



Alisher Navoi is the spiritual mentor of Nadirabegim from the Baburid dynasty

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ABSTRACT

This article describes the spiritual mentoring of Alisher Navoi Nadira begim. Navoi was the great thinker of his time, a master of words. The ghazals of Nadira contained the figure of Navoi, which the ghazals wrote about, comparing with his works. The role of Alisher Navoi in the creative formation of the poet is undeniable. Nadira (Mohlaraim) analyzed on the examples the features in the work of Alisher Navoi, also found in her work. In Eastern literature, examples were given of the legacy. In that case, Nadirabegim (Mohlarayim) left to her ancestors, known to the people for her abilities and wisdom, continuing the noble work of her ancestors on the way to science, enlightenment and prosperity of the country, that the works created by her had not lost their educational value either in space or in time. Nadirabegim commented on an Uzbek woman who created an exemplary school for Uzbek women.

Keywords:

lyrics, insanity, in delicacy, caravanserai, hero, skill, my ancestors, lyrical hero.

Nodira (Mohlaraim) in his work was interested in the work of several poets who lived and worked in the past. Firdavsi, Jami, Hafiz, Otoy, Navoi, Babur, Fuzuli, Bedil are passionate about the work of such great people and consider them to be masters. The role of Alisher Navoi in the creative development of the poet is undoubtedly incomparable. Alisher Navoi is a great lyric poet. The basis of his creativity is the themes of dishonor and justice, labor and enlightenment, mercy and compassion, magnanimity and generosity, love and loyalty, meanness and humiliation.

Such qualities in the work of Alisher Navoi were expressed in the work of Nadira (Mohlaraim). Both representatives of Uzbek classical literature are zullisonayns (the owner of two languages), created in Uzbek and Persian-Tajik languages. Having created in two languages, the poet wrote in Uzbek and

Persian-Tajik languages under the pseudonyms "Komila", "Nodira" and "Maknuna" (Hidden woman). Her gazals were in tune with Navoi's lyrics.

From Navai:

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

From Nodira:

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

Translation:

Junun (insanity) has different bustle, the bustle of the judgment day is different. These verses express the similarity of several words, the proximity of meaning. It expresses that Junun (insanity) means like crazy, comparing madness.

From Nodira:

Dilim andesha, aqlam yodi o' dosht,
Chunun bar bodi hasrat dod in du. (p.176)

Translation:

Nadira's soul in delicacy, his mind gets my mind with; these two things fly my insanity in the wind, saying that she revealed her feelings and sorrows.

From Nodira:

Meni jununima Majnunni bermangiz nisbat,
Qilurmu xoru xashak tobi shu'lai g'ayrat.
(p.160)

Anthology of Uzbek poetry Uzbek literary edition, Tashkent-1961

Navoi was not interested in career and fame, but in serving the country. He keenly fought with the destroyers of the country. Served landscaping and cultural life. At the initiative of Navoi, many and diverse buildings were built.

From Nodira:

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

Translation:

My loneliness is as much a pleasure as my homeland, now why do I need suffering as a strong desire of my heart? - expresses love for his homeland. (p55 (2388 Komila-Nadira) from Book II)

Nadira loved his homeland, rose as a patron of culture and literature. She visited the blooming garden of Chakhorchaman and invited educated, scientists, calligraphers, craftsmen from Fergana, Tashkent, Khujand, Andijan and other cities to her delight. After spending countless amounts of gold and jewelry, she built a madrasah, a mosque, a bathhouse, a caravanserai and assigned countless donations to madrasahs and mosques. During these days, she ordered more books to be written and decorated, and she built a library. Scribes, calligraphers, woodcarvers were given such gifts that everyone around knew the news about this. *Taken from the book "Stars of Spirituality" (Abdullah Kadiri People's Heritage Publishing House, Tashkent, 1999).*

From this, it is clear that everything she did, this was the same as what Alisher Navoi did for the sake of the people.

Nadira wrote ghazals about the images in the epics of Navoi "Hamsa". She wrote comparisons, comparisons.

