



THE IDEA OF GRATITUDE IN THE WOMEN OF THE ARIFAH OF HAZRAT NAVOI

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Abstract. *The article presents the unique place of Alisher Navoi in world and Uzbek literature with his rich spiritual heritage, the saintly virtues of the arifah women mentioned in the thinker's commentary on the saints "Nasayim ul-Muhabbat", the interpretation of the idea of gratitude in their views, and the concept of gratitude in the Holy Book and Hadiths. This article substantiates the Islamic-mystical views on gratitude as a universal human value through narrations related to arifah women.*

Key words: *gratitude, value, category of philosophy, religion and civilization, ethics, concept of heritage.*

Introduction. Let us recall the confessions of Oybek, a priceless treasure of 20th-century Uzbek literature, "Navoi is a great mountain, one can aspire to it, but no one can reach it," and Israil Subhani, a Bukhara native who devoted his life to understanding the Truth and the truth, and who constantly sang in the melodies of the poet Israil Subhani, "If you put one foot on the moon, one foot on the sun, you will surely reach there, in the footsteps of Mir Alisher" [1]. Therefore, each work of the great thinker and Sufi Navoi is saturated with ideas that call upon humanity to goodness, nobility, human tolerance, and direct man to the Truth.

He said: whatever you do, my people,
Human beings with thinking and knowledge [2]

Or the genius artist who wrote, "Think about your own body, and whatever you want, ask for it from yourself," deeply understands the "logical harmony" of the "soul bird."

The only thing that unites all of Navoi's works is a sense of satisfaction and gratitude to the Creator who created him. When a person is not satisfied with himself, it seems that the whole of nature and the universe are dissatisfied with him. This is confirmed in human life, in fact, we are only the result of our own thoughts, that is, a person is a product of himself.

Mir Nizomiddin Alisher Navoi, a representative of Sufism, created the first tazkira among the Turks about the great sheikhs-sauls, enriching our spiritual heritage with another rare work. The thinker's tazkira "Nasayim ul-muhabbat" contains information about 770 saints (35 of whom are women).

This work describes the noble virtues that led these women to the status of saints: patience, contentment, gratitude, fear and joy, that is, they lived their lives fearing the wrath of the Creator but hoping for His mercy, seeking the pleasure of Allah.





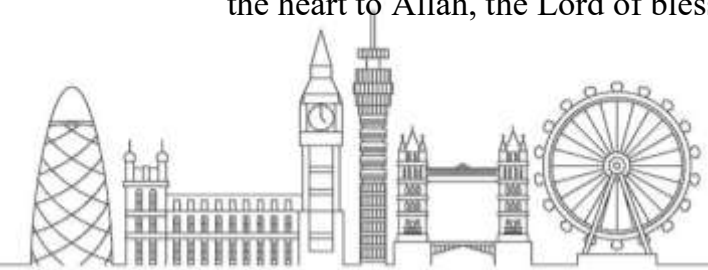
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Navoi, reflecting on the universal value of gratitude and the fact that the family is the foundation, always mentions motherhood and womanhood with respect. In his commentary "Nasayimul-muhabbat" he cites a story about the mother of Umm Muhammad, Sheikh Abu Abdullah Khafif (r.t.). This arifa - a saint - went to Hajj by water with her son Abu Abdullah b. Khafif. And he emphasizes that "the reward of struggle is great" [3,486]. The great sheikh was honored with the mercy of the Almighty on the night of Laylat al-Qadr, one of the last ten days of Ramadan.

Navoi writes with interest about Umm Muhammad: The son of this arifa woman, namely Sheikh Abu Abdullah Khafif (r.a.) , "Would go up to the roof and pray. And his mother, Umm Muhammad, was sitting inside the house, meditating on the word of God. Suddenly, the light of "Laylat al-Qadr" began to appear to him. He said, "O Muhammad, my child, as much as you ask for, it is here!" The Sheikh came down and saw the light. And his mother fell at his feet, and then the Sheikh would say, "From that time on, I have known the value of my mother" [3,486]. In our Eastern upbringing and religious beliefs, the high respect and honor shown to women, especially mothers, reflects the high spirituality of society, the strength of love and loyalty in the human heart. The divine word in the Holy Quran also praises gratitude and parents. The importance of appreciation is repeatedly emphasized. "Your Lord has commanded that you worship none but Him and be good to parents" (Al-Isra, 23) [5]. "Allah rewards the grateful." (Aal-Imran, 144) [5]. "And remember when your Lord declared, "If you are grateful, I will surely give you more, but if you disbelieve, My punishment is severe." (Ibrahim, 7) [5]. An important quality of the sheikhs, the arifs, and the arifahs is to be content with the provisions of the Creator and to be grateful.

Therefore, gratitude is a philosophical concept related to contentment with every blessing of Allah - fate and destiny, and this deep-rooted belief is the final stage of perfection of the ascetic. Gratitude is a universal human value and is noteworthy for being the main factor in the sacred Islamic philosophy and the great Eastern literature as the support of the family.

