

## Mystery of Divine Stories

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**Abstract:** The article describes Alisher Navoi's attitude to theology, the ability to use Quranic stories and symbols in the interpretation of artistic ideas. It is proven that the moral-educational, spiritual-enlightenment views of the great thinker, who relied on the truth of the divine stories, found deep expression in the artistic text. The qualities of perfection expressed in "Mahbub ul-Qulub" by Hazrat Alisher Navoi, issues of Islamic and human faith are analyzed, and the main attention is focused on the importance of this in raising the sense of perfection in the children of the Independence period.

**Key words:** Alisher Navoi, "Mahbub ul-Qulub", chapter 4, symbol, king, Pharaoh, Haman, Moses, chapter, part, divine sentence, "Revenge", "Ikhlās", kalimai tawhid, tafsir, Nimrud, Gabriel, Solomon, Jesus, Salih, Adam, Yusuf, Luqman, Jolūt, 100-rebuke, story, "Asobul-Kahf", paradise, hell, Qur'anic image, son of the prophet, "Hud", talmeh, verse, Nuh, Voila, Kanan, Sadi, "Gulistan", tazad, repetition, commentary, Yemen, Abriha, Quraysh, Abdulmutallib, "Phil", "Baqara", Mecca, Kaba.

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### I. Introduction

Hazrat Alisher Navoi created the image of a tyrannical and wicked king in the 4th chapter of the first part of "Mahbub ul-Qulub". During the reading of this chapter, the whole picture of violence and selfishness is embodied before the reader's eyes. According to Navoi, tyranny brings pleasure to the heart of a tyrant king. His heart rests from the turmoil in the country. Shedding unjust blood is a trade to him, and a true word is a lie in his eyes. The innocent are sinners. The same image is continued. In particular, in this sentence, the vice of selfishness in the nature of the tyrant king is revealed artistically with the help of tazad and guluv visual tools: "A muqassir who does not say that a black raven is a white emotion, it is a treasure, and a fool who does not say that a bright day is a dark night, that it looks like a thorn" (4, 13). At the end of the chapter, the writer attributes the tyrannical king to Pharaoh, and his minister to Pharaoh's minister Haman: "This is a bad king, and his minister is also bad, but Haman is in the presence of Pharaoh" (4, 13).

### II. Literature review

The mention of Pharaoh and Haman in the final sentence evokes the most terrible image of tyranny and ignorance in the mind of a reader who is familiar with the Holy Qur'an. He remembers the words of Pharaoh, the tyrant, about those who bow before the truth and believe in God: "Pharaoh said: "Did you believe in him without my permission? ... Now you know very soon, I will definitely cut your limbs opposite (right hand, left leg), and then I will hang all of you on the gallows"... (Then) the people from Pharaoh's people said: "(O Pharaoh), will you allow the people of Moses to go about mischief in the land and forsake you and your gods?" when they said, he said:

"We will kill their sons and leave their women alive..." (12, 105). These divine sentences mostly

describe Pharaoh as a cruel, bloodthirsty, inhumane, rights-violating, selfish ruler. Alisher Navoi skillfully uses the fact that the Qur'anic symbol is a symbol of tyranny, violence, and selfishness in revealing the image of the tyrant king. In the image of the great poet, Qur'anic symbols and allusions serve as a bridge that passes from season to season, and a link that logically connects parts and seasons to each other.

### **III. Analysis**

In the third part of "Mahbub ul - Qulub", the author divides the third class of the fanatics into three groups. Based on the author's classification and words, they can be expressed as follows:

1. The air of kingship was created on his head, and those who destroyed that head with this air.
2. Traitors and liars who claim prophethood.
3. Whores who claim to be God.

In the image of the third category, the stories and symbols mentioned above are again referred to: "The third category is even more heedless and cursed than those who follow the path of strange claims. Andokkim, Pharaoh and Namrudi the Mardud, and even more impudent and lecherous people like them, making stupid mistakes. Those who put stones and mud in their mouths, they put claims and praises for the unmentionable work and put kazofs on their claims" (12, 105).

From this passage, it is clearly understood that in the heart where selfishness nests, decency and modesty cannot be found, and in the abode of selfishness, negligence and lies are stable. In order to get to the bottom of sentences made with the spirit of sharp criticism, to understand their essence, it is necessary to turn to the verses of the Divine Book. We read in verse 38 of Surah Qasas: "Pharaoh said: "O people, I did not know that there was any god for you other than myself. So, you, O Haman, bake the clay (cast bricks) and build a high palace for me, so that I may (climb on it) see the god of Moses. Of course, I think that he is one of the liars," he said" (12, 270).

Nimrod was one of the ignorant people who was proud of his wealth and crown and claimed to be god like Pharaoh. He is mentioned in verse 258 of Surah Al-Baqarah: "Have you not heard of the one (Nimrud) who quarreled with Abraham about his Lord in disgust at the fact that Allah gave him the kingdom?" When Ibrahim said: "My Lord is the one who gives life and kills," he said: "I (also) give life and kill." Ibrahim said: "Indeed, Allah raises the sun from the east." How about you get him out of the Maghreb?" Then this denier was bewildered..." (12, 32). The meaning of this verse, which is copied from the 5th Tanbih, is clarified on the basis of the verses, and there is no need for an explanation.

