisher Navoi's religious and educational works, which have been thoroughly and objectively studied in the literary studies of our century, including the poetic peculiarities, perfection, and artistry of small genres in these works, we are conducting scientific research. The genre characteristics, ideological and artistic value of the continents in Hazrat Navoi's work "Arba'in" are unique, and they are also harmonious in terms of the structure of the artistic composition. In the words of the above-mentioned scholars, "Alisher Navoi reflected the teachings of Sufism in his works, in other words, internal jurisprudence, but

also reflected the external jurisprudence. Because not everyone understands the philosophy of mysticism, it can be understood mainly by those who have advanced knowledge and experience in this science. Therefore, the great poet also wrote works on pure Shariah instructions for the public to use. In this sense, his most prominent work is undoubtedly the book "Arba'in" [3; 3].

It is difficult to find an absolutely perfect person, but our forefathers have acquired knowledge and skills of perfection as much as possible, tried to follow them and encouraged others to do the same. When the people of Kalam tackled this topic, they first of all paid attention to the unity of painting and poetry.

Anyone who promotes the idea of a perfect person must first of all be worthy of this level. Because the promise of a scientist who does not act on his knowledge will be unfaithful, his word will be ineffective and unreliable. Alisher Navoi tried to achieve perfection in all aspects of creativity as well as as a person, and these aspects characteristic of the personality of Hazrat are vividly displayed in his works. We tried to interpret the personality of Hazrat Navoi, his intimate feelings and soul experiences on the example of the work "Arba'in" that we are studying. This article focuses on the manifestation of the poet's personality and inner world in only one introduction and conclusion - "Introduction", "Sababi taalifi manzuma", "Khotima" parts. Because in these parts where Navoi's views are reflected, this situation of his is clearly reflected.

DISCUSSION

The work "Arba'in" began with the name of Allah. This is the prelude to Islamic education, Islamic thinking, and Islamic faith. This is hope for good and deliverance from evil. This is knowing the Khalik as a guide in the work started, recognizing his power. This is turning to the Most Merciful and Merciful with Asma ul-Husna. This is the desire to enjoy great blessings. This is a feeling of peace and true happiness.

In the introduction of the work "Arba'in" there is a traditional praise and praise. In the short praise section consisting of one verse, praise is given to God, who sent the book of goodness through his messenger:

Hamd angaki, Kalomi xayrmaol

Qildi elga Rasulidin irsol.

(Content: Praise be to the One who sent the Word that leads to goodness through His Messenger.)

Alisher Navoi's belief and confession are reflected in this single verse: these lines are the belief of the lyrical hero in the oneness of God, that Muhammad, may God bless him and grant him peace, is His Messenger, and that the Holy Qur'an is His Word. word is the interpretation of the word faith. And the lyrical hero admits, like every believer, that the "Quran" is a Book of warning that urges the people to do good, to charity, and guides them to heaven. How can one not praise the One who created the creatures and gave them good things, when He is the One who is eternal!

The next eight verses are the first part of the work, in which Alisher Navai, the owner of eloquent speech, the prophet, peace be upon him, delivered only reliable hadiths along with the word of God, saving the people from ignorance, encouraging them to learn, saving their ummah from hell and eternal life in paradise. It is recognized that the istovchi is a

scientist, an intercessor, and a saint. So, the meaning of the lyrical hero is the truth: a person who keeps these two words, follows the Messenger and tries to gain knowledge and understand the Truth, will receive the blessing of the Almighty God and the intercession of the Holy Messenger:

**Jalla zikruh zihi Ilohi rafi',
Azza qadruh zihi Rasuli shafi'.**

(Content: The dhikr of Allah, the Most High, became the highest. The Intercessory Messenger's Value became dear.)

The part of the book called "Sababi Taalifi Manzuma" consists of 18 stanzas, and the lyrical hero in it - Alisher Navoi, first of all, chose the path of true faith and becoming a Muslim, who keeps the faith firmly and tries to follow the path of guidance without going astray. , a lover who strictly obeys the instructions of the verses of the "Holy Qur'an" and the hadiths of Muhammad, may God bless him and grant him peace. Therefore, he wants his brothers to be steadfast on this path, and so that they can enjoy it and "not be deprived of this benefit", he begins to express hadiths in their language. This proves that the first hadith mentioned in "Arba'in" is followed by the author himself: it is narrated from Anas ibn Malik, may God be pleased with him: "The Prophet, may God's prayers and peace be upon him, said: "Whatever one of you treats as a treat, treat his brother as a treat. He cannot be a believer until he

**Mo'min ermastur, ulki iymondin
Ro'zg'orida yuz safo ko'rgay,
Toki qardoshig'a ravo ko'rmas –
Har nekim o'ziga ravo ko'rgay.**

(Content: A person who sees many good things in his life due to the grace of faith is not a believer until he sees what is good for himself and also for his brother.)

