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ADAB IN THE INTERPRETATION OF ALISHER NAVOI

Abstract: This article analyzes the various aspects of literature that are at the forefront of Alisher Navoi's work. Its importance in the upbringing of a harmoniously developed generation is invaluable.

Key words: «Adab», «da'b», «adib» and the terms «adabiyat» and «badii», «Nushiravon story», «habit», «situation», «way of life», narrator, poet, etiquette, manner, concept.

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Introduction

The theme of literature occupies a special place in the works of Alisher Navoi, and the thinker-poet reveals the deeper aspects of literature in different ways. The importance of literature and its role in social life, especially the impact and benefits of literature in human life, is involved in a comprehensive analysis, and Navoi draws relevant conclusions in this regard. First of all, "adab" is an Arabic word, the meanings of which are different, the plural of "adab" is "odob" and the singular is "da'b" (sometimes "da'b" is called the core of "adab"). The word "adab" does not appear in the pages of the Qur'an, but its singular form "da'b" is found in the Qur'an, which means "habit," "situation," and "way of life."

It is important to note that the original definitions of "da'b" were "road" and "journey", but in later times "da'b" became obsolete and the word "adab" became predominant (1. – p.60). Now let us pay attention to the title of the sixth article of Hayrat ul-abrar: 2. – B.154). This is the thirty-second chapter of Hayrat ul-Abrar, an article (conversation) on etiquette, in which a statement of opinion is given around etiquette, and the reader's attention is drawn to the subject of etiquette and modesty. It should also be noted that Alisher Navoi uses the word "da'b" in the same place and points out that it has a road meaning. The term "literature" is reminiscent of the terms "writer" and "literature" and even "art." The term "adib" is used to

refer to a person who has mastered "adab", and "adab" means "invitation to feast" in Arabic for the first time after ignorance. Just as "literature" and "literature" discovered the meaning of manners and etiquette, so "art" is new, so the two words together mean "literary literature" - new manners. From the above, the etymology of these terms is a mere journey and a mere reminder.

Analysis of Subject Matters

During the conversation, Navoi draws the reader's attention to the peculiarities of literature, emphasizes its benefits and expresses his attitude to the problems of literature and man. It is said that etiquette is closely connected with humility, that one requires the other, that they are nothing without each other:

Which requires a strict condition,

Knowledge is the etiquette that comes with humility (–P.155).

In the verse, it is widely acknowledged and justified that the beginning of manners is humility, but manners do not depend on humility alone. Perhaps etiquette is associated with other concepts, for example, modesty is an integral part of etiquette:

To the country was not honored.

which was honored to live (–p.155).

Another integral part of literature is science, which Navoi confirms:

One of the thing to do is require a teacher,

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Teaching education to him knowledge and etiquette (-P.159).

It seems that modesty and science are integral parts of etiquette or, conversely, literature is equally related to modesty and science at the same time, which is proof of the relevance of the ideas imposed on the concepts of etiquette, modesty, science. The field of different requirements for achieving or achieving etiquette is transcendent, it is not enough to overcome it and strive for a single goal. For his demands are like a world without boundaries, and only a being named man can overcome this boundless world, and no other body has the power to destroy it. Navoi concludes the article on literature with a modest "Nushiravon story" on this topic and contributes to the story, or rather shares his life conclusions with the reader.

Alisher Navoi does not limit the subject of literature to one work, but continues to show the wonderful aspects of literature in other works in order to develop it. In particular, the second part of Mahbub ul-Qulub, the sixth chapter, is in the view of humility and decency, which can answer many questions (3. - P.39-41). Here, too, Navoi first interviews the reader, engages in discussion, and finally encourages the reader to reflect and observe. Navoi's main goal is not only to activate the reader, but also to instill in his pure consciousness the essence of humility and thus educate him. In the above-mentioned chapter of Mahbub ul-Qulub, he finds a parallel interpretation of humility and manners, explains their unique status in human life with evidence, and seeks answers to the problem of man, humility and manners.

