



THE BINARY CHARACTER OF THE CATEGORY "WONDER"

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Abstract

In this article, the essence and binary nature of the category of "surprise" are studied on the example of Alisher Navoi's works "Lison ut-tayr" and "Hayrat ul-abror".

Keywords: wonder, binary, enlightenment, self, faith, heart, soul, knowledge, imagination, thinking.

Introduction

Binary means two, a pair. In this life, there is only the One Who is - the Creator, all other creatures have a partner. This life consists of existence and nonexistence between beginning and end. Humans, animals, all living organisms live in pairs. Human characteristics (enlightenment - ignorance, thinking - lack of thinking, etc.), natural phenomena (night - day, light - shadow, noise - silence, spring - autumn, summer - winter, etc.) also have their polarity. In ordinary physics, there are positive and negative charges, alternating and constant currents. Electromagnetic waves also appear and propagate as a result of electric and magnetic fields. In order for one to be created, its mate is required. One end of the axis of the universe is at the north pole, and the other end is at the south pole. Similarly, the category of admiration has its own binary character, and this duality includes both the relationship of double symbols that constantly call each other, and the process of occurrence and reception of admiration.

While the occurrence of wonder requires imagination, knowledge, contemplation and thinking, the result of the synthesis of this phenomenon in the psyche of the creator, transfer to the artistic work and the state of conveying it to the reader is definitely wonder. If we conditionally consider the surprise of the creator as point "A" and the surprise received by the reader as "B", then the state of surprise transmitted from "A" to "B" is binary. At the same time, there are at least two levels in the acceptance of surprise, and Zunnun Misri divides it into public and private surprises.

Alisher Nawai, in the section of "Nasoyim ul-muhabbat" about the description of the ninth of the Auliyaullah Shaykhs, quotes the following wisdom of Zunnun Misri: *"Zunnun, I say, [that the servant of Allah, the Exalted, shows himself to be humiliated, is dearer and more important than anything that glorifies him]. And also ul debdurkim, [a more secret and harder veil is to see and control the lust, i.e. to restrain it]. And I also say Zunnun,*



[Contemplating the nature of Allah is ignorance and referring to it is shirk. The truth of enlightenment is wonder]

That is, knowing the Creator, overcoming the ego, repentance, morality, self-knowledge, the highest point of knowledge related to the meaning of human life is wonder... The phenomenon of wonder, according to the law of the higher didactics that forms the basis of Eastern-Islamic educational literature, is a derivative of enlightenment, the limit of enlightenment. and to be free from the ego and its desires. This doctrine has become one of the main concepts of Eastern literature, especially Alisher Navoi's work. Hazrat Navoi built the concept of "Khamsa" on the basis of this concept of "surprise". The public's wonder is *"the wonder of inspiration and error"*. In the dictionary of works of Alisher Navoi, the word "Ilhod" is translated as "irreligiousness", "disbelief in God". In our opinion, it is appropriate to understand and interpret the concept of "inspiration" in this place as "surprise without knowledge". First of all, when a person is surprised by something, the fact that he cannot see the power of the Creator does not mean that he is not religious or does not believe in God, it means that he does not understand the enlightenment and wisdom based on the miracle, that is, he is ignorant. Secondly, we have seen the description of the states of this status at the beginning of the chapter "The first surprise" of "Hayrat ul-Abrar": the mind was amazed at the state of creatures, but could not understand its reasons, the power of the One who moves them. Thirdly, to put it more simply, if someone is amazed (in today's dialect, "wow") by the capabilities and condition of an expensive car, its design or speed, admires the art of the craftsman who built this thing or the driver who skillfully drives it. if the people do not understand the power of the Creator who made this master and the driver, who gave them abilities, it means that this person is first of all unenlightened. As opposed to the concept of "ignorant surprise" that Zunnun Misri called "popular surprise", he says the concept of "special surprise": "...And another is special surprise, and this surprise is obvious and to be found, and its word is: first to disconnect and join, and finally to disconnect and what to join".

In this place, two components are visible at the level of "finding" in the concept of "specific admiration":

- "disconnect and connect first";
- "neither to break nor to join."

"Uzulmak" means laziness in faith, and "joining" means strength of faith. "To break (from faith) (the victory of the soul, allowing sin) and joining (faith) (restraining one's self, attaining the mercy of the Creator)" and in the status of thoughts, words and deeds may not always be in harmony. This can also be seen in the case of the "honorable bird" and the "disturbed stranger" in "Three Wonders": all creatures are intelligent, but the heart is weak, all creatures are gathered in one prayer rosary, and the soul is lonely and confused.

