

Alisher Navoi And Pahlavon Muhammad

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Abstract – The article highlights the special character traits of Alisher Navai and his literary hero Pakhlavan Mukhammad. The author of an artistic ideological analysis of one letter and one mesnavi relating to the creativity of the figure and his attention to the special qualities of a perfect person on the example of historical personalities.

Keywords – Alisher Navai, Pakhlavan Mukhammad, poem, poet, talent, mesnavi, autobiography, sensitivity, mastership, father, child, operation, grey hairs, untruth, rubai, Mir Ibrahim, Piri, andour, devil, person, accomplishments, upbringing, humanity, virtue, charity, love, destiny, soul.

I. INTRODUCTION

According to Alisher Navoi, poetry is a child of the poet's talent. Poetry is a translation of the creative heart. It is a poem, not a poem that did not burst from the depths of the poet's heart that did not reveal the hidden meanings in his heart. A poet, not a poet, who does not have a "cup of sorrow" in his nature. Poetry without "Dardu hol choshnisi" is a lifeless body, a flowerless garden, a lightless candle, an odorless musk. Such a poem cannot give light and enlightenment to the spiritual world of mankind. The poem "Dardu hol choshnisi" turns the thorns of sad hearts into flowers, gives light to sad hearts. It puts the song of life in the hearts. It makes dry eyes, frozen eyes cry, melts stone slopes.

II. LITERATURE REVIEW

Alisher Navoi in his memoir "The Case of Pahlavon Muhammad" commented on the poetic talent of his teacher and friend Pahlavon: There is a sense of pain" [3, 111]. The great thinker quoted eight bytes from that masnavi in manaqib. Literary text begins with the following byte:

Chu ba charx ravshan shavad holi man,

Ba sad dida giriyad ba ahvoli man [3,110].

From the very beginning, it is considered that the hasn of the masnavi was written in the spirit of the case. In the poetic lines the real image is mixed with the poet's inner feeling (lyrical expression). From the first verses, the riotous, sad and melancholy mood in the hero's soul shakes the reader's heart. The eagle stays in such a state of agony that he cries bitterly if he finds out about his condition. It is clear from the next verse that the poet is suffering from hijrah and separation:

Maro bor budy guli navshukuft,
Dareg'o ki bodi xazonash biruft [3,110].

Kushtigir lost the most precious thing in his life, the pure flower that opened in his flower garden, and lost it to the wind. In the byte, the idea is expressed very impressively with metaphorical expressions. The art of tanosub also helped to create a figurative plate, to reflect the inner experiences of the protagonist in an attractive way. The next verse recalls the tragic fate of Alisher Navoi's poetic and prose works: The same logic is reflected in the Pahlavon Masnavi in a unique style, through very vivid parables:

Hama umr tuxmi behi koshtam,
Chu vaqti baromad nabardoshtam [3,110].

There is no greater pain for a farmer than to plow the land, so the seed in the ground, work for three hundred and sixty days, cultivate the crop, and lose it when the crop is ripe. The fate of the wrestler is even heavier; his level of tragedy is even higher. Because he had shown the seed of goodness all his life, not a year, and when it sprouted, he was deprived of the harvest.

III. ANALYSIS

There is no poison bitterer to man than the poison of grief. Grief can make a person's life miserable and break his heart. In particular, the grief that comes when a coin faces the exhaustion of old age makes a person fall to the ground. Hope destroys the crop. The elephant turns into a fly, the light into a dark dungeon:

Zi on talx shud zindogony maro,
Ki piry fikand az javony maro.
Kunun man na on sheri zanjiriyam,
Badar burda ham zi g'am piriyam.
Ba xurdi padar tiftl az on parvarad,
Ki to dar buzurgi g'am naxo'rad [3,110].

The last byte of the quoted reveals the secret of the event that drowned Pahlavon in an ocean of deep sorrow. It is known that Kushtigir suffered the loss of a child. The child is the fruit of the tree of life. He devotes all his life and pleasure to the human child. He hopes it will ease my pain as I get older, ease my pain. As he grows older, he sees it as strength in his waist, light in his dim eyes, health in his limbs, and health in his limbs in general:

Zi on dar javony bor oyadash,
Ki dar ahdi piri ba kor oyadash [3,110].

It is difficult to raise a fallen person to old age, to repair a broken heart in old age, to idolize. It is impossible to find an ointment to cure a heart attack in old age (especially because of a birthmark). Because the flowers of joy bloom in the garden of youth. The child is a monument to the youth of the human race. Every job is good in its own right. The spring of life does not return with the dream. It is impossible to put an ointment on the defects of old age by longing for youth:

Maro piri on nav oxir fikand,
Ki hecham javony nashud sudmand [3,111].

