



Interpretation of Satisfaction in the Work of Alisher Navoy

M.Mukhiddinov

SamSU professor,
doctor of philological sciences
muhiddinoymuslihiddin1@gmail.com

Sh.Kutbiddinova

ABSTRACT

This article studies the quality of contentment in the poet's epic "Hayrat ul-Abror", this quality is interpreted as the quality of perfection, and in the process of comparing it with the quality of patience, the interpretation of contentment in "Mahbub ul-Qulub" is also analyzed. In this way, it is highlighted that the issue of satisfaction and patience is highlighted as one of the conditions for achieving perfection in the work of the poet. By revealing the essence of the story in the work, the evil of people's cupidity and the virtue of living contentedly in this world are revealed in contrast. The article explains that the idea of being patient is still relevant today and the importance of perfect human education.

Keywords:

Nizami, Saadi, Dehlavi, Navai, Hotam, Harun, Faridun, patience, contentment, avarice, cupidity, Sufism, perfect human being, king, dervish, "Khamsa", "Hayrat ul-Abror", "Mahbub ul-Qulub.

Nizami Ganjavi, Khusrav Delhi and Alisher Navoi have described satisfaction as an important positive attribute of a person and many valuable comments on it. Man must be self-controlled, pious, honest. There were so many reasons to call for a job. The Sultan and his nobles, the rulers, the rich, the clergy, who plundered the wealth for the sake of wealth, enslaved the wicked, and the robbery was regarded as the consequence of cruelty and self-indulgence. Humanistic poets who believe that equality will be achieved if all people are satisfied with what they need to live and give the rest to others who need it. Consciousness is promoted as a necessary moral category, and it is accompanied by the notions of honesty, cabbage, and generosity.

In the poem «Hayrat ul-abror» by Alisher Navoi, a chapter is dedicated to contentment (seventh article). In the eyes of the Uzbek poet, the position of a contented person is so high that he is the most beloved and honorable before God. Navoi's contentment is a wing that leads to heaven.

Satisfaction is what makes a person strong and strong, and your spirit will be strong. The king is satisfied, and the covetous king is the king.

*Shoh ul emaskim, bashiga quydi toj,
Shoh ani bilkim, yo'q anga ehtiyoj...
Shoh boshining sharafi toj emas,
Angla ani shohki, muhtoj emas...
Kimki qanoatdin erur hujjati,
Yaxshi-yomong'a yo'q aning hojati...¹*

Why did the chapter on Navoi's satisfaction begin with the king? Because contentment begins with the king, and it is an example for others. That is why the thinker, the poet, appealed to kings as well, and showed generosity and cabbage as their chief virtue. A contented king can act as the goddess of the self. The king is not the king, but the real owner of the contented kingdom:

*Topsa qanoat sari har kimsa yo'l,
Shoh bu taqdir ila ul bo'lg'ay, ul².*

¹AlisherNavoi. «Hamsa». Critical text. Publisher P. Shamsiev. Tashkent, FAN, 1960. – P. 76.

This idea has been around for centuries in Eastern literature. Navoi's rise to power over kings is also rooted in the progressive humanistic belief that the king has the highest rank of the pure dervish. About this Kamilov's article «The Wisdom of Shah Dervish» is expressed in great detail³. The Navy proves that the winged dervish in Khayrat ul-Abrār is superior to the king by the fact that the kings are averse to sama, ornaments, and gold, so they live anxiously; and those who are satisfied are at peace. The poet argues that gold and silver have no direct role in human life. "Thirsty, he wants to drink, he has a golden cup to enter," says Navoi, who wants a glass of water to drink. Instead of carrots and turnips, it is impossible to put gold and silver in the dish, so that it is not possible to put on the table a table of emeralds and bread. So, according to Navoi, precious jewels are just a decoration. We have already seen this idea in Sheikh Saadi and Husrov Dehlavi. The main difference between Navoi and them is that it does not deny gold silver. Gold is a habit of collecting gold and giving it to good people, and generously distributing it to the needy, the Uzbek poet said. For example, he wrote:

*Kimki erur maxzani Qorun aning,
Mulki Jamu toji Faredun aning.
Bazl debon ganj eshigin ochmasa,
Foydasiz durru guhar sochmasa.
Foydasiz qilma sa zohir karam,
Bermasa bir bazlaga yuz ming diram.
Ochga emok bersa, yalang'ochga to'n.
Yuz tilaganlarga mingu birga o'n³.*

So the king's wing should be a blessing. However, not everyone can tolerate such generosity, and the hope of such a generosity is not worth it. In this article, Navoi also highlights the cost of the generosity - generosity. Because generosity must be from the heart, from nature. Being generous for luxury, fall, and pride is not a luxury. Those who spend money on luxury are wasted, and they are in debt, following the example of kings,

seeking to be generous. Then they are embarrassed and unable to pay the debt.

