



MUSLIHABEGIM MISKIN-ALISHER NAVOI'S FOLLOWER

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Abstract: The article provides a comparative analysis of the peculiarities of the work of the Bukhara poetess Muslihabegim Miskin, the reflection of the traditions of the great poet Alisher Navoi in his poems and the harmony between the works of Alisher Navoi and Miskin.

Key words: Alisher Navoi, Muslihabegim Miskin, Qur'an, hadith, verse, sura, prayer, faith, lust, obedience, Creator, Muhammad (peace and blessings of Allaah be upon him), "Arbain", "History of the Prophet and Ruler", "Siroj-ul-Muslimin", "Mahbub-ul-qulub", "Nazmul javohir", person, body, torso, stature.

I. Introduction

Science is such a field that aging, aging, falling out of line is alien to its nature. The boundaries of science are endless. As we learn and search, we are surrounded by news. Every day that goes down in history is etched in our memory, at least in a small way. At a time when literature is constantly evolving, the study and coverage of the as-yet-unknown spiritual heritage of poets and writers who have lived and worked until now is an urgent task.

II. Literature review

The notion that literature belongs not only to writers, but also to readers, and that poetry belongs to poets, not to writers, must be the absolute law for all. In Uzbek poetry, women also have a special place and voice. The works of Zebunniso, Nodira, Uvaysi, Mahzuna, Dilshod Barno, Ojiza, Samar Bonu, Muazzamkhan, Nozimakhanim, Anbar Otin, which are known to the literary community today, serve the path of our moral and spiritual maturity.

There are such talented people in the history of our classical literature that they have been in the hearts of poetry lovers since the time of their birth because of their creative way, but their literary heritage is still waiting for researchers. Many of these writers have relied on our centuries-old beliefs to base their artistic, philosophical, socio-political, spiritual, enlightenment, and moral views on art. The scientific study of the works of our writers in this direction was a bit late - the winds of national independence began to spread. Muslihabegim Miskin, a talented poet from Bukhara, also valued his religious views and

showed great devotion to them. Therefore, although he was a potential master, he was hardly remembered by literary critics of the last century.

The poetess is known as one of the most talented writers of the Bukhara literary environment in the second half of the XIX century, who wrote in Uzbek and Tajik languages. Raised in a stable family of faith, Muslihabegim was well versed in the tenets of Islam. She married Sheikh Abdulvahid, who was highly respected in the palace of the Emir of Bukhara and among the people, and had two sons and a daughter. However, the fact that her children left this world one after another left a deep wound in the mother's heart. That is why the poet used the word "Miskin" as a nickname, which means "sad, sad" in Arabic. Muslihabegim Miskin, who believes in the Naqshbandi sect, is a potential poet who has proved in practice that patience is a high human quality and has inherited beautiful examples of poetry in this regard.

Although Miskin's work is not a source for special research, we find initial information about it in catalogs of Oriental manuscripts, some encyclopedias, and articles.

From the first years of our independence, it was recognized that the main ideological sources of our classical literature were the Qur'an, Hadith and mysticism, all of which formed the basis of our national values.

III. Analysis

Islam has always called people to goodness. Realizing that it is necessary to understand the essence of Islam and not only to follow it, but also to call others to guidance, the writers tried

to connect their works with these aspects of their hearts and minds, and to use them to prove their thoughts and opinions in their works. At the same time, they themselves are aware of these Islamic beliefs.

Hadiths, which have had a profound impact on the history, culture, philosophy, and especially literature of the peoples of the East, are the second most sacred ideological and legal source in the Islamic world after the Qur'an. The variety of themes and populism expressed in them had a profound effect on the life of the Muslim world, especially on literature, and thus created works of universal value.

In Uzbek classical literature, hadiths have been used since time immemorial as the fundamental basis of moral, educational, ideological and legal issues.

A theoretical study of Muslihabegim's devons reveals that the number of orifona ghazals dedicated to Allah, the divine love, and the romantic ghazals, which are full of human love, is more common than in other genres. This is evidenced by the fact that the information that the poet received religious education from adolescence is reflected in his poetry. In his poems, he urges people to be patient, to pray, and to be cleansed from sin.

