



DOI: **10.5958/2249-7137.2021.01694.3**

## THE ISSUE OF FAITH IN NAVOI'S WORK

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### ABSTRACT

*This article focuses on the issue of faith in the works of Alisher Navoi, in the epic "Hayratul-abror" and other works. The concept of faith is defined. Used as an example from some of his stories. In it, the poet addresses the king directly: "O splendid sultan of the world, he has given you the rightful dominion, raised your hand and humbled the people, not the great ones. In addition to the religious content of the story, there are also mystical views, which deal with the status of danger in the sect. According to Najmiddin Kamilov's book "Sufism", danger is the sixth status of the sect, which implies the fear of tax evasion, the danger of the devil's tricks.*

**KEYWORDS:** *Iman, Navoi, Hayratul-Abror, Trust, Belief, Story, Sheikh Boyazid, Epic, Sheikh, Mysticism And Others.*

### INTRODUCTION

Before looking at Navoi's work, it is necessary to answer the question of what Iman is. IMAN (Arabic - belief, belief) is one of the five pillars of Islam. Belief in Allah, His angels, the Day of Judgment, destiny and the resurrection. Today the word faith is also used in the sense of conscientiousness, honesty, purity, love of country. Well-known orientalist Ye. Considering the same aspects of E. Bertel's Hayratul-abror, In his monograph entitled "Nizami" he wrote: "Although Navoi

Like most of the epics written in response to the poem Mahzanul-asror

It has a Sufi color and the plots of the fables are about Sufi saints

Although it is taken from manaqibs, but it can be said that it was written in response to Nizami's "Mahzanulasror" and was a political feature of Nizami's epic. is the only work that can maintain sharpness. ”

In Navoi's Hayratul-abror, the king and his officials, the hypocritical sheikhs, the greedy. He is a satirist, criticizing feudal lords and corrupt officials

He brought poetry and epics closer to the needs of real life.

At the same time justice, humanity, diligence, generosity, love and love, honesty, truthfulness, enlightenment, and so on and socio-political and philosophical thought with verses glorifying human qualities level, raised the militancy of poetry even higher.

In addition to a few chapters on the preface to Hayratul-abror, 20 articles, each consists of 20 poetic stories per article, in each of the articles Navoi is a socio-political or moral problem necessary for his time

It is deeply rooted in the life of its time, in the state of the social strata and analyzes in detail and expresses his humanistic attitude to it. For example, when it comes to generosity (fifth article) the poet speaks of generosity and generous people praises them and urges them never to turn to greed. However

It is strongly condemned to squander wealth to make a name for oneself.

The issue of faith is also mentioned in the epic "Khamsa", which is the flower of Alisher Navoi's works. In particular, the epic "Hayratul-abror" consists of 20 articles:

1. about faith
2. in the chapter on Islam
3. Salotin chapter
4. about RiyayHirqa Posh
5. In the chapter on cabbage, nobility, generosity
6. About etiquette
7. In the chapter on satisfaction
8. About fidelity

Articles such as The first article is also devoted to the interpretation of faith. Articles begin in Chapter 22. Article 1 is about faith, Article 2 is about Islam, and Article 3 is about kings. In it, the poet addresses the king directly: "O splendid sultan of the world, he has given you the rightful dominion, raised your hand and humbled the people, not the great ones. But know that you are a weaker servant than most of them ... The truth is entrusted to you. The first task is to give thanks for the blessings you have given, and the second is to honor the people, to give them their due, to protect them. It is entrusted to you. If you have done such harm, consider him a snake that will destroy you ... Innocent Lord, but if you have sinned, repent. If you have done injustice, do justice. " Thus, each article is devoted to one topic. The poet first introduces the subject. He reacts to it, that is, confirms or denies it, and gives an exemplary story on the same subject. It is not for nothing that Hamsa begins the subject of perfection with faith, because the main idea of the epic is to describe a perfect man. The main sign of perfection is faith.

Who in the world melts man,

You know, the sign is believing in him.

A. Navoi says, "Whoever has three signs of faith, he is a real person" and shows patience, gratitude and humility as these signs:

So, let's call it a human being

Whoever is patient, thankful and shy.

After the description of the perfect man, he dwells on the interpretation of faith. Hazrat Navoi gives six interpretations of faith: Belief in the existence of truth; Belief in the prophets;

Belief in angels; Belief in the holy books, which are the words of God;

Belief in the Day of Judgment; Fate has always believed.

After thinking about faith, Navoi narrates the story of Sheikh Boyazid Bistomi and his murid. In the story, one day, when Sheikh Boyazid Bistomi was asked about the reason for his grief, the sheikh replied that he was saddened by the fact that there were few real people in the world. When the murid says that he considers the sheikh to be one of the real people, the sheikh says that he considers himself among the hundreds of thousands of wanderers, and that he cannot be considered a human being unless he leaves this world with faith. In addition to the religious content of the story, there are also mystical views, which deal with the status of danger in the sect. According to Najmiddin Kamilov's book "Sufism", danger is the sixth status of the sect, which implies the fear of tax evasion, the danger of the devil's tricks. The nafs is such a powerful enemy that it is always in danger that the passion may interfere with the faith, even though it has the status of repentance, vara`, poor, and patience

Kim chuvido `aylagusijonanga,

If the companion dies, there is no faith in him.

Navoi has a feature that he perfects the idea he puts forward in one work in another. In particular, Navoi says in Nazmul-Jawahir that "man's faith is manifested in his fidelity to his covenant." This means that a person's faith is manifested in his fidelity to his covenant.

His faith melts into disbelief

The point is, he is capable of it.

Everyone is skilled in the work of faith

Know your faith, your horse will melt.

From these thoughts of Navoi it follows that the faith of every person should be perfect. Ever wondered? It is no coincidence that Alisher Navoi began his work "Hayratul-abror", the beginning of "Khamisa", with an article about "Faith", its main condition is faith. That is, only those who have patience, gratitude, and vitality are worthy of the honorary title of HUMAN, and those who are far from the faith cannot be called by that title. " It follows that the factor that makes a person a human being is his faith, a believer never starts doing bad things, he is always accompanied by faith, and his faith protects him from evil and deception. The article on Iman contains the story of Sheikh Boyazid. So, we can understand that Navoi began the preface of his

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works, the first epic of "Khamisa" with an article on faith, which is the highest sign of humanity, which distinguishes it from other beings not only by consciousness, but also by faith.

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