

THE VALOYAT OF THE CHAHORIYORS IN THE EPISTLE OF ALISHER NAVOI “LISONU-T-TAYR”

Ortikova Mavluda Nurmahammadovna

Teacher of the International Innovation University in Karshi,

m.ortikova93@mail.ru

Annotation. This article expresses the views of our Prophet Muhammad (s.a.v) and the four holy chahariyors in the epic poem “Lisonu-t-tayr” by Alisher Navoi on the guardianship of Allah, their beautiful qualities characteristic of guardians and their revelations and revelations. The qualities that indicate their guardianship are explained in the stories in the epic.

Keywords: Lisonu-t-tayr, Risolat (s.a.v), chahariyors, guardianship, saint, prophec

Alisher Navoi’s mystical and philosophical work, the epic poem "Lisonu-t-tayr", was written in the Turkic language under the pseudonym "Foniy" in 1498-1499. Alisher Navoi wrote this work in response to F. Attor's epic poem "Mantiqu-t-tayr". The idea of this work captivated Navoi when he was four or five years old. This philosophy became the program of the wise poet throughout his life. Navoi had been thinking about writing a work in response to "Mantiqu-t-tayr" since he was young. However, he considered himself worthy of writing this work in the last years of his life. Information about this is also provided in the epic. So, why was the epic written in the last years of his life and precisely under the pseudonym Foniy? We will find the answer to this question through the following considerations and conclusion. The poem begins with praise to Allah. It explains how man stands in honor before the Truth.

The poem “Lisonu-t-tayr” includes a prologue, a main part and a conclusion. The prologue consists of 13 chapters. The first chapter of the poem is a praise of Allah Almighty, the second chapter is a supplication, the third chapter contains a na’t - praise of the Prophet Muhammad. The fourth chapter is devoted to the description of the night of Miraj. The fifth chapter is devoted to the praise of Hazrat Abu Bakr Siddiq, the first of the four caliphs. The sixth chapter is a story about Hazrat Abu Bakr Siddiq, the seventh chapter of the poem is devoted to the praise of Hazrat Umar Farooq. The eighth chapter is a story about Hazrat Umar Farooq. The ninth chapter is about Hazrat Usman (r.a.). The tenth chapter contains a story about Hazrat Usman. The eleventh chapter is devoted to the praise of Hazrat Ali (r.a.), the Commander of the Faithful. The twelfth chapter contains a story dedicated to Hazrat Ali. The thirteenth chapter is dedicated to the praise of the great Persian poet Farid al-Din Attar. In the remaining chapters, the

main part of the work is devoted to the discussion of figurative birds, and in fact to mystical observations. In the first chapter of the work, praise to Allah is expressed as follows:

As the soul bird is satisfied with its logic,
Let the praise of God be with one mouth.
He is the creator of the great creation,
He is eternal and immortal.

That is, when every person's soul and spirit strives to tell the secrets, it is certainly good to start by praising God. God is the creator of all creation. All creations except God are transient. Immortality is unique to God alone.

The last one drew because the artificial pen,
The number made the history of creation.

The One who makes every creature beautiful, the owner of art, the artist, created the entire existence-universe with his pen to the extent that it amazes humans and all creatures.

When the circle is full of nine heavens,
The seven senses of perception are weak.

Allah, who created the nine heavens in the shape of a circle, made human perception and perception imperfect in order to understand this situation. With this, Alisher Navoi expresses the greatness of Allah.

He called the morning breeze Jesus,
He called the garden of life.

He likened the morning breeze to the resurrection of Jesus, and with the morning breeze. He gave life to the dead.

See, there are four opposites,
Being united in the creation of man.

Man is greedy, Having surrounded him,
he is without a voice among the people.

Allah created the four opposites of water and fire, air and earth, and embodied them in the creation of man. The purpose of creating the entire universe was to create man and make him unique among other creatures in existence.

The heart made its essence of knowledge,
By hiding itself within its tongue.

The secret treasure of the deceased is this kind of body,
I wish to preserve it in the form of a sun.

The reason is that by giving man a heart, He treasured knowledge in this heart and made the heart like a talisman. He hid himself in this talisman. That is, He gave man

the ability to know Allah in his heart. With his knowledge and enlightenment of Allah, he was different from other creatures.

The following verses of the hymn speak of the existence and unity of Allah, that man is the most beloved of His creations, and that by creating him He aimed to reveal the secret of “Kuntu Kanzan” and urged all creatures to obey him. It is said that the only devil who did not want to bow to man will remain an enemy that will harm humanity until the Day of Judgment. Navoi thus emphasizes how great Allah is and that He chose man from among all creations to reveal His treasure as a supreme blessing. In the second chapter, Navoi appeals to Allah on behalf of all humanity, using himself as an example. He repents, saying that he was deceived by the false desires of the mortal world, did not refrain from sins, and regrets the end of his life. He is not satisfied with repentance, but wants to become a perfect person and be unique.

The third chapter is about praising Muhammad (peace be upon him), who is considered the best of the prophets, and praising him with the quality of intercession. In this chapter, it is mentioned that our prophet is the leader of the prophets, the guide, that he existed before Adam in the form of light, that he is the owner of the Prophet and the secrets, that is, he is in the status of both prophethood and guardianship. It is expressed in the sense that he witnessed the creation of the entire universe in the state of light. It is said that this light passed from Adam (peace be upon him) through the descendants of Shis (peace be upon him) and the prophets after him and reached Abdullah, the father of Muhammad (peace be upon him).

Which light, how great, has found a hundred degrees of honor and tenderness,
He came and the beloved, the creator, has broken his love.