*Munchavu yuzmuncha etibon alam,
Lek anga bo'lub yana yuzmunc haham.
Tarki qanoat ani aylab jalo,
Kelturubon boshig'a yuzming balo⁴.*

Navoi has come to the conclusion that a person who has turned away from a job and has left behind a contented life ("jalo" means to leave) is going through a lot of hardships in life. In his view, not only is self-control and covetousness more than satisfaction, but it is also a pleasure to spend all our time in vain. Satisfaction is the result of honesty and honesty.

An unsatisfied man puts a piece of bread behind his work ahead of his luxury. Satisfaction is the highest virtue. This is illustrated by Alisher Navoi in the story of Hotam and the seventh old man featured in the poem Khayrat ul-abror. My memory is a mythical generosity, and the openness of his hand is expressed in various works. However, Navoi collects firewood from the desert and sells it and puts it above Hatam, because the old man prefers to go to the door of Khotam and look at his gifts and donations, but rather to work with his labor. As it turns out, the idea expressed by the Khusrav Dehlavi bytes was expressed in the story of Navoi in the chapter on the «generous chapter.»

From this point of view, it is clear how powerful Navoi's exhortations are. The call for a job requires honesty, a call to work, and a human community. That is why these words are still important today, because in our day, unfortunately, there are many who have a bad temper. They are poisoning the lives of those who have lived an honest, upright life - they are insulting.

Navoi believes that contentment is a free way to respect human rights, but those who leave the kingdom are also free from the anxieties of the royal and the gadgets: It was. This is a very great idea, which means that the king is the go-to guy. Because the king and the villain are the worst, and the worst of them,

²Komilov N. Wisdom of the King and Dervish. "Youth," 1988, Issue 2.

³Alisher Navoi. «Hamsa». Critical text. Publisher P. Shamsiev. Tashkent, FAN, 1960. – P. 77.

⁴Alisher Navoi. «Hamsa». Critical text. Publisher P. Shamsiev. Tashkent, FAN, 1960. – P. 77.

even when they are bad. With these general conclusions, Navoi is far ahead of Khusrav Delhi. Satisfaction has an enemy: one is greed and the other is anger. They are both vicious and cruel executioners of the human spirit. Together, they pull the man into the mud and lalmu mud. A man of indignation also lasts:

Har kimki qanoat tarafi nisbati bor,

Barcha el aro tavozu izzati bor.

Ulkim tama'u hirs ila ulfati bor —

*Yaxshi-yamon ichra zillatu nakbati bor*⁵.

Khusrav Dekhlavi has shown patience as the first condition of satisfaction. The poem "Hayrat ul-abror" does not speak of patience, but in the Mahbub ul-Qubub we have a separate chapter which states that patience is related to the contentment of the patient. "Patience hurts" Navoi begins. This is a popular phrase. Indeed, patience means coping with hardships and enduring hardships. Navoi has the meaning of the phrase «the bowl of gold is gold» and says that it is possible for the patient to be impatient, and that the impatient can be killed on the road. At the end of the chapter, Navoi is an interesting one; The story of an afflicted man falling into the hands of a handsome man and causing him distress. Poor lovers are thrown into prison with slander. How many sufferings will they suffer to admit their guilt? So one day, the policemen took the poor man out of the dungeon and laid him on the ground. His body was scratched, blood splattered around him, and a «tulip» appeared. But "the oppressor does not cease to be," he confesses. The beat-ups get tired, and they leave the sweetheart. After the beating «jafopeshas», the «martyr» releases a piece of dirham (chuck money) from his lover's mouth. People around you are surprised at this situation and ask why. The victim's response revealed that the man who had been sympathetic during the beating and punishing him had witnessed the incident and felt poorly. When the victim was torturing him, he would put the diram in his mouth and with each of his beatings, he would grind his teeth and press his teeth into pieces. He loved it. So when he leaves

⁵Alisher Navoi. Works. 15 volumes 13-th, Tashkent. F. Gulyam Literature and Art Publishing House, 1966, p.37.

the enemy, he will come to him and show mercy to him and heal his wounds.

He was able to endure that suffering because of his patience.

Kimki bir shiddat aro sabru tahammul ayladi,

*Baxt aning neshini nushu xorini gul aylaydi*⁶, —

Navoi said at the end of the story. It is possible to make the will, contentment, endurance, and firmness of the person's will, as it is, be satisfied. The power of gratification is also well illustrated in the story «Hayrat ul-abror» in the story «With a Bloody Woman.»

It is believed that two tribes from Persia set out for Chinese property. One was content with the fate of God and the other was a greedy man. On the way, they saw a stone, and on it read: «Whoever has labored and overturns this stone, will find on the other side of it a scroll containing the treasury of the treasure in the valley.» And the stone also says, «Everyone is far better than a man of grief, but patience is better than patience.» The contented person goes on his way, saying, «His wing is mine.» If a covetous person has a passion for speech, he or she will dig into the rock. When a man who is satisfied with the road and goes first through the city gates will grab him and make him king. Because the king had no inheritance, and according to the customs of this country, it was inevitable that the person who first entered the city in the early morning after the death of the deceased was inevitable.