We can call Muslihabegim Miskin, a Bukhara poetess whose work is being studied, a loyal follower of Alisher Navoi.

We follow the traditions of Alisher Navoi, the great humanist poet of his time, who was able to compete with the great hadith scholars of his time, and who was an intelligent scholar of hadith.

When you read Navoi, you can feel and

understand the problems that are important for our time.

It is obvious that Alisher Navoi's reference to the Qur'an and Hadith is evident in his works such as "Arbayn", "Tarixi anbiyo va humako (History of the Prophet and the Ruler)", "Sirojul-Muslimin", "Mahbub ul-Qulub". The same can be said of his "Nazmul-javohir".

It is known that the surahs of the Qur'an and the Hadith state that it is obligatory for every believer to perform Islamic acts such as prayer, fasting and zakat. The verses of the divine book emphasize that those who want to be lovers of truth should pray at night. Because prayer is the gratitude of the righteous servant to the Creator.

Verse 26 of Surat al-Insan states: "And worship Him for a part of the night, and glorify Him in the night." We read the sentences. Navoi skillfully used this verse of the Holy Qur'an to propagate his artistic and philosophical ideas. For example, in the rubai of "Nazmul-javohir" the poet's tendency is clearly shown.

Ko'p qilma namoz amrida beparvolig',

Rak'at bila qil oh hadangni yolig',

Qilsang kecha sajdag'a jabin farsolig',

Kunduzungga ul namoz erur zebolig' [3;76].

It is no coincidence that Alisher Navoi relies on Islamic sources to cover ethical issues in Nazmul Jawahir. The great poet achieves these two goals: the first is to refer to the Qur'an, the hadiths of the Prophet and the words of Hazrat Ali, and the second is to glorify the human nature of Islamic sources and to call people to perfection and purification.

The works of the poor also reflect the Islamic world, its rules, piety, faith, the conquest of the self, the views of the Prophet Muhammad (peace and blessings of Allaah be upon him), the love for him, and the issues of faith:

Yo rab, ba hama zi lutf iymon baxshi,

Ba dardi hama zi lutf darmon baxshi.

Az hurmati on Muhammad payg'ambar,

Rahmi tu ba holi in g'aribon baxshi[4;83].

Purpose: O Lord, bestows faith and medicine on all by your grace, and bestows your mercy on the strangers for the sake of the honor of the Prophet Muhammad.

In the quoted quote, the poet asks the Prophet Muhammad (peace and blessings of Allaah be upon him) to grant faith to people, cure their ailments, and have mercy on strangers. Because faith is a matter of the heart, no one can know it. This is known only to God.

Alisher Navoi also has his own views on this issue. According to him, the basic sign of perfection of faith is:

Kimki jahon ahlida inson erur,

Balki nishoni anga iymon erur[8;100].

In Islam, asking for forgiveness and seeking refuge from Allah and His Messenger is very important. This aspect occupies a significant place in the work of the poet Muslihabegim Miskin:

Yo rab, tu bandagonro sozi g'ariqi rahmat,

Az lutf bar saram rez boroni abri rahmat,

Zavqi muhabbatro bar dil bideh damodam,

Vaqli sahar hamaro bedor kuni zi g'aflat [4;83].

Purpose: O Lord, bathe Your servants in Your mercy, and by Your grace, pour water of mercy on my head. Give my heart the pleasure of love from time to time, wake everyone up from their slumber in the morning.

It is no coincidence that the hadiths say, "Waking up early is the way to good deeds," and "Sleeping in the morning cuts off food."

Alisher Navoi also listed the positive aspects of the early awakening in Arbain:

Subh uyqusini ulki, aylar tark,

Rizqi ro'zin o'ziga tush ko'rgay.

Ulki g'aflatdin etti navmi sabuh,

Bu sharafni magarki, tush ko'rgay[8;11]..

