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THE MINE OF THE PEARL OF HONOR...

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Annotation. The article examines the role of qualities of perfection in shaping a person's spiritual worldview in the works of Alisher Navoi. Through examples from Navoi's artistic, scientific, religious, and Sufi writings, it is demonstrated that knowledge stands at the forefront of these qualities. Views related to knowledge and devotion to learning are also analyzed through the lens of Navoi's social activities.

Keywords: Alisher Navoi, knowledge, perfection, scholar, righteous, action.

Introduction. There are many genius creators in world literature who have gained fame with their world-class works, but among them, there are very few who have been patrons of religion and state, serving steadfastly for the prosperity and spiritual growth of their nation. While the activities of Hazrat Alisher Navoi in the development of our language and literature were highly recognized, the poet's inequality in humanity, generosity, generosity, and kindness, as well as the fact that he was a hero in the "rubi maskun" of the social activities of his time, received a worthy assessment in his time.

If the descriptions of Alisher Navoi's humanity and perfection given by his contemporaries and contemporaries are combined in one place, there is no doubt that not only in his time, but also in subsequent periods, there was no other person born equal to Navoi, worthy of taking Navoi's place. Abdurahman Jami, who was described as "in the outer and inner knowledge of his time, there was no such number of people," therefore places the qualities of perfection of Navoi above his work. The famous historian Giyosiddin Khondamir, in his work glorifying Navoi's personality, considers him a symbol of perfect behavior and, based on the content of our blessed hadiths, names his work "Makorim ul-Akhloq." Writing about the kindness and mercy of Hazrat Navoi, the honor of his generosity, the author proves with historical documents that "he never touched the bottom of his generosity with the dust of love for the wealth of this world, the dust of interest in this world," that he spent his private property for the benefit of his people, the stability of peace in the country. The ruler of his time, Sultan Husayn Bayqara, describes this great personality, who played a special role in the development of science, improvement, and administration of his country, as "the pillar of the kingdom, the pillar of the country, the master of religion and state, the leader of the owners of property and the nation, the founder of good buildings, the helper of the Khagan state aimed at pure deeds..."

The leadership activities of the great thinker can also serve as an example from the perspective of state governance and the spirituality of the leader. In the work "Munshaat," in a

letter written as an exhortation to the emirs Khoja Fazliddin Muhammad and Khoja Shahabiddin Abdullah, he emphasizes the main aspects that must be followed by those working in the system of state administration: ..."We ask those who have been granted the happiness of being close to the king not to give in to arrogance and enter the street of ignorance. Treat the weak and those under your authority with compassion and kindness. Let them not think that they are safe from the temptations of their desires and the temptations of Satan. Let them not be afraid to say the right word for the benefit of the king's state, the people, and the army. Let them not place their own interests above the interests of the Padishah, nor the apparent interests of the Padishah above the interests of the divine command.[1]

Literature analysis and methods. In the work "Mahbub ul-qulub," he speaks about the situation of representatives of different categories and evaluates their activities in relation to social strata. High moral views on just kings, Islamic beys, unworthy deputies, ministers, unworthy sadrs, sheikh-ul-islam, muftis, jurists, mudarrises, imams, and hafizes have not lost their relevance even today. Speaking of muftis, the jurist defines the main criterion of their profession as acting with justice. He explains that for a single coin, one should not make a hundred payments unfair, for a small favor, one should not write "no" as "is," for a basket of grapes, one should not worry about the burning of a single garden, and for a single batman of wheat, one should not worry about the destruction of the entire threshing floor. Islampanoh, writing about the beks, describes them as "the refuge of the needy and the well-wishers of kings." It is rightfully acknowledged that the sun of the Shah's state, which was served by beks whose goal was peace and the prosperity of society, will also not go to ruin.

In the works of art created by Alisher Navoi on various themes and genres, he primarily promotes qualities that play an important role in man and his perfection. In the epic "Hayrat ul-Abror," he defines the important principles of being worthy of the name of a human being. And seeing the foundation of humanity in kindness and generosity,

To not forget the act of giving,

Only those like "to give" and "not to dream of becoming"[2] deserve the honorable title of "human":

Know the human nature of man,
Know that he is a human being.[3]

In our blessed books, the rank of a perfect person is given to those who have fully mastered both external and internal knowledge, reached perfection, and achieved enlightenment. At the same time, they are holders of a high category that embodies all the noble qualities of humanity. Hazrat Navoi, who possessed noble qualities such as modesty, humility, generosity, and mercy, also reached the level of perfection. That is why he has stood for centuries in the task of educating and guiding people on earth with his unique personality and the heroes of his works.

Results. Navoi repeatedly emphasizes that knowledge is the primary identifying feature of a perfect person, regardless of the literary type and genre of his works. As a source of ideas on this topic, we primarily rely on our Holy Book, the Quran, and the blessed hadiths of our Prophet

[1] Giyosiddin Khondamir. Makorim ul-Akhloq. – Tashkent: Akademnashr, 2018. p. 113.
[2] Alisher Navoi. Hayrat ul-abror. – Tashkent: Gafur Gulyam Publishing and Printing Creative House, 2006. p. 74.
[3] Alisher Navoi. Hayrat ul-abror. - Tashkent: Gafur Gulyam Publishing and Printing Creative House, 2006. p. 75.