When a covetous man dug a stone under a rock and rolled it down, he found the following inscription: «My heart is sorrowful in my soul,» that is, the covetous man lives only in this world.

Another feature of Alisher Navoi that differs from that of Amir Khusrav is that it connects satisfaction with the background. Because the most generous and most contentious person in his eyes is the one who has given up his «moon»:

Ey xush ul oyini fano ko'zlagan,

⁶Alisher Navoi. Works. 15 volumes 13-th, Tashkent. F. Gulyam Literature and Art Publishing House, 1966, p.39.

*Mulki qanoatda saro ko'zlagan*⁷.

If such a person has a garden show, he will look at the sky and see the unhealthy things of the old world and realize that the world will be the most.

*Ko'rsa jahonni birov uch xokcha,
Tubi ila Sidrani xoshokcha.
Bermasa ko'k qasriga vayronini,
Toki falakka yi quq ayvonini.
Pora yurak qoni bo'lub qut anga,
Balki farah kasbig'a yoqut anga...*⁸

That is, «If he sees the world as a handful of soil, considers the fairy-tale of Paradise - bottom and cedar, worthless. for the sapphire it is.

Thus, the Uzbek poet develops the views of Nizami Ganjavi and adds the ideas of Nizami and Khusrav to Delhi. This is because in the Nizami, satisfaction is considered in this broad philosophical aspect. Consequences of satisfaction, poverty, and dervish have thus become interchangeable concepts in Alisher Navoi's «Hayrat ul-abror». The contented person is still dear to this world, and the covetous man is the choicest in the world - this is Navoi's main conclusion. A positive aspect of the thinker's moral vision is that humanistic ideas are also presented in one chapter with a new logical argument.

References

1. Amir Khusrav Dehlavi. "Matla'ul-anvar". Sostavlenie kriticheskogo texta i predislovie Takhira Ahmed ogli Magherramova. Vstupitel'naya statya G.Y. Aliyeva, "Nauka", M., 1975.
2. Alisher Navoi. "Khamsa", a critical text. Prepared for publication by P. Shamsiyev. Tashkent, "FAN", 1960.
3. Alisher Navoi. Complete collection of works. 10 volumes, Volume 6, G'. Ghulam publishing house, Tashkent, 2011.
4. Abdugafurov. Satire in the work of Alisher Navoi. Tashkent, "FAN", 1972.

5. N. Komilov. The wisdom of the king and dervish. "Youth", 1988, No. 2.
6. Muhiddinov, M. (2015). Komil inson-adabiyot ideali. *Toshkent. Ma'naviyat*.
7. Mukhiddinov, M. (2023). Wisdom in the Praises of the Epic" Saddi Iskandariy". *Central Asian Journal of Literature, Philosophy and Culture*, 4(5), 210-214.
8. Муҳиддинов, М. (1998). Ўн тўққиз чемпион. Т.: Юлдузча.
9. Муҳиддинов, М. (2007). Нурли қалблар гулшани. Т.: Фан.
10. Муҳиддинов, М. У. С. Л. И. Х. И. Д. Д. И. Н. (2005). Комил инсон-адабиёт идеали. *Тошкент: Маънавият, 208*.
11. Муҳиддинов, Муслиҳиддин Қутбиддинович (2023). "СЎЗ ГУҲАРИ...". *Oriental renaissance: Innovative, educational, natural and social sciences*, 3 (5), 786-793.
12. Муҳиддинов, М. К. (2022). IMAGE OF THE PROPHET. *ALISHER NAVOIY XALQARO JURNALI*, 2(1).
13. MUHIDDINOV, M., & ELTAZAROV, J. ALI ŞİR NEVÂYİNİN ESERLERİNDE KÂMİL İNSAN KAVRAMININ YORUMU VE ONUN ÇAĞDAŞ «İNSANİ GELİŞİM» DÜŞÜNCE SİYİLE FELSEFİ-ESTETİK AÇIDAN BAĞLANTILARI 1. Giriş.
14. Muhiddinov, M. Қ. (1995). *Alişer Navoiy va uning salaflari ižodida inson konceptijasi* (Doctoral dissertation).
15. Mukhiddinov, M. (2020). System of Values and Sufis (The Image of Values and Sufis in the First Epics of "Khamsa"). *International Journal of Psychosocial Rehabilitation*, 24(05), 6702-6712.
16. Муслиҳиддин, М. К. (2021). THE VIRTUE OF THE WORD. *ALISHER NAVOIY XALQARO JURNALI*, 1(1).

⁷Alisher Navoi. «Hamsa». Critical text. Publisher P. Shamsiev. Tashkent, FAN, 1960. – P. 77.

⁸Alisher Navoi. «Hamsa». Critical text. Publisher P. Shamsiev. Tashkent, FAN, 1960. – P. 78.