Saints are expected to fully comply with the laws of the Sharia, do what the Creator has commanded and refrain from what He has forbidden, and at the same time adhere to the pillars of faith. One of the conditions of faith is to believe in and be content with Allah's decree, another is to believe in the predestination of good and evil, and to follow these decrees in life without question, and to live in the same way without any deviations or discussions - these are the first signs of sainthood. So, when a person experiences goodness, joy, and success, he must be grateful, and when difficulties and misfortunes occur, he must be patient. This is for ordinary servants, but saints, even when misfortunes and severe trials occur, they were grateful, and even rejoiced, saying, "Allah has remembered me and looked at me." This is evidence of the strength and perfection of their faith. In "Nasayim ul-Muhabbat" it is said, "Hakim Tirmidhi said about gratitude: Gratitude is the attachment of the heart to Allah, the Lord of blessings" [3:80].





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Therefore, the two most visible qualities of the saints are worthy of praise: one is strong faith, the other is piety. One of the conditions of strong faith is to live with gratitude. Because, as the hadiths state, faith consists of two parts: half patience, half gratitude [3:429]. It is narrated about Rabia al-Adawiyah: He used to fast continuously. He did not eat anything, did not sleep. His hunger exceeded the limit. A man brought a plate of food. He placed it in front of him. Rabia took the food and entered the house. The house was dark, and by the time he arrived, the cat had spilled the food. He went back to fetch water, but the lamp went out before he could fetch water. He was about to drink the water he had brought, but the vessel broke as he fell. The water spilled out. Rabia sighed: - I will cry out to You alone from Your hand. What is this that you are doing to me? - he said. A voice came from the hatif: "- O Rabia! Do not cry! If you wish, I will give you all the wealth of the world! Remove my love from your heart! Know the blessings of the world, and my love will not be in one place!" It was said. When Rabia heard this address, she did not turn her heart to the world for a moment [4:152]. The following can be deduced from the narration: this world in which we live is mortal, transient, the time given to a servant for a while, if he lives this time as Allah has commanded, he will achieve the happiness of both worlds, but if he gets involved in the various pleasures and blessings given to this world, the wealth and adornments of the world and distracts him from his main purpose, which is to understand the Creator, or rather, himself, he will have lost. The trial that came to Rabia Adawiya was a trial of patience and gratitude. This pure woman lived a very poor life, spent her days fasting and her nights in prayer, lived in gratitude and lived in love for Allah, the great creator who is the great educator, provider of sustenance, giver of blessings, the Merciful and the Merciful, who made all other living and non-living things serve for his servant, and in gratitude to find his pleasure. That is why she "did not turn her heart to the world for a moment."

According to "Nasayim ul-Muhabbat," the famous scholar Sufyan Thawri used to visit Umm Hassan, one of the ascetics of the people of Kufa. Sufyan Thawri saw that there was nothing in the woman's house except an old mat. He then told the woman that if she told her cousins, they would be able to help her and her condition would improve. Umm Hassan said that she would not ask for wealth from those who were not capable and that she did not like things that would distract her from the remembrance of God: "I do not like that a moment should pass by and I should be heedless of God and busy myself with other things. Sufyan wept at that word" [3:483]. We witness that this ascetic woman, who made the famous sheikh cry, was content with the destiny and fate that God had given her and lived so gratefully.

If we recall the test that came to Job, who became a symbol of patience, he lived in severe pain for 18 years, even though the wounds on his body were full of worms, without complaining once, but being content with the fate that Allah had given him. When he was reminded that if he asked Allah for salvation, He would answer him immediately, he emphasized that he did not see the need to pray for this short test given to him for a life of





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70 years full of blessings before illness, and that he was ashamed of Allah. This is the result of patience and gratitude supreme appearance To say that is an exaggeration . will not happen .

Indeed, the Holy Quran states, "If you are grateful to Him, He will be pleased with you. Then to your Lord is your return. Then He will inform you of what you used to do." [5] Since gratitude is a universal human value and the family is the foundation, the factor that moves society from within, providing it both physically and spiritually, is the upbringing we give to our children. Just as the earth rotates on its axis, any civil society is one with the family. The future of any socio-political system in which this law is violated is uncertain, and the fate of a nation is uncertain.

Conclusion. Gratitude is the path that leads a servant to the Creator, and understanding the truth is a noble manifestation of gratitude (contentment, satisfaction), and it is not a mere state, but a great rank and status. The work of Hazrat Navoi, who was a man of unparalleled and unique talent, "Nasayi mul-muhabbat" is a lesson in humanity for all times, all eras, and all mankind.

The reason why the names of the Orifa women are still mentioned today is because they understood what the purpose of life is, how one should live, and what a person's mission is in this mortal world. Their lives, their high morals, their patience, contentment, and gratitude can serve as a model for people today.

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