For example, it is clear from this continent that waking up in the morning is a sign of neglecting sleep, prolonging one's diet, and, if possible, keeping one spiritually alert.

IV. Discussion

In the works of Alisher Navoi and Muslihabegim Miskin, the analysis and criticism of negative traits such as lust, abstinence from lust are widespread in terms of the scope of the subject:

In Alisher Navoi's work "Arbain":

Emas pahlavonki o'z qadrin

Bosh uza eltibon nigun qilg'ay.

Pahlavon oni bilki, etsa g'azab,

Nafsi ammorani zabun qilg'ay [8;14]..

According to the quote, Alisher Navoi emphasizes the need to control selfishness by suppressing anger. The following hadith is narrated in al-Jame' as-Sahih (The Trustworthy Collection) by Imam Bukhari about suppressing anger: ... Abu Hurayra narrated: He is not a wrestler, but a wrestler who controls his anger when he is angry! " A man said to the Messenger of Allaah (peace and blessings of Allaah be upon him), 'Admonish me.' The Messenger of Allah, may Allah bless him and grant him peace, said several times, "Do not be angry."

The following rubai from Muslihabegim Miskin's devon No. 1277 also addresses the subject of lust:

Ey onki, payi nafsi havo megardi,

Az yodi xudo charojudo megardi.

Toat tu namekuni baroyi Xoliq,

Az xizmati maxluqi fano megardi[4;82]..

Meaning: O you, you follow the path of lust, you lose the memory of God. You do not pray for the Creator, you walk in the service of a mortal creature.

It is well known that lust is a physical need of a person and it has many negative and positive aspects. In general, it is no exaggeration to say that the lust enters the human body through the blood and exits with the soul.

The Dictionary of Navoi's Works defines lust as follows: lust is an Arabic word used in several senses:

1. Person, body, body, body.
2. A person's natural desire for various

domestic desires.

Lust has been represented as an artistic image since Sheikh Ahmad Yassavi. Alisher Navoi is the word artist who brought his image to the highest peak. The great poet enumerated all the lines related to the human soul.

The Holy Hadith also praises the believers who overcome their lust and do good deeds, while the evil ones who disobey the lust are cursed.

He calls people to prayer, generosity, and purity, and repeatedly warns them not to enter the path of Satan and betray the path of Truth:

Marav dar rahi shaytoni bekun tu kori
Rahmoni,

Davomat dar rohi shayton kun, xiyonat kun
[7;43]..

It is not difficult to understand from the last two verses of the ghazal that the beginning of the perfect man in the imagination of Muslihabegim Miskin is also with prayer:

Ayo Miskin, badargohi xudo doim ba toat
ko'sh,

Zi jonu dil ba dargohash ibodat kun, ibodat kun
[7;143]...

On the basis of this poem, the poet's conception of the perfect man can be embodied in the following example:

prayer generosity pleasure ablution prayer

The great thinker Alisher Navoi's "Arbain" also contains continents dedicated to purity, in which the aspects we are referring to are mentioned:

Gar hamisha tahorating bo'lsa,

Arig'ay foqa chirki ulsuvdin.

Tohir o'l, istasangfuzunro'ziy,

Hosil ulkim, iturdi bu so'zdin [8;9].

Freedom and cleanliness have been important to everyone for centuries. This human value, which is one of the main features of Islam, has not lost its value at the same time.

Man's outward and inward purity is the flower of Islam. It is known that the Prophet Muhammad (peace and blessings of Allaah be upon him) said, "Religion is purity." That is why Allah commands His servants to be physically and spiritually clean, to be clean in their clothes, and to be clean in their food. In Islam, generous, intelligent and perfect people are valued. The hadiths and the Islamic creed also pay special attention to this aspect.

Although Alisher Navoi's wisdom about science is much smaller than his voluminous works, they also have protagonists. For example, in addition to positive images such as a happy scientist, wise, prudent, piri komil, heroes such as ignorant, ignorant are mentioned.

It is difficult to classify Alisher Navoi's wisdom in science. For in the bar of wisdom there is harmony, spiritual and spiritual connection.

