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JOINT VIEWS OF JALALIDDIN RUMI AND ALISHER NAVOI MYSTICISM

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Resume. In this article, the great thinkers and scientists of the East Jalaliddin Rumi and Alisher Navoi expressed their views on the commonality and commonality views.

Key words. Jaloliddin Rumi, Alisher Navoi, Mahbub ul-qulub, Nasoyim ul-muhabbat, Lison ut-tayr

The ancient Eastern land plays an important role in the world civilization with its great scientists and thinkers. Observing the creativity of the geniuses of this own era, we can witness the existence of several layers of meaning in their work. One of the prominent manifestations of such a great scholar is Mevlano Jalaluddin Rumi Balkhi, who was recognized by Abdurahmun Jami as "not a prophet, but there is a book of prophets", another is Mir Alisher Navoi, "King of the word property".

Although there is a difference of nearly two centuries between the periods in which they lived, we can see the mutual cooperation in their works, as well as the very high appreciation given by Navoi to Rumi. In particular, the fact that Alisher Navoi dedicated one season to Rumi in his work "Nasayim ul-muhabbat" and honored him with the honor of saying "teachers' teacher" in relation to Rumi testifies to his boundless respect for him.

Navoi also spoke about Rumi in the work "Mahbub ul-qulub", about his creativity and the art of speech, dividing the people of the pen into three groups, Jalaliddin considered Rumi one of the poets belonging to the first category: "...Masnaviy is spiritual, the diver is close to the spring (the diver in the exact science) Mavloni Jalaliddin, that is, Mavloni Rumi, the divine of the century from his enlightenment is not other than the namutahani spelling". He glorifies God Karim, who is the owner of the earth-he, in all his works, and the Caliph of his land, the Prophet. Through his views, Navoi gives a description of the virtues of the Enlightenment of Rumi personality.

The life-loving and boundless love of Rumi to man is reflected in his works. This is the reason why Alisher Navoi was inspired by the works of Rumi during his entire career. In addition, the full compliance of the works of Rumi with the people's language, the wide role of Proverbs and proverbs is also an example for Navoi's creativity.

There is much evidence that the Navoi is based on Rumi's creations in artistic interpretation of complex and controversial issues of Sufism. In particular, we can see the meanings of words such as "trouble", "grief", "migraine", "split", and in their definition of their origin roots.

For example, Mawloni Jalaluddin Rumi's thoughts about dard are as follows: "Anxiety always opens the way to man. For every work in the world there must be passion, enthusiasm and grief in the heart of man. Otherwise, a person can not do this.

Work without pain and effort will not achieve it either. Let it be from the world and the hereafter, knowledge and other affairs, that is the situation in all." Navoi expressed in one of his ghost that grief can not reach the goal of a person without suffering:

*Navoiyo, chu alamsiz murod mumkin emas,
Desangki, vasl topay, hajr o'tig'a yoqila ko'r.*

In the second verse, Asik receives stones poured from a cloud of grief on the head of a fracture as an ointment cotton wool placed on top of a fur coat. In this case, too, from his grief, gratitude, the mood of sustenance is felt.

In the doctrine of mysticism, when it is called a "secret", the divine enlightenment is understood, which Allah grants to his specific slaves. In scientific and artistic works about mysticism, there are a number of opinions on this matter. According to Haqqul, "in mysticism, the mystery is divided into two types: the first is the mystery about the right. The second is a mystery to the people. The secret to the right is a secret that can be revealed to the right alone, absolutely not to the other. And the mystery of the people is the mystery between the truth and the slave. Both of these should not be revealed. Because they are entrusted to the true lovers, in particular the Guardians." About this, mawlono Jalaliddin Rumi explained his thoughts in this way: "I will bequeath to the Yoran (friends, the ahbab):" when you show your face to the spirit brides and reveal secrets, be careful and hide from strangers, do not say our word to everyone." "Because do not give wisdom to all, if you give, you will be oppressed by wisdom. Do not hide it from the people of wisdom, for you have done evil" (Hadith). After all, "do not show me to anyone, I'm yours, "you take the beauty of your house to the market and say," Come, look at this happiness, " you look at everyone, right? With this work, if you lose beauty, she will hate you and go to others."

In Navoi's work "Nasayim ul-muhabbat", Sheikh Abu Ishaq Shakhriyar Gozuruni said that in a dream the Prophet see, what is the "mysticism" of ul-he? when asked "mysticism is the abandonment of the DA'wah and the concealment of meanings", they answered. The poets who sang the ideas of enlightenment in their own centuries also deeply felt that this issue was very relevant. In particular, Fariduddin Attor says in one poem:

*Ey dil, ma'rifat mayidan qilsang no'sh,
Sotma ilohiy sirni, tutib og'zing bo'sh.
Sal narsaga tog' chashmasidek urma jo'sh,
Daryo bo'lasan, agar o'tirsang xomush.¹*

Or Rumi in his "Masnavi" said:

*Ahli orifkim mayi Haq topdilar,
Bildilar asrorni, lekin yopdilar.
Gar kishini sirga oshno etdilar,
Muhr urib, lablarni so'ngra tikdilar.²*

Another example, in Navoi's work "Lison ut-Tair", where the birds continue on a journey, they ask the question to the area: "what is the difference between true love and

¹ *Muhabbat taronalari. – Toshkent: Sharq, 2005. 195-bet.*

² *Mavlono Jaloliddin Rumi. Masnaviyi ma'naviy. Beshinchi kitob. – Toshkent – Tehron: Al-Hudo, 2004. 204-bet.*

figurative love?"During the answer, the story" Aristotle and his lover Murid " is cited as an example. Similar events to the same story are much closer to the content of the story "King and servant girl" in the novel "Masnavi". Such examples can be found in many works of Rumi and Navoi.

In conclusion, we can say that we can see the ideological artistic impact of the Rumi scientific heritage of Mevlana Jalaluddin on the creativity of Navoi. In addition, Jalaliddin, who is the founder of the " Mavlaviyya " order, expresses high esteem to the creativity of Navoi Rumi, inspired by the mystical views of Rumi and his soda, clear method of explanation.

Literatures:

1. Love ceremonies. - Tashkent: East, 2005. 195p.
2. Mevlana Jalaliddin Rumi. Masnaviyi spiritual. The fifth book. - Tashkent-Tehran: Al-Hudo, 2004. 204p.