Muhammad, peace and blessings be upon him. "Whoever prays behind the backs of the scholars, it is as if he prays behind the backs of the Prophet." Another authentic hadith found its artistic expression in the works of Navoi. "The scholars are the heirs of the prophets" The first epic of the work "Khamsa" titles the 11th article of "Hayrat ul-Abror" as "On the high status of the sky of science like the stars." The three letters in the word "ilm" represent the sun, moon, and day. The most noteworthy part is that it takes 30 years for a scientist to reach perfection, says Navoi:

With your stomach, you'll find wisdom,
To be a person like Sahibkiran.
The heart is a dwelling and abode of knowledge
Like a drop, like a river of knowledge.
Hebrew, Greek and Syrian too,
If India asks, they'll know too.[4]

However, it is also stipulated that the scientist's knowledge should never be sacrificed for the sake of action:

Through whom is knowledge revealed,
He leads himself and the people astray[5]

When is a scientist considered a true scholar? Hazrat Navoi writes an answer to this question with the incredibly simple art of mumtane:

If the scholar strictly adheres,
If he practices his knowledge properly.[6]

The questions and answers of Alexander and Aristotle in "Saddi Iskandari" make one even more alert. In the 42nd chapter of the poem, the following thoughts are expressed in the words of the wise Aristotle: ..."Let the world not be without perfect minds. If such intelligent people do not fight for their personal interests in life and society, do not talk about their desires, act honestly, and live with contentment, they can be called both a prophet and a saint, and a wise man-philosopher."

That those people are either prophets or governors,
And among the people of wisdom
So that I do not reveal my desire for selfishness,
What kind of salary do you need
Finding piety and constancy within the body,
They give to the heart with pleasure and happiness

In the work "Mahbub ul-qulub," based on the nature of this work, he writes in the 27th remark that the life of two types of people is in vain. One is a corrupt scholar, meaning a scholar who doesn't follow their knowledge. The other is rich and stingy. One of them is how much he struggled to learn knowledge, but did not follow his knowledge; the second is that he struggled a lot to accumulate wealth, but did not know what to spend it on.

Navoi's thoughts and life conclusions about science and scholars are further harmonized with the merits of this rare personality in the spiritual and educational development of his time,

[4] Alisher Navoi. Hayrat ul-abror. – Tashkent: Gafur Gulyam Publishing and Printing Creative House, 2006. p. 154.
[5] Alisher Navoi. Hayrat ul-abror. – Tashkent: Gafur Gulyam Publishing and Printing Creative House, 2006. p. 157.
[6] Alisher Navoi. Hayrat ul-abror. – Tashkent: Gafur Gulyam Publishing and Printing Creative House, 2006. p. 157.

strengthening its essence, the value of science, and the prestige of the scholar. Khandamir provides such historical evidence in "Makorim ul-Akhloq." He proves that he sponsored the creation of the works of the most famous scientists of his time, citing them by name. At this point, let's turn again to our blessed hadiths. They talk about alms that will not be cut off in both worlds. These include buildings and books that are useful to the people. Khondamir writes: It turns out that the good deeds resulting from the knowledge of the scholars patronized by Navoi will shade until the Day of Judgment. He cites more than twenty works created under the patronage of Navoi. These. Amir Asili's "The Garden of Friendship" about the Prophet and his family, Husayn Koshifi's "Tafsiri Farsi," Mavlono Shirvoni's "Hikmat ul-ayn."

Navoi scientifically proves his ideas about science and its benefits in his work "The History of Prophets and Scholars." And in its place, it is absorbed into the composition of artistic works. For example, he writes about Luqmani Hakim. He proves through legends that his knowledge freed him from slavery. Or, writing about Aristotle, he does not limit himself to saying that he was a student of Plato. It carries their best ideas from century to century. "The Shah is a great river." And the people are from the irrigation ditches that emerged from it. If it is pure, these are pure; if it is mud, these are also mud.

The king is a river, and the people are a river,

There is a certain flavor in both of them.

Conclusion. For many centuries, all Turkic peoples have read Navoi's works in their original versions, and as the poet himself wrote, they "loved them." It is also appropriate to cite the following opinions of the famous Turkish scientist Fuad Köprülü. "Alisher Navoi was not only the great poet of the Central Asian Turks, that is, of Uzbek literature, but his works were read and studied for hundreds of years in all parts of the Turkic world, in Anatolia and the land of Rum, in Azerbaijan, Iran, Iraq, Crimea, the Volga region, among the Turkmens, and even in the Turkish courts in India." Therefore, one of the most important tasks is to create perfect copies of works and scientific-critical texts about the creativity and personality of our great ancestor.

In our country, which has entered a new stage of development, the study and understanding of Navoi's incomparable artistic, scientific, and life heritage, based on the thousand-year experience, concepts, and values of our people, remains an integral part of our people's spirituality and enlightenment.