The philosopher is right. The old woman does not become an angel in the form of an angel. The old man only makes fun of himself in front of his hands by dyeing his hair. When a person is young, young, and healthy, it is natural to have a child instead of

a lost one, which is a great comfort. Those who suffer the loss of Kibar at a young age will not be disappointed. That is why our wise elders pray to God: "Do not show the stain of a child in old age."

Alisher Navoi showed skill in choosing a quote. He took the essence of Masnavi and referred it to the judgment of the reader. While reading the passage from the Masnavi, the reader will not be indifferent to the inner experiences of the wise old man, who is trapped on all sides, between two grasses (child spot and old age), in a state of mourning. It is as if the reader has found a piece of Pahlavon's life, a piece of his heart, not a poem from Manojib's heart. The inner pains and spiritual sufferings that haunt Kushtigir, holding the pen, also move into the psyche of the reader, forcing him to think about a life full of talismans, riddles. Masnavi Pahlavon Muhammad also plays an important scientific and enlightenment role as a small tablet from his old age.

There are rare records in the history of the creation of Pahlavon Masnavi in Manojib, which add to the scientific and enlightenment value of the work: "... Sultan Sahibkiran became the meeting of the press tabu nadimi and the meeting of the munis and sham'i of the son of Pahlavon, and he betrayed Pahlavonidin" [3,110].

IV. DISCUSSION

Pahlavon Muhammad puts a lot of effort into the physical and spiritual upbringing of his adopted son Piri, bringing him to the status of a leading figure in his field. And he wants to have more noble dreams through him, but as a result of Piri's instability and unfaithfulness, Kushtigir's dreams are shattered. Masnavi was born on the basis of this event. Alisher Navoi, quoting from this historical record and masnavi, has mistakenly aimed at two great goals:

He artistically substantiated the poetic potential of the wrestler;

Kushtigir subtly emphasized an important aspect of human beauty: "Pahlavon was a man of honor and zeal, and Anduhdin had words in his heart and body, but he did not express them to anyone" [3,110].

A person who looks at everything in life with a sincere eye, when he sees injustice and carelessness from his relatives, outwardly and inwardly, he is deeply saddened. But it is impossible to know from the surface that such people are overwhelmed with grief, suffering, and suffering. There is no moaning, no desire, no suffering, the behavior of this category, in relation to people. They bravely carry the mountain-like burden of grief and walk as if they saw nothing in front of their eyes. They do not want to infect others with their passions. In such people, the sense of honor is extraordinarily high. For them, aria is a matter of life and death, and they are ready to die in this way.

By nature, the sanctification of honor is a characteristic of the wrestler. There are many rumors among our people that a wrestler who did not touch the ground once fell from his opponent and left his house in a cloak, saying, "The water of this place is now unclean for me." Strict adherence to the human race has become a pillar of the life of our ancestors, which should be an example for today's generation.

Alisher Navoi skillfully used the meaning of the words "honor", "zeal", "greed" in the depiction of human beauties, each step of which is an example, an example of courage, some of which we feel in the nature of Kushtigir.

The heart is not the tablecloth. It cannot be revealed to everyone. But in life, every owner of the heart agrees with his "mahram": "But I did not have any kind of secret and consent; let it be hidden from the poor. And this is the oath of the poor." [3,110]. That's why Kushtigir told his sympathetic brother Alisher Navoi a sad story about the birthmark. And at the same time there is harmony in the fate of Pahlavon Muhammad and Alisher Navoi. The 89th letter of Alisher Navoi "Munshaot" was sent to his adopted son, who left the great writer in his old age. The letter did not go unnoticed by researchers. The diligent Navoi scholar A. Hayitmetov carefully studied the manuscripts of Majolisun-nafois and determined that Navoi's adopted son was Mir Ibrahim, the grandson of the writer's brother Sheikh Bahlulbek (son of Sultan Hussein) [7,193]. The ideological analysis of the letter is contained in the works of S. Ganieva [6, 414-416]. But this letter is not addressed in terms of the problem we are studying. The letter begins with a rubai and ends with a rubai.

It is clear from the gestures in the letter that Mir Ibrahim sent a letter to the great thinker with the desire to justify himself and prove his innocence after Alisher Navoi left. It was that letter that prompted the writer's letter to be written.

In Alisher Navoi's prose works, the interpretations of nafs and satan, zuhd and fisk often go hand in hand. According to the great writer, a person who is saved from the fulfillment of lusts, who is able to save himself from the snares of lust, can lower the devil

and sink him to the ground. He who is in the will of the self is a servant who is always tested and trusted at the door of the devil. As in the case of the "master", so in the case of the servant who serves his interests. That is why those who are in the control of lust are the most despised, the most misguided, the most inferior creatures in the world.

Zuhd is pleasing if it occurs on the basis of the relationship between the external and the internal. But asceticism, which is not cleansed of the pleasures of deception and hypocrisy, does great harm to the spirituality of the people. Fiqh is a disgusting, disgusting evil in all cases, but wickedness, wrapped in the veil of zuhd (purity, abstinence), is even more dangerous.