A person who respects himself and others is capable of many things. Only such a person can appreciate the value of science, constantly striving for it. The wisdom of Hazrat Alisher Navoi in this group determines the logical conclusion of our thought:

Olim kerakki, o'z ilmining poyavu miqdorini

asragay,

Gavharni imtihon uchun toshqa urmagay
[8;13]...

[A scientist needs to preserve the foundation of
his knowledge,

Don't hit the stone for the exam].

Miskin's works, written in Persian and Tajik,
also cover a wide range of scientific topics. The
topics covered in the rubai are based on the
activities of the individual and are relevant to
the issues that are necessary for his perfection:

Dar har jahon izzati shohon ilm ast,

Behtar az sultonat taxti Sulaymon ilm ast.

Har ki andar in jahon donad agar qadri ilm,

Izzati sultonat zi niyyati mardon ilm ast
[10;182]....

In this rubai, the poet emphasizes the
advantages of science, the fact that the person
who enjoys it will always be honored, and that
science is better than the throne of Solomon.

It is clear from the rubai that knowledge and
thirst for it are highly valued at all times, and
that the study or acquisition of it is a human
characteristic.

It is not difficult to guess that the poet's
thoughts on this subject were formed as a result
of her Islamic views. It is no secret that the
Qur'an, the holy book of the Islamic world, has
repeatedly described science and its benefits in
modern times, especially in the age of Islam.

If a person does not illuminate his path with the
light of knowledge, he will remain in the path
of darkness and ignorance. The light of the

human heart is strong with knowledge and
enlightenment. The value of humanity is
created by science. No one has been harmed by
science yet. Acquiring knowledge is an art. All
the evil that has happened in the world is due to
ignorance. The greatest destruction is
ignorance, and the end of humanity is
ignorance.

Muslihabegim Miskin is a talented poet who
lived in the 19th century and left a significant
literary legacy. He lost his brothers early in life
and lived in isolation. The poet was able to
cope with these bitter moments with the feeling
of trust in God and hope for His blessings.
However, as it was impossible to completely
absorb them from the heart, under the
pseudonym Miskin created artistically perfect
examples of poetry, which glorified high
human qualities in the Uzbek and Tajik
languages. Due to his deep study of the
classical literary traditions created before him,
he was successful in various genres of poetry.
We have witnessed the ending of warm verses
by burning love by drawing some of his poems
into the process of analysis. It is noteworthy
that in his ghazals the predominance of the
orifona spirit, the skillful use of traditional
symbols in a unique style, a special inclination
to the inner rhyme in the ghazal writing, the end
of the most beautiful poems in the same style.
At the same time, the poet's poems in the
Mulamma style show that she has a deep sense
of the subtleties of the Uzbek and Tajik
languages. He has also written more than 10
poetic stories, demonstrating his vast
experience in this field.

On the basis of a scientific study of the poems
of Muslihabegim Miskin devon, we became
convinced that the poet had carefully studied

the centuries-old literary traditions created before him and left a significant literary legacy. The wide ranges of themes of the ghazals written in Uzbek and Tajik languages, which are included in his collection, are noteworthy for the uniqueness of the style of figurative expression.

V. Conclusion

In conclusion, the reference to hadiths in fiction can be found not only in the works of Alisher Navoi and Miskin, but also in the works of many other artists. As mentioned above, Alisher Navoi recognizes religion and science in many of his works. The rules of Islam and the Shari'a define it. This situation is also reflected in the work of the Bukhara poet Muslihabegim Miskin. Both writers used hadiths in their works, relying on Islamic teachings and beliefs. This shows that the deeper the understanding of the hadiths that have led to the general recognition in the Muslim world, the more we come across new aspects and aspects of these sunnahs, which are programmed in Islam.

Of course, we are glad that Muslihabegim Miskin is one of the artists who have always written about the unique features of science and knowledge in our literary environment. After all, in the treasury of our literature there are still such artists and their unstudied works. Our primary task is to study, research, publish them, translate them into foreign languages and introduce them to the world.

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