Navoi says: "Humility makes people fall in love with one another ..." again, "Politeness and humility shine in the mirror of friendship, and two souls shine" (-P.40). It is understood that humility and manners are first interpreted separately, and finally they are explained together, thus emphasizing their interdependence. Because there is no Chinese wall between the concepts of humility and manners or manners and humility, the difference between them is small, but the closeness is very much, so closeness is more important than difference. Furthermore, love and friendship emerge from the core of this humility and decency, and the conclusion is that love and friendship cannot be imagined without humility and decency.

In Mahbub ul-Qulub, as in Hayrat al-Abrar, a story on the subject is narrated, and the story concludes and presents a series of conclusions. This story is one of the most famous stories about Muqbil and Mudbir, and to be honest, this story is rich in very subtle jokes. The story begins in this traditional way: "Did the narrators of Akbar and the narrators of Asar narrate to the world ..." A group of people are busy looking for something, they are indifferent to those around them, in fact, during the hunt, the precious jewel in the crown of Khusrav Parviz was torn off. Upon arriving at the palace, they became aware of the

incident and returned to the arch state hunting ground, busy searching for that lost gem. Muqbil and Mudbir, who were passing through the same place, came across them. The king's army chief (sipohsolor) was a guide to the jewel seekers and promised a great reward for the jewel. According to his custom, Mudbir arrogantly greets those around him, and Muqbil, on the other hand, bows to the sun and greets him politely and humbly. He looked at the ground and saw that the pearl that people were looking for was glistening in the sand. Muqbil took it in his hand, kissed it and handed it to the commander. Thus, Muqbil, who adheres to the path of manners and humility, achieves iqbal, and Mudbir perishes, which means that manners lead a person to happiness.

In another part of "Mahbub ul-qulub" Navoi adds the concept of fidelity to the concepts of etiquette, humility, modesty, knowledge, love, friendship. After all, fidelity is perfected by this manners, humility, knowledge, modesty, love and friendship, which makes itself visible through them, adorns itself with them, and influences them itself. So, the above concepts complement each other, complement each other, shape each other, they can never be separated from each other. These themes and ideas written by Navoi are lifelong themes, they do not fall off the agenda, on the contrary, they are constantly polished and are of great importance in the upbringing of a harmoniously developed generation.

Research Methodology

One of the most important things given to human beings by the Merciful God since the beginning of time is the supreme blessing called life. The indescribable happiness that is bestowed on him, along with all the organs in man, first the heart and then the eye. All the organs of man are precious and sacred to him, and at the same time infinite wealth. We have decided to say some thoughts about the eye that was gifted to him without discriminating against all the organs of man. If we express an exaggerated opinion, we apologize in advance and hope that Allah will forgive us, His servants. In fact, the human eye is a radiant eye - the world is enlightened with a pearl eye, we see the world through the eye, we distinguish good and evil. We do things through the eye, and it is no secret that in the absence of the eye, the activity of other organs is inevitable. All our work is controlled by the eye, the eye has no analogues in this regard, there is no equal, the place is high, the level is very high.

Some thoughts and notes about the eye begin with Surat al-Baqara in the Holy Qur'an. In Surat al-Baqara (The Cow) we read: "His eyes are covered with veils" (3: 7) relative to. The dhikr of covering the veil of the eye is a sign of arrogance, a silent criticism of the air, a rebuke of gratitude, a warning to such servants, and a call to vigilance and faith. In verse 20 of Surat al-Baqara, the following words are

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addressed to the disbelievers: "Lightning is like blinding the eyes. When it shines, they walk, and when it dies, they stand. Had God willed, He would have destroyed their ears and eyes. Surely Allah has power over all things" (3: 7). At the heart of the idea of the above verse are repeated targets of disbelievers and a clear reference to their ignorance. When lightning strikes, a person's eyes see more or less in the dark, but if lightning and even lightning strike, it is important to remember that all of this is subject to the will of Allah. These thoughts will continue. In the next verse of Surat al-Baqara, verse 267, "... do not choose the lowly ones who only turn a blind eye" (3, p. 33).

When attention is paid to the essence of the verse, the attitude to any good deeds or bad deeds is decided by the eye. When we pay attention to the phrase "in the blink of an eye ...", usually a person, knowing that he is going astray, turns a blind eye to it, as if he is not seeing himself, vassal!