Like the rhythm of the heart, one high and one low, in the graphic representation of the heart's cardiogram, this status is typical of many slaves who drank raw milk: a person knows the Creator, but cannot always fully fulfill the holy mission; distinguishes between friend (faith) and enemy (nafs), but is sometimes deceived by the lure of the world; he knows his weakness, at the same time, he is proud of his material possessions or knowledge, he is also



given to arrogance; he looks at existence with the eyes of an example, but he cannot fully follow what he knows, and in every phase of these situations he is accompanied by stupidity, surprise, and confusion. Therefore, if he looks at it - he is able to believe, and when he looks at it - his faith is weak. After all, he is a human being - he has two angels on his shoulders, one writes down his meritorious deeds, and the other writes down his sins. Leo Tolstoy described this situation quite clearly in his "Confession": "When I recognize God, I get a soul, I start to live, if I forget him, if I stop believing in him, I start to die immediately. " According to Leo Tolstoy, the knowledge of faith comes from a mysterious beginning, like all humanity and its mind: "This beginning is God, it is the beginning of both human body and mind. As my body has come to me by inheritance from God, so has my mind and my knowledge of life come to me. Therefore, all stages of the development of my knowledge of life cannot be false. "

Based on this, we tentatively named the status of the first component of the concept of "special surprise" ("to disconnect and join") as described by Zunnun Misri in the form of "Surprise of a believer." In many respects, this situation is similar to the life in the valley of Marifat, described in Fariddin Attar's "Mantiq ut-Tayr" and Alisher Navoi's "Lison ut-Tayr": the paths are different, even contradictory, everyone considers the path he has found to be correct, and is even proud of it. . This status is not higher than enlightenment, but it is a higher level than "ignorant wonder."

It is difficult to explain the status of "Xos hayrat" as "neither to break nor to join" in words: it is a perfect level that few people get in life. This is Navoi's desire for the soul to remain stable in its economic position, the ego to fall completely, the human spirit to merge with the Creator's power, the soul to become a ruler in the truest sense, and the person to be amazed in the true sense of the word. To understand this status, it is permissible to refer to Fariduddin Attar's "Mantiq ut-Tayr" and Alisher Navoi's "Lison ut-Tayr". It is known that the characters in the epics "Mantiq ut-Tayr" and "Lison ut-Tayr" are symbolic: Hudhud is a pir, thirty birds are the symbols of the murids of the tax, seven valleys are the simurg (thirty birds) to find Simurg (himself), the soul of the tax is the source of God. stages, stairs of enlightenment. At the beginning of the seven valleys are Demand (the desire of creatures to know the Creator, the demand for goodness, the need for purification), Ishq (the soul's acquaintance with its Lord with divine love, love for the Truth), Enlightenment (the transformation of divine love into the thought of enlightenment, Knowing the creator with knowledge, knowing the secrets of the world of purity), in the center - Istighna (needlessness, equality), and at the top are the addresses of Tawheed (unity), Hayrat (indifference) and Fano (absence). The stages of Demand, Ishq, and Enlightenment, in our opinion, represent the first component of the concept of "specific admiration" of Zunnun Misri - the status of "first disconnecting and joining". After attaining perfect knowledge of the power of creation, the soul faces a state of isolation.

Literary experts interpret the concept of "excuse" mainly in two aspects:
 - That God does not need His creatures, rather they need the Creator ("Mantiq ut-tayr" and "Lison ut-tayr" this is expressed in the images of birds' neediness, and Simurg's lack of need). This wisdom is also proven by the attributes of God's names mentioned in the Holy



Qur'an, such as Somad, Ghani, Mughni (needlessness, does not need anyone or anything, fulfills the desires of any of His servants, fulfills his needs, is able to make him unnecessary of anything);

- when the soul realizes its Author, its Owner, it needs only Him, it has no need for others (realization of the creature's own weakness, neediness, imperfection, the greatness, lack of need and perfection of God), it shows consent to whatever comes to its head, it knows everything only from itself, for it from the Creator of the world that the value of any other boon is equally worthless, and at the same time, that the creature is freed from any desire before the Creator (even the highest desire of the servant - to obtain reward, to avoid hell - and to rise above the hope of attaining paradise), that any beloved of his Lord means that he performs the deed only because of his love for Him.