This light has found a hundred degrees of honor and tenderness, that is, it has been honored, as if this reliable light is likened to a beloved, and the creator is likened to a lover. That is, Allah chooses Muhammad (pbuh) from among the servants, from among the prophets, as a lover and a close friend. It is said that the religion of Islam emerged with the merits of Muhammad (pbuh), and that disbelief disappeared because of him. So, the friendship between Allah and His servant began with Muhammad (pbuh). The fourth chapter of the epic talks about the blessed night of Ascension that Allah Almighty gave to our Prophet. On this night, secrets that are not known to any servant are revealed to that person. The fact that he possessed these secrets also shows that he was a beloved of Allah. The next chapter is dedicated to the description of Abu Bakr Siddiq, describing the great companion who was the first to follow the path shown by our Prophet, Abu Bakr Siddiq (the truthful), the first to accept Islam.

The great sultan is the companion of the Messenger,

The last is the companion of the Prophet.

He is honored as the companion of the Sultan of Prophets, the Messenger of Allah (peace be upon him) and his friend in the cave.

The true and honest companion of the Prophet,

His companion in good and bad times.

That is, he was a loyal and honest friend of the Prophet, and he was his companion in good and bad times.

He was the guide of the people of the world,

He came because he was a friend.

Abu Bakr Siddiq, who led the world after the Prophet, became the leader of the leaders in the eyes of Allah, praising his qualities of humility, truthfulness, patience and loyalty, meaning that he was a person close not only to our Prophet, but also to Allah, and a guardian. The next chapter gives a description of Umar, may Allah be pleased with him:

He sympathized with the great Prophet.

He was undoubtedly a great Farooq.

Someone distinguished the truth from falsehood,

The just together made the west and the east clear.

This person sympathized with the Prophet, and this person was a great Farooq. He distinguished the truth from falsehood, made the west and the east clear with his justice.

It describes his efforts to glorify religion, as just, generous, and wise, and the conquest of foreign lands during his reign.

The next chapter in the work tells a story that describes the qualities of Umar Farouk, which are characteristic of the saints. It is said that during the conquest of the city of Madain, a treasure was found that had not been collected during the reign of several hundred years of sultans. After the victory, when the wealth brought from this conquest was shown to Umar Farouk, he did not even look back. He transferred all the wealth to the state. It was announced that this treasure would be given to those who participated in the expedition. Navoi emphasized that such a noble deed was characteristic only of a person as wise and ascetic as Umar Farouk, and praised the qualities of Umar, may God be pleased with him, such as not wanting worldly wealth and being a judge, which are characteristic of the saints. The miracles of Umar, may God be pleased with him, are also cited in many sources of belief. The caliph's ability to sense danger in advance

and to be able to inform his relatives in another place while standing in one place was also known among the people.

The next chapter is devoted to the glory of Amirul-mu'minin Uthman, the light of the eye.

He was the light of the eye,

I think he was the light of the eye.

Caliph Usman was the light of the eye, as if like the light of the eye. He describes it as like the light of the two eyes of the Messenger of Allah (peace be upon him). This refers to the addition of the word "light of the eye" to the name of Usman, the light of the eye. That is, Usman, the light of the eye, is given this attribute because he married two daughters of the Messenger of Allah (peace be upon him). The light of the two eyes refers to his two daughters (Ruqayya and Umm Kulthum).

The source of truthfulness and kindness,

The source of wisdom and wisdom.

He was a mine of truth, a treasure of kindness, a sea of patience and forbearance - the owner of youth. That is, Navoi glorifies the qualities characteristic of saints given in "Nasayimu-l-muhabbat" as a person who possesses such qualities as modesty, honesty, patience, and kindness. It can be said that the perfect manifestation of these qualities in Usman, may God be pleased with him, and the fact that he was a son-in-law and a trusted companion of Muhammad (peace be upon him), the beloved of the Lord of the worlds, also indicates that he is one of the special servants of God.

The work tells a story about the extent to which our Prophet respected Usman bin Affan and his beautiful modesty. According to this story, when our Prophet was sitting with his legs spread out for a while to rest, he would sit comfortably even when his close companions entered, but when Usman bin Affan entered, he suddenly folded his legs. This is because he knew Usman's modesty so as not to embarrass him. It can be said that these respects of our Prophet were due to the virtues of his saintly qualities. The next chapter is about the statement of Amirul-Mu'minin Ali (may Allah be pleased with him).

The river of knowledge is the jewel of the province,

A wonderful example for the people of the world.

He is the son of the prophets,

He is the most shameless person in the world.

Alisher Navoi says that Ali (may Allah be pleased with him) is a wonderful treasure in the world because of his vast knowledge like a river and his guardianship. He became the son-in-law of the leader of the prophets and praised his uniqueness among people. Ali (may Allah be pleased with him) is also mentioned as a pious person, which shows

that Ali (may Allah be pleased with him) carried out the laws of the Sharia with steadfast faith even when he was sick and in difficult situations as a guardian of Allah. The guardianships of this person are also mentioned in “Mahbubu-l-Qulub”.

References

1. Alisher Navoi. Complete Works. Ten volumes. Volume 10 – Tashkent: G. Ghulom Publishing House - Printing House, 2013. – P 860.
2. Alisher Navoi. Complete Works. Ten volumes. Volume 9 – Tashkent: G. Ghulom Publishing House - Printing House, 2012. – P 765.
3. Navoi Alisher. Nasoyimu-l- muhabbat. – Tashkent: Uzbekistan, 2018. – P 230.
4. Farididdun Attor. Tazkiratu-l- avliyo. – Tashkent: Factor-press, 2023. – P 528.