Qissai Farhodu Machnun shud muqarar, ba'd az in,

Dar dili ahli vafo afsonai man yod bod!

Translation:

The story of Madjnun with Farhad has been repeated many times, after which let my legend be remembered in the believers of loyal ones. (p. 95 Nadira-Kamila)

From Nadira:

Shavad xokistaru gardad g'ami Layli faromushash,

Ba Majnun gar namoyam surati holi tabohi xud.

Translation:

If I tell Madjnun my happiness care,
He becomes burning ash and forgets Laili's sorrow. p.89 (Nadira-Kamila)

From Nadira:

Didam on Lalinashab, Majnuniyam shud oshkor,
Surati Shirin zi yodi Ko'hkan gul kardu reht.

Translation:

I saw similarly to Leyli, and my madness was revealed by it,
Moreover, the illustration of Shirin disappeared from Farhad's memory.

A wind of inspiration blows as Nodira flipped through her mentor's works. The lyrical hero of any work is the poet himself, emotional experiences, feelings, grumbling, condemnation of injustice and dishonesty are the main motives.

In the lyrics of Navoi there are such lyrical images as a thinker, philosopher, lover, groom, rival, sheikh, hermit, king. Sheikh, hermit, kings are negative images. It is in the work of Nadira that there are such heroes.

Berur g'urur ila oroyishi fashi dastor,
Ki xudnamolig' erur zebi korxonai shayx.

Nadira skillfully expressed that sheikh considers himself 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 zabonai shayx. (p244 J.Lapasov)

She complained about the acts and sharp tongues of the sheikhs, cries and moans of helpless people, which were hurt by sheikhs. Nadira promoted selflessly to serve the country and people.

The poet Nadira is a representative of the Boburi dynasty.

Nadira (Mokhlaraim), is known for her talent and wisdom in the literature of the East and known in the history of Uzbek literature as a master of artistic expression and an enlightening poet. She was born and raised in Andijan. In the next line, the poet referred that she relates to the origin of the Baburis.

She said: Ul sayodatxonai shoh Bobur nasli pokiman,
Xudoyo rahmati ayla jumla ajdodi izomimni.

She prays to the souls of her ancestors. Babur, a descendant of the Timurids, the first of all the king, the founder of the Babur dynasty. The longest reigning dynasty in history. Zahiruddin Muhammad Babur is one of the great poets and his name is known all over the world. Nadira also became famous in 19th century Uzbek literature for the variety of her poems. In each of her verses, the worries and joys of beauty of life. She treated his ancestors with respect and reverence. She was interested in their work. She admires the work of such great people as Firdavsi, Jami, Hafiz, Otoy, Navoi, Babur, Fizuli, Bedil and considers them her mentors.

Babur - a classical poet, a great king, a literary critic, a linguist, a lawyer, an art critic, a researcher of the world of animals and plants, was the owner of multilateral creativity. Babur was born on February 14, 1483 in the city of Andijan, in the family of Umarshaikh Mirza, the ruler of the Fergana province, and Kutlug Nigorkhanum, a princess from Genghis Khan. The word "Babur" comes from the Persian language "babr", which means "leopard", "tiger". Babur's father Umarshaikh Mirza was a descendant of Sahibkiran Amir Temur. He was the great-grandson of the third son of Amir Temur, Miron Shah Mirza. Babur's mother, Kutlug Nigorkhanum, was the daughter of Yunus Khan, one of the Mongol khans. The work of Babur "Boburnoma" shows that he was interested in the work of more than twenty areas of the sphere.

This work is also valuable for its historical significance. The work clearly describes historical figures, events, places, thanks to which we received reliable

information about many historical figures and rulers. In the work, together with several historical figures, he gave information about the rulers.