Secondly, by writing this "Arba'in" in response to the work collected from the best hadiths recognized as authentic by great muhaddiths, Alisher Navoi responded to the invitations about the Truth with immediate response, following the pious teacher, respecting his faith and personality. to demonstrate, to strengthen the status of his disciple, to increase the reward that is "muddao", as well as to try to spread the wisdom more widely in the Turkish world. At the same time, it contributes to the strengthening of friendship between peoples, the continuation of literary traditions, the development of a free translation school, and the wider spread of Islamic ideas among the people.

Thirdly, Alisher hopes that the ruler of Navoi's era, "Shahi shar'ayin" - protector of Sharia, Husayn Boygaro will influence his heart:

**Bor umidimki, Shohi shar'oyin
Kim, Nabi shar'ig'a berur tazyin,
Ulki, avroq aroki solg'ay ko'z,
Aylagay ko'nqliga asar bori so'z.**

(Content: I hope that the king (Hussain Boykara), the protector of sharia, while trying to embellish Navi's sharia, will take a look at these pages and let all the words and hadiths here affect his heart.)

In the content of these verses, there is a warning message to the sultan, reminding him that he is the sharia king: that his every action should not be overlooked by the people, that big and small mistakes will change the fate of the country, so it is useless to correct some behaviors. indicates that it is not. Because the ruler, who is just, has strong faith, adheres to the instructions of the Truth and the Sunnah, the nation is safe from the troubles that come from the conflict of passions and tyranny, and is calm that it is free from the danger from the enemy, and the feeling of gratitude and loyalty in a peaceful and prosperous country lives with And the Sultan followed these hadiths and reached the intercession of the Messenger of Allah Muhammad, peace and blessings of Allah be upon him, on the morning of Mashhar. Because Husayn Boykara is not only a ruler, but also a dear and valuable person for Navoi. At the core of the verses, there is another meaning that obeying the Creator's commandments, preferring prayer, and following the sunnahs are equally necessary for the king and the gado.

In the "Khotima" section, Khaliq's speech is quoted based on the hadith about the creation of a person:

Eyki, shaxsingni Xoliqi Fattoh
Dedi: «Xammartu arba'ina saboh».
Erur ul arba'ining avvali hol,
Ayla bu «Arba'in» bila a'mol,
Ki bu nav' ikki «Arba'in» mavjud
Bo'lsa, shoyadki topqasen maqsud.

(Content: Fattah - Khaliq - the Great Creator, who judges the creation for a long time, who said: "Forty mornings I mixed your personality, O man!"

It was the first day of the morning. Now follow these "Arba'in" - forty hadiths.

So that there are two "arba'in" of this type, and maybe you will reach the goal.)

In the concluding part, the author addresses all the readers, referring to its origin - the history of creation. It is not for nothing that Khaliq made mankind a nation in forty days from the beginning, and forty hadiths are collected in this book, which means that if these sunnahs are followed, the slave has responded to the commandment of the Truth. It is emphasized that the most important thing is that the practitioner himself will benefit from this situation, that is, his goal will be achieved - the approval of the Creator and the happiness of two worlds. The author's benevolence to the ummah is logically proved and continued in this work, as in other works, and the nation will be saved if the sermons in the book and the instructions leading to the right path are followed.

The conclusion of the work ends with a unique request of the poet:

Yetsa maqsud muddao birla,
Meni yod etgasen duo birla.
Ki, Navoiyg'a ul duo yetgay,
Bulbuli ruhig'a navo yetgay.

(Content: If your goal is fulfilled, remember me with a prayer so that this prayer reaches Navoi and brings navo - fruit to his soul.)

CONCLUSION

When concluding his work, the poet hopes that if this modest work is not fruitful, if it benefits the reader, it will be remembered with a prayer, so that Navoi's soul will be happy.

The Messenger of Allah, may God bless him and grant him peace, said: "Whoever preserves forty hadiths for my ummah in matters of religion, Allah will resurrect him as a jurist on the Day of Resurrection, and I will be his intercessor and witness on the Day of Resurrection." This hadith is a prophecy of the Prophet and his answer is better than any reward. Alisher Navoi is worthy of such honor.

In conclusion, it can be said that Navoi wrote the truth, advocated correctness and justice, promoted humanity, and tried to be an example in this way, he will live in the hearts of readers for centuries. .

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