Alisher Navoi illuminates the moral theme (selfishness) by means of Qur'anic stories and symbols, and relies on "Ikhlos" surah during the tanbih. At the end of the sentence, he adds a part of the word tawheed. In the sentence, saj', tawzi', tazmin, talmeh, tazmini muzdawaj and other arts are mixed. The quote from Surah "Ikhlos" and the concise, poetic interpretation of tawheed resonates brightly: "*Axir Xudovandi bemislu bemonandkim, anga yo'qtur shabih va sharik va volid va farzand, yaktoedur; behamto, beishtiboh va beikroh «vahdau lo sharika lahu lo iloha illalloh»*" (4,105-106).

### **IV. Discussion**

According to Islamic teachings, heaven and hell consist of several categories. The great thinker did not forget the same divine doctrine. According to Adib, selfishness is the basis of all bad vices in human nature. That is why people like Pharaoh and Nimrod, who occupied the highest peak of it, were greatly angered by God. He was shamefully killed and condemned to burn in the most severe layer of hell: "His character was divine and his anger was inconsolable, and he was not blessed with misfortunes, and his deeds went to the ground." (4,106). Alisher Navoi shows the tragic destiny of the symbols mentioned in the divine book as an example to the generations. Those who are proud to fly to the state build a building for themselves and expect greetings from

others, as in this world they will be hated and cursed by the people, so they will be destined for hell in the next world. In the expression of the moral-philosophical, artistic-ideal purpose, the figures whose names are mentioned in the Divine Book, such as Gabriel, Suleiman, Jesus, Salih, Adam, Yusuf, Luqman, and Jolud, are skillfully used.

Another special edge of the writer's skill is revealed in relation to the main source. In some concise rebukes, moral and educational issues are interpreted, and the name of the Qur'anic story is mentioned in the conclusion. The author relies on a whole story to support his point. This indicates the source of the artistic-moral image. In particular, this scene is observed in the 100th rebuke. The text of the rebuke consists of three sentences: "A person of every nation creates a leech and a melody, and carries the color of the nation by means of tadrig." He follows everyone, and he reaches the ground where he reached due to the character of repentance. If this word appears to you, take account of your dogs with "Ashobi kahf" (4, 146). As in other seasons and chapters of "Mahbub ul Qulub", the idea of concern for human perfection is at the center of this rebuke. The great thinker points out that the influence of the community to which he belongs and the teachers he believes in is incomparable in the formation of a person's personality.

Focusing on the influence of the spiritual environment on human behavior, he urges the posterity to follow in the footsteps of great people and associate with a group of righteous and honest people. He puts a stamp on his thoughts by citing a divine proof, a document; the first sentence of the copied quote uses repetition, and the last sentence uses the arts of grace. Alisher Navai's story of "Asobul-Kahf" is mentioned in the 18th Sura of the Qur'an, which Alisher Navai uses as a basis for his words, and it is because of this story that the Sura is called "Kahf" ("G'or") (12,199-202). Due to its importance in the topic we are studying, the verse given at the end of this rebuke is of particular interest:

*Nabiy o'g'li tomug'ni qildi maskan,*

*Tomug' ahli guruhin chun erishti.*

*Va lekin jannat ahli payravi it,*

*Yetishti qaydakim ul el yetishti (4,146).*

The method of describing two opposite events in one place, as in the Holy Qur'an, is also used in this poem, which is copied from the 100th rebuke. The symbols of "son of the prophet" and "dog" are contrasted with each other. The contrast between "Heaven" and "Tomug" increases the contrast and increases the effect of the artistic image. The main purpose of rebuke - the virtue of following the good and the virtue of approaching the bad - is clearly shown. However, for this purpose, the reader who is familiar with the story about "the people of paradise and the dog" should also have an understanding of the "son of the prophet". However, the author mentions neither the story nor the name of the Qur'anic figure. According to the testimony of sources, human history has seen 124 thousand prophets.

The names of twenty-five prophets who held an important place in the world of theology are mentioned in the Qur'an. So, which "son of the prophet" does Alisher Navoi mean? To find the hidden meaning under Talmeh, to determine who it refers to, requires a careful review of the Holy Qur'anic chapters. We read from the verses 40-42 of Surah Hud: "Until Our decree came, when the fountains sprang up from the earth, We said (to Noah): "Take into that ark a pair of every (animal) and your family... But about whom is Our word (i.e. drowning) our sentence of being) has passed (revert them. These were the disbelievers and Noah's wife Voila and his son Canaan).