He is superior to the sheikh, who is aware of his rebellion and enters the path of guidance through repentance. In this sense, repentance is a great happiness. Indeed, the wicked man is spiritually weak, helpless, and humble. He is always hesitant, hesitant, and living in a whirlpool of flawed emotions. He sees a curve in everything that is right. And with the same features, he insults his own identity. It burns both worlds.

The rubai at the beginning of Alisher Navoi's letter to his adopted son discusses the same ethical and philosophical issues:

Ey nafs havosig'a giriftor o'lg'on,
Shayton ishiga ishing namudor o'lg'on,
Ham zuhd ila izzatqa sazovor o'lg'on,
Ham fisq ila olam eliga xor o'lg'on [2, 215].

The human body matures as a result of upbringing. The child needs long-term physical and moral upbringing until adulthood. Parents work tirelessly to strengthen the child's body, to bring its unstable nature into a certain order. Forming a child accustomed to physically strong, spiritually beautiful behaviors requires an iron will from them. In the first sentence of the letter, the same vital truth becomes the pearl of the word, and like Alisher Navoi, the enlightened father of the East flows from the heart: "Ey sargashtai xudroy va ey baxti bargashtai besarupoy, ul vaqtdin berikim, mazallat tufrog'idin ro'zg'oring chehrasin supurdim va mehnat dashti sargardonlig'idin parishon xilqatingni yig'ishturdim" [2,215].

The spirit of anger and regret, sorrow and grief that existed in the rubai continued in the first sentence as well.

It is clear from the words "if you were a little boy" and "if you were a child" in the next sentence that Alisher Navoi took care of this child from a very young age. He suffered a lot along the way. He was not unaware of his upbringing for a moment. Concerned for the health and well-being of the child.

As we read the next sentence of the letter, the loving and compassionate image of the devoted father of the East, whose heart is filled with compassion for the child, comes to mind: "I was not unaware of your condition one day a year, maybe an hour at night, during the day" [2,215]. Such heartbreaking words can flow from the heart of a father who has raised his child without even the wind, who has devoted all his pleasures to him.

There is no doubt that a person like Alisher Navoi, who has infinite sincerity, devotion and love, is devoted to the upbringing of children with all his consciousness.

If the father is so concerned with the protection of the child that the child does not justify the trust, it is only natural that the letter should be preceded by a bitter rebuke. After all, the joys and sorrows of all people, feelings of kindness and anger were not alien to Alisher Navoi.

According to the school of our wise forefathers, a person is not perfect only by outward upbringing. Outward upbringing is necessary for a person's external behavior, service to society, and purity of human relations. "But as long as the sincerity of the heart is real and the heart is completely cleansed of spiritual filth, external purity is of no use. Because the dirt inside is more harmful and dangerous than the dirt outside" [5, 24]. Therefore, first of all, it is necessary to reform the heart, to give the patient a cure for anger from the inside (Abdullah Avloni).

The child, who enjoys the ball of Orifona's truths and qualities, is humble and restrained (resilient, heavy, calm), patient, contented, and emanates the fragrant scent of humanity. The light of religion shines from his enlightened heart and pure face.

We read from the letter of Alisher Navoi: "Zohiringni ahli zohir fununi fazoyili bila orosta va botiningni ahli botin haqoyiqu maorifi bila piyrosta bo'lurg'a sa'y qildim" [2,215].

The sincere efforts of the great thinker seem to have yielded results. The child begins to attract the attention of the people with his intelligence and taste. Alisher Navoi is proud of his potential and will take part in the meetings of the country's ruler Hussein Boykaro. He will receive the king's gift. As a great poet, writer, scholar, son of a statesman, he is respected by princes and other saints of the capital. It was revealed to the people that the writer's sincerity towards the child, his love was "embossed in the middle of his soul like an alphabet", and the people of his heart, who had a heart full of love for him, saw great meaning in him.

V. CONCLUSION

After all, kindness is the jewel of the eye of society, it illuminates social life. Without it, society is shrouded in darkness. But there are also such bitter truths that have been tested in the life experience of the people for thousands of years that cannot be ignored. He who ignores them will eventually bite his finger in astonishment. Strong compassionate love, sincerity and sincerity sometimes blind the eyes and ears of pure people. In such situations, when a person is awake, the friendly enemy acts in unison. Friends benefit "with the bitter medicine of admonition" (Sheikh Saadi), enemies with slander and irony. In this case, everything depends on the pure person himself. He either wakes up or goes on his way. For a pure man, whose nature is full of goodness, there is no more difficult task than to break the rope of love, to tie a stone to the heart. The same vital problems are presented in the letter to the reader in the Navoi style, with beautiful proverbs and parables in the heart of the writer.

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