In the status of exclusion, taste disappears, interest remains. It is interesting that the desire, love, and enlightenment of the heart to find the Creator is transformed into the need for Him only, since this divine need is related to the First and the Last, and it is natural that there is a pure good benefit. In the status of Tawheed (Oneness, Solitude, Oneness), this interest also merges: just as the bird knows that the whole existence consists of a single soul - Simurgh, the whole existence turns into a single axis for the soul. The stages of isolation and monotheism are spiritual, since the soul is bound only and exclusively to the Creator connection can be said to be the core of the status of "neither disconnecting nor joining" the "special surprise" said by Sheikh Zunnun Misri. And the culmination of this status is literal Awe.

The following structural aspects can be understood from the description of the Valley of Wonder in "Lison ut-Tayr":

- loss of mind (loss of mind) - the person does not feel whether the day or night is night or day, does not know whether he is absent or present, does not understand what will happen tomorrow. He sees only admiration in everything;

- self-forgetfulness - "if the soul is asked "are you here or not" - he cannot answer, he does not know whether he is in the middle, on one side or outside, on the edge or behind, or in front of him, whether he is mortal or immortal, drunk or he does not understand his purity, he does not know whether he exists or does not exist, nor whether his nature is known or unknown: amazement keeps him away from all this.

Alisher Navoi, while describing the "Valley of Surprise", mentions another important aspect: the tax collector who steps into this valley says "I am surprised by my love, but I do not understand who I am in love with"; "He was not surprised to look at each particle through the particles and prove their existence or not." There are such strange situations in this position, and a thousand of them occur before one of them ends. The great Sufi, Abdullah Ansari, known as "Piri Herat", "Shaykhul Mashoyikh", "Shaykhul Islam" says: "The Shari'ah consists of all denials and affirmations, it is aimed at the human body, and forms forms - templates. Tariqat is to be completely destroyed (to be perishable), and the truth is all wonder. Consider the Sharia as the body, the Tariqat as the heart, and the truth as the soul. If you want sharia - atbo' (submit), if you want truth - inqito' (leave the world), everything else - sudo' (headache).



Of course, it is very difficult to explain these situations with words or thoughts. Abu Hamid al-Ghazali writes in his book "Ihyou Ulumid-Din" that "the way of the righteous is to think about the majesty, state, beauty and attributes of God to the extent that he forgets himself." he turns to his beloved like a lost lover. Of course, he does not have time to look at his condition and qualities. Maybe he completely forgets himself and is stunned. This is called the last level of lovers' pleasure. Of course, many scholars, scholars, and thinkers did not deny this highest level of divine love, at the same time, they reminded that there are subtle aspects of this state, which is very difficult for such a mind to perceive and express in language. considered the highest status of the quality and meaning of their names. This conclusion is narrated by Ibn Abbas (r.a.) "Think about everything. It is based on the hadith "Don't think only about the nature of Allah". Abu Hamid al-Ghazali, in the chapter "Contemplation about the greatness, power and majesty of Allah" in "Ihyou Ulumid-Din" as the reason for this, "minds are amazed, and the vision of people other than the righteous people cannot tolerate" and even "the righteous people continue to look at him." quoting "can't take", he explains this by looking directly at the sun: "staring directly at the sun affects the ability to see and makes the eyes fail. Looking at the nature of Allah Ta'ala is like that, and it causes amazement, surprise and mental stress it just happens. Therefore, it is the best way not to think deeply about the nature and qualities of Allah subhanahu wa ta'ala... A group of intellectuals were amazed and could not stand it, so they went as far as denying Him. Another group cannot tolerate anything less than that. "

That is why when Zunnun Misri said "the truth of enlightenment is wonder" he meant thinking about the creations of the Creator.

As the generations change in Uzbek literature, the law of wonder lives in the center of the literary-historical process after Alisher Navoi. For example, in one of Ogahi's comments to Alisher Navoi's ghazal, "Furqat ichra istab ul ashubi davran mujdasin/I did not find it from anyone, but I am surprised..." or in his commentary on Munis's ghazal, "To God created the beauty of the world/lily lips gave him this beauty/when I saw it, I was surprised and amazed..." in one of his ghazals, such as "Hey, happy days, my eyes were wide from my head to my feet/I was surprised like a dew on the gulshan..." one can observe the new meaning of the concept of "wonder" in the poetic tradition founded by Alisher Navoi.

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