Thoughts about the eye are thus continued in Surat al-Imran (The House of Imran) of the Holy Qur'an, where it is stated that man perceives all events with his own eyes. We would like to draw your attention to verse 36 of this surah, in which it is said: "And when he opened his eyes, he said: ... (3-B.38)" Most importantly, pay attention to the expression of the phrase "When the eyes are open", everyone, whether he is a girl or a boy, is born from a mother. It is noteworthy that birth or childbirth itself is called "tears". Targeting different meanings with the term eye, the word eye embodies great meaning and great content, as well as how many interpretations and definitions are hidden in the background of the eye.

In verse 45 of Surat al-Ma'ida (3:76), he mentions that in addition to the human eye, the nose, ears and teeth are mentioned, and if each of them is injured, revenge is inevitable for them as well. A similar phenomenon occurs in verses 77-78 of Surat an-Nahl, for example, as stated in verse 77: B.185). The phrase "in the twinkling of an eye" emphasizes the eye, and in verse 78 this content becomes even more vivid. It says that when the baby fell from the mother's womb to the ground, he still did not understand anything. The sequence of verses also connects the content in them, for example, verse 77 ends with the words, "Indeed, Allah is over all things competent" (3 P.185). Then verse 78 begins: "... and He gave you ears, eyes, and hearts to give thanks to" (3-B.185). It seems that in the Qur'an, human organs such as the nose, ears, teeth and tongue (heart) are mentioned in addition to the eyes. This means that the main idea of the Qur'an is the Earth, the Universe, and Nature, as well as the human factor.

Analysis and results

Verses 46,50, 99,103,104,110 of Surat al-An'am (3-B.83-96), which consists of 165 verses mentioning the essence of faith and belief, state the thoughts about the eye and emphasize that the qualities of the eye are a gift from Allah. Verse 46 of An'am states that just as God created man, He is also the creator of his ears, eyes and heart. These gifts are given to man by Allah in return for his faith and faith. If a person withdraws from his faith, then Allah has the power to seal the ears, the eyes and the heart. An interpretation of the concluding remarks on this is found in verse 50. Say: Is one who sees with the blind one equal? (3-B.87). Let us now consider the following verses: In verse 103, which speaks of the might of Allah, it is written: "Eyes cannot reach Him, but He can reach the eyes." (3-B.91). Or the words in verse 104: "Whoever is blind will suffer loss" (3-P.91) will inevitably shake one. Because we are talking about people who are superstitious, unbelievers, low in faith, weak in faith, and full of faith. As it has been mentioned, a person steps towards happiness only because of faith and belief. Here, while faith and belief are used as a criterion for happiness, it is repeatedly emphasized that faith cannot be forcibly entered or introduced into a belief. The same question is answered in verse 110, which even sounds like a supreme judgment: "And We turn away their hearts and their eyes, as they did not believe in the beginning ..."

Surat al-A'raf (The Wall) consists of 206 verses (3-P.96-112) which is one of the 86 surahs revealed in Makkah, in verse 47 of which: "When the eyes of the dwellers of the Fire are turned towards them ..." (3 - B.100) and covers important topic issues. The word "owners of hell" in the verse refers to those who went to hell, and "owners of heaven" refers to those who are in heaven. In verses 48-49 of the Surah, the words "the owners of Hell" and "the owners of Paradise" are added to the above. The expression "owners of the Araf" is defined as follows: (... that is, those whose good deeds are equated with their bad deeds, and who stand on the walls of the Araf without Paradise or Hell) (3-B.100). It is understood that the abyss is the wall, or rather the wall between heaven and hell, or more precisely, the wall that separates heaven and hell.

In conclusion, we would like to say that the best way to know and study the first sources of the subject related to the Eye is to turn to the Qur'an. It must not be forgotten that the eye and it are the mirror of man, and that it is also the eye that guides man to good or evil if necessary. Importantly, the eye leads a person to success, invites a person to the peaks of the future, calls a person to goodness, encourages him to do good, never allows evil to anyone.

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