



Alisher Navoi Is Nodirabegim's Spiritual Teacher

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Abstract: This article talks about the spiritual mentorship of Alisher Navoi Nodirabegim. Navoi is a great thinker of his time, master of words. Nadira's ghazals contain the figure of Navoi, and she wrote ghazals in comparison to his works. There is no doubt that the place of Alisher Navoi in the creative development of the poetess is incomparable. The basis of Alisher Navoi's work is honesty and justice, work and enlightenment, kindness and compassion, courage and generosity, love and loyalty, pride and ignorance. An idea is given that such qualities in Alisher Navoi's work are also expressed in the work of Mohlaroyim Nodira through examples.

Keywords: lyricism, junun, andishada, grief, regret, moan, mosque, bathhouse, caravanserai, word, gratitude, hero, skill.

Mohlaroyim Nadira is interested in the works of several poets who lived in the past. She admires the works of great people such as Firdavsi, Jami, Hafiz, Otoy, Navoi, Babur, Fuzuli, Bedil and considers them as her teachers. There is no doubt that Alisher Navoi's role in the creative development of the poetess is incomparable. Alisher Navoi is a great lyric poet. His work is based on the themes of honesty and justice, work and enlightenment, kindness and compassion, courage and generosity, love and loyalty, joy and ignorance.

Such qualities of Alisher Navoi's work are also reflected in Mohlaroyim Nodira's work. Both representatives of Uzbek classical literature are zullisonayn (bilingual). They wrote in Uzbek and Persian-Tajik languages. The bilingual poetess wrote under the pseudonyms "Komila", "Nadira" and "Maknuna" (Hidden) in Uzbek and Persian-Tajik languages. Nadira wrote ghazals in harmony with Navoi's lyrics.

From Navoi:

Qilur jununi qadah man'ini manga zohid,
Degaymu telbaga bu so'zni bo'lmasa ablah.

Nodiradan:

Sho'ru g'ovg'osi chununi man digar,
G'ulg'uli ro'zi qiyomat digar ast.

Translation:

(Jununimning to'polon, g'avg'osi bo'lak, qiyomat kunining vahimasi boshqacha.)

These stanzas express the similarity of several words, the closeness of their content and meaning. It represents Junun's insanity, comparison to madness, and the fact that he speaks like a madman.

From Nodira:

Dilim andesha, aqlam yodi o' dosht,
Chunun bar bodi hasrat dod in du. [176-bet]

Translation:

Nodira dilim andishada, aqlim uning yodi bilan edi, bu ikkovi jununimni hasrat shamoliga ushiradi deb his- tuyg'ularini, qayg'ularini oshkor qiladi.

From Nodira:

Meni jununima Majnunni bermangiz nisbat,
Qilurmu xoru xashak tobi shu'lai g'ayrat. [160-bet]

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Navoi was not interested in career and fame, but serving the country. He fiercely fought against those who were ruining the country. It served the beautification and cultural life. A lot of different buildings were built by Navoi's initiative.

From Nodira:

Ba g'urbatam chu vatan rohate buvad, aknun
Zi nolaxoi dili zoru beqaror chiy minnat.

Translation:

Nadira expresses her love for her husband by saying, "My foreignness is as pleasant as my homeland, but now what is the reason for the lamentation of my restless heart?" Page 55 (2388 Komila-Nodira) from Book II

Nadira loved her homeland, became a patron of culture and literature. He went to the Chahorchaman garden like Gulistan, and summoned the nobles, scientists, calligraphers, painters from Fergana, Tashkent, Khojand, Andijan and other cities to his service. Spending countless gold and jewels from the country's taxes, he built a high madrasa, an elaborate mosque, a bath house, a caravanserai, and appointed countless endowments to madrasas and mosques... During these days, he ordered books to be written and embellished them, and built a library. The secretaries, calligraphers, painters were treated with such favors and gifts that their voice became famous around the world. Taken from the book "Spiritual Stars" (Public Heritage Publishing House named after Abdullah Qadiri, Tashkent, 1999).

It can be seen that there is a similarity with Alisher Navoi in everything he does.

He wrote ghazals on the characters in the epics of Nadira Navoi's work "Khamsa". Analogies and comparisons are over.

Qissai Farhodu Machnun shud muqarar, ba'd az in,
Dar dili ahli vafo afsonai man yod bod!

Translation:

(The story of Farhad and Majnun was repeated many times, after that my legend will be remembered in the hearts of loyal people.) [Page 95] Nadira-Komila)

Shavad xokistaru gardad g'ami Layli faromushash,
Ba Majnun gar namoyam surati holi tabohi xud.

Translation:

(If I tell Majnun about my happiness,
He burns to ashes and forgets Laila's gam.) [Page 89] (Nodira-Komila)

Nodira:

Didam on Lalinab, Majnuniyam shud oshkor,

Surati Shirin zi yodi Ko'hkan gul kardu rext.

Translation:

(Did he see Lalinab, My madness was revealed,

Shirin's photo left Farkhod's memory).[page 52] (Nodira-Komila)

A wind of inspiration blows when Nadira flips through the works of her mentor. The lyrical hero of any work is the poet himself, spiritual experiences, emotions, lamentation, condemnation of injustice and dishonesty are among the main motives.

In Navoi's lyrics, there are lyrical characters such as thinker, philosopher, lover, neighbor, rival, sheikh, ascetic, king. Sheikh, hermit, kings are negative images. There are also such characters in Nodira's work.

Berur g'urur ila oroyishi fashi dastor,

Ki xudnamolig' erur zebi korxonai shayx.

Shaykh skillfully expresses that he sees himself as superior to everyone else, shows his inferiority, and looks down on others.

Xomush etarman ani bir sharori ox ila,

Agarchi tez erur o't kabi zaborai shayx. [244-bet]J.Lapasov

She complains about the silence of the sheikhs, their shouts and sharp tongues.

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