And all those who have believed (take them to the ark)... Nuh called out to his son, who was left aside: "O my son, get on (the ark) with us, and do not stay with the disbelievers." I'm going to climb the mountain..." (At that time) a wave cut between them, and (the son) became one of those who drowned" (12, 146). These verses form the basis of the first two verses of Alisher Navoi's poem. The great writer reminds the bitter fate of Noah's child as an example to those

who follow the bad ones, who "have lost color". According to the story given in the previous chapter of Saadi's "Gulistan", the minister asks the king to spare his blood from a young man who belongs to a group of robbers sentenced to death. In justifying his opinion before the king, he relies on the stories of "Ashabul-Kahf" and Nuh alayhissalam along with the wisdom of Rasulullah (pbuh):

*Bo badon yor gasht pisari Nuh,  
Xonadoni nubuvvatash gum shud.  
Sagi ashobi kahf ro 'ze chand,  
Pai nekon giriftu mardum shud.(8,19)*

In the end, that young man, who was cared for with fine favors and educated by the best masters, becomes the leader of neighborhood thugs. When he finds an opportunity, he kills the minister and his children. He takes the property belonging to them and goes to the former abode of thieves. It is clear that at the core of Saadi's story is the idea that complimenting the poor is impermissible and education is a shame. In Navoi's censure, the main goal is to call the generations to follow the pure and faithful people. Sa'di mentions the names of both the Qur'anic stories in his poem. Navoi deliberately keeps one of them secret. In both continents, the art of tazad is practiced along with talmeh. However, according to the requirements of the subject and the artistic idea, in Navoi's verses, opposition is shown in a sharper way. Thanks to the skill of creators, the same divine stories and symbols serve to illuminate different aspects of the moral-educational issue.

There is another aspect of Alisher Navoi's skill that emerges in relation to the main source. In the first sentence of a concise rebuke, the great writer inculcates the content of a certain verse that testifies to the divinity of God's power. Then he refers to a Qur'anic event and symbol that illustrates this point. In the final sentence, he mentions the name of the divine story dedicated to the interpretation of the event and person. Usually, in such cases, it is left to the judgment of the reader to determine the moral idea embodied in the essence of the rebuke, symbolic story. In our opinion, the method of interpreting the Qur'an through the means of the Qur'an applies to such condemnations. To confirm the reasoning, let us consider the 6th rebuke: "*Subon-al-lohi ne vase' dargoh va ne rafe' borgohdurkim, anda fil xartumi pashsha neshig'a zabundur va ne ajab, aql sarkash, mabhut va ilm nigundir. Aningkim, yuz qaloda pili bor erdi, yarim pashshayi muhlik neshig'a zabunu zor erdi. Bu da'vog'a ulki ravshan dalildur, «Ashobi fil» voqeasi bila "tayran ababiyl"*" (3.51a). The text "Subon-al-loh" combines the concepts of Allah and Arsh al-Ala.

The concise rebuke, which began with "Subon-al-Lahi", ended with the divine words of verse 3 of Sura 105 "Fil". The full text of the verse is as follows: "Va arsala alayhim tayran ababiyla" (11,601).

## V. Conclusion

We admire the skill of the author after reading the last sentence of rebuke. The rules of musaj' have been fully followed in the small sentence, which contains a whole world of meaning. The central character of the story "Ashobi fil"- "Fil ahli" is Abriha, governor of Yemen. When Alisher Navoi says "his", he means this person. According to the sources, this ignorant Christian ruler wants to build a magnificent church in the capital of his government and invite Arabs to make a pilgrimage to it. When his dream did not come true, he decided to achieve his goal by force, to overturn and destroy the holy place of worship - the Kaaba. He marches on Makkah with a large army and elephants. Arriving unopposed at the threshold of Mecca, Abriha sends someone to fetch the city elder. His representative went and brought Abdulmutallib, the leader of the Quraysh tribe. The selfish ruler, who saw the greatness and majestic figure of the future prophet grandfather, was shocked. He descends from his throne and comes to his perspective. During the negotiation, Abdulmutallib asks him to return the 200 camels that his soldiers drove away.

Abriha says that he was disappointed by the majesty of the one who demanded a camel from the

ruler who came with the intention of destroying the holy place, and not the Kaaba, which was considered a blessing for his ancestors, and lost faith in its dignity. Abdulmutallib declares that the camels are his, and that the Kaaba has an owner who can protect what is in his name. Abriha means that there is no power in the world that can protect the Kaaba from itself. However, Abdulmutallib will satisfy the demand; the camels will be returned to the owner. He gathers laborers and elephants together and prepares to overturn the Kaaba. However, if war elephants ready to march in the other direction turn towards Mecca, they lie down and do not get up. At that moment, by God's will, a flock of birds appeared in the sky and began to shower stones on the enemy. Soldiers hit by small stones will not survive, and the entire army will be destroyed. Abriha's body falls into pieces, falling into pieces. It is not for nothing that the 6th rebuke, which covers so much detail and is only three sentences long, is given after the 5th rebuke on selfishness. Alisher Navoi, commenting on verse 255 of Surah Al-Baqara based on Surah "Elephant" of the Qur'an, unites the big moral idea in a single point.

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