

The Image of The Prophet Muhammad (S.A.V) And Enlightening Ideas in Navoi's Ghazals

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Abstract: In Navoi's poetry, especially in his ghazals, the image of the Prophet Muhammad (pbuh) is not simply the founder of a new religion or a prophet who performed various miracles and set an example with his beautiful morality, but rather the image of a perfect human being. According to the Sufi creed, the creation of the world was based on the "light of Muhammad" or the "truth of Muhammad." They cite the hadith "Avvalu mo khalakallahu ta'ala kona nuri" (The first thing that Allah created was my light) as evidence for this. In his ghazals and epics, Navoi interprets the Prophet Muhammad (pbuh) as the one who was created before all people and everything in the world:

In terms of service, you were before all religions, and
You are the greatest before all religions, and your life is eternal.

Keywords: Jalaluddin Rumi's "Masnavii Ma'navii", God of the Zilli, "Kun!" (Be! Be!), the letter "Ho" (ح).

Introduction: Although Hazrat Navoi's main purpose in writing poetry, like Sheikh Attar or Mawlana Jalaluddin Rumi, was not "the spelling of divine secrets and enlightenment," it is also an undeniable fact that the basis of his faith and worldview is Islam and Sufi-mystical ideas, and his humanism was formed on the basis of these eternal and immortal beliefs.

Literature review. In the process of creating the article, the theory of artistic creation in Uzbek literary studies, the interpretation of religious-educational, national, and universal problems, in particular, monographic studies and scientific articles dedicated to the work of Navoi, were comprehensively studied. Also, references were made to the literature indicated in the comparative typological analysis of Navoi's work.

METHODOLOGY

The study of religious and educational ideas in the poetic works of Alisher Navoi in harmony with the philosophical and Sufi views of his time, as well as the interpretation of Quranic verses in the poet's work, was studied. The scientific and theoretical views of such literary scholars as Oybek, S.Ganieva, M.Mirzaahmedova, A.Hayitmetov, H.Yakubov,

I.Hakkulov, S.Olimov, D.Yusupova, N.Bozorova serve as a scientific and methodological basis for the research.

RESULTS

The first poem in "Hayrat ul-Abror" is called "Ul Hazratning nuri qidamiyatidakim, zot bahrining avvalgi junbushida ul durri bebaho lam'asi xalo rishtasini uzdi va ul gavhari yakto ashi'asi lam'a ko'rguzdi va durjdin durjga intiqol etti to Safiyullohdin Abdullohga etti." In it, an attempt was made to prove with various arguments that the light of Muhammad illuminated the lamp of eternity, that everything that acquired the quality of being in the universe reached this rank thanks to the grace of this light, and that humanity is actually its children. In particular, the fact that the word Adam actually consists of three letters in the word "Ahmad," and the letter "Ho" (ح) is divine love given to Ahmadi mursal, and because of this, the Truth predicted that he is His Beloved, is presented in verse as follows:

O'zga dalil istasa tab'i saqim,

Basdurur Odamda "alif", "dol"u "mim".

Borchasi Ahmadda topib izzu shon,

O'g'lida uch harf atodin nishon.

"Ho"i muhabbat sanga-o'qdur nasib,
Kim seni Haq dedi o'ziga habib. [6.163]

According to the Holy Quran, all beings in the universe are guided by Allah's command "Day!" (Go on! Yaral!) emerged from the world of nothingness. The truth of Muhammadiyah is the essence of this command:

Muhammad kofu nung'a qurratul'ayn,
Tufayli kavn o'lub, yo'q-yo'qki kavnayn. [1.189]

The reason for this was that Allah the Almighty's purpose in creating this world was the Prophet Muhammad. In his commentary on the sacred hadith "Lav loka lamo xalaqtul-aflok" (I would not have created the world without you), Mawlana Jalaluddin Rumi, in his "Masnaviyi Ma'navi," reflects that although the Prophet Muhammad was born much later than the creation of the world, he is like a fruit and tree paradox that all beings in the world, and even the world itself, are pre-existing. When a person plants a fruit tree, they take care of it for the fruit it will bear in the future. If it weren't for the fruit that should be given in the future, this sapling would be worth nothing but firewood. Moreover, the advantage of a fruit tree over other trees is that the essence of this fruit lies in its presence, its ability to bear fruit, and moreover, the fruit is the basis of the seed that caused its sprouting.

Nuri mavjud ofarinishdin burun,
Kim edi xalqig'a muddat olti kun...
Nur yo'qkim, Haq taolo soyasi,
Lojaram o'tti quyoshtin poyasi. [3.204]

Usually, the king is called the shadow of the Almighty on earth - "Zilli God." In his poems, Navoi describes the prophet as a "king." However, his reign is different from an ordinary one. In his obedience, not only Muslims but all beings submitted to his will. He rules not only among his contemporaries and under his rule - all prophets will line up under the banner of his religion. Badeuzzamon Furuzonfar, in his book "Ahadis Masnavi," quotes the following hadith from our Prophet in this sense: "Mo min nabiiyin Adam va mo sivohu illo tahta livoyi" (Adam (a) and all other prophets will line up under my banner). Based on this, Navoi considers the eternal kingdom, which has no beginning and no end, to be entrusted to our Prophet. While conquerors like Alexander the Great abolished the reigns of other kings with their swords and measures, imposing their policies on the entire world for a time, the prophet Khatam al-Ulan succeeded in abolishing all previous religious laws and firmly establishing the new religion sent by Allah the Almighty in the hearts of believers until the Day of Judgment. Thus, his kingship is confirmed by the fact that the word of martyrdom has settled in the spiritual world of humanity, in their

hearts:

Falakka bu baxshish qilurg'a ne had,
Seni Haq shah etmish azal to abad.
Guvoh o'ldi toji futuvvat munga
Dalil o'ldi muhri nubuvvat munga. [2.16]

The Prophethood of Muhammad (peace be upon him) is also an eternal event. Although revelation came to him at the age of forty, the rank of prophethood was granted long before Adam was created. According to Ibn al-Arabi, "Despite being born after all prophets in terms of time, all previous prophets benefited from his prophetic difficulty." For this reason, all prophets essentially invited their followers to its religion. Thus, it is concluded that Adam Safiyallah and all humanity after him are considered his children. Sufis, in substantiating this creed, rely on the hadith attributed to our Prophet: "Kuntu nabiiyan va Adam baynal-moi vat-tiyn" (I was a prophet when the water and earth of Adam were not yet mixed) or "Kuntu nabiiyan va Adam baynar-ruhi val-jasad" (When I was a prophet, Adam was between soul and body, that is, he was not yet created). Hazrat Navoi expressed this in various colors and tones in his epics and ghazals. Including:

Zihi taqaddumung Odamg'a bas hadisi sahih,
Bu nukta "kuntu nabiiyan" ishoratida sarih. [B-v., 78]
Or in the epic "Saddi Iskandariy," Bulbasha, that is, Adam, in his statement that he is the son of our prophet, notes that this father-son relationship occurred due to his true essence, that is, "haqiqati muhammadiya":

Bu sabqatki, zotingg'a berdi ahad,
Sanga Bulbasha tong yo'q o'lmoq valad...
Ajab yo'q, sen o'lmoq ato, ul sabiy,
Bu ma'nig'adur doll "Kuntun-nabiy" [S-I., 21]

CONCLUSION

In essence, for Khatam ul-Anbiya, the predecessor and father of all humanity, including all prophets, the miracles performed by other prophets to guide people to the path of Truth are, in a sense, acts demonstrating his perfection and unparalleled potential. Moreover, this person's personality and genius stand one head higher than other prophets.

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