The turbulent life and vigorous activity of Zahiraddin Muhammad Babur coincided with the last period of the Timurid's state, which was going through a political crisis. All the suffering of this period fell on the head of Babur Mirza. After various clashes in the field of history, Babur heads to Kabul. Homesickness and the desire to return, although accompanying them throughout their lives, created a huge empire in the historical regions of modern Afghanistan, Pakistan and India. At the beginning of history, this country was ruled by the Baburi dynasty. Babur continued the good deeds of his ancestors on the path of knowledge and prosperity of the country and left a great legacy for future generations. The following are rare:

From Nadira:

Dar avchi davlat az burchi shohiy,
Gardida tole farxunda kavkab.

Translation:

The star of happiness will rise from the royal constellation in the sky, - she stated with blessing the ancestors. She compared kings like the star of justice. She gave high tone to the poem. From the ancestors comes a sense of pride and pride. She compared them to the sky, stars, sun, dawn, existence:

From Nadira:

Bas, ki daryoyi hastu nest ob,
G'arqai vahmem dar bahri sarob.
Mekasham chun subhu shabho intizor,
To burun oyad zi mashriq oftob.

Translation:

The river of existence has run dry, so we drowned in a sea of illusions,
I cannot wait at night, as dawn, if the sun will rise from the east.

In her Persian and Uzbek ghazels, the poet widely used figurative expressions in her creative language, such as existence, river, mirage, awe, drowning, east, sun, night, dawn and anticipation.

Nadira's poetry contains allusions and metaphors that cheer people up. Allegory is

one of the common arts in oriental literature and means "similarity".

From Nadira:

Yuzu gulu, qadi shamshod, ko'zlari nargiz,
Bahori yosimanimni tushimda ko'rsam edi.

Translation: Her face is as rose, body as boxwood, eyes as daffodils,
I would like to see this spring girl in my dreams.

That is, in this allegory, the lover's face is like a flower, her waist is like a thin, delicate sprout, and her eyes are like a narcissus, which means that the poet is a master of words. In a Persian ghazal:

Bog'boni sun' ob az cho'ybori lutf dod,
To zi naxli qomatash sebi zaqan gul kardu reht.
(p52)

Translation:

With the brook of the gardener's grace,
Chins as apples ripened from the saplings of his stature.

Nature has beautifully described its thoughts through beautiful similes such as the gardener, the brook of grace, the tall sapling, and the chin as apples. She skillfully used elegant and musical words.

As a statesman, Nadira has done a lot to achieve educational progress, along with her efforts to maintain peace and stability in the country, prosperity of justice. Her lonely soul in the grief of parting felt the need for a mourner. This need raised the poetry of the poet to the top. When a poet was happy to live a rich life, she pitied those who live poor, naked, hungry for bread:

Xalq agar har yilda bir qurbonlig' aylar mohi iyd,
Men qilurmen necha jon ul oyg'a qurbon har kecha. (p.96)

From Nadira:

Bo'yla kim mumtoz erursen barcha sultonlar aro,
Shod qilg'il bandalarning ko'nglini ehson etib.
All the sultans are the best,
Rejoice, giving the hearts for the servants.
As a statesman, Nadira used to respond to complaints and appeals and extend a helping hand to the people. She was a caring and generous woman.

Fuqaro holiga gar boqmasa har shoh, anga Hashamatu saltanatu raf'atu shon barcha abas.

Shoh uldurki raiyatga tarahhum qilsa,
Yoq esa qoidai amnu omon barcha abas. (p.319)

Nadira called the ruler to justice. She emphasized that the interests of the people are above the interests of the ruler. She said that a good ruler should not offend people and should keep them informed of their situation. Emphasized the transience of luxury and fame.

After the sudden death of Amir Umar Khan, Nadira ruled the country together with her 14-year-old son Muhammad Ali Khan. She gathered poets and poet around her.

Hatif wrote:

Yig'ib bir necha sohibi fan juvonmard,
Hunar bobida erdi har biri fard.

Biri noziknavisu zar qalamdur,
Biri tasvir ilmida alamdur.

Necha sohib hunarkim, erdi hamdam,
Bor erdi har biri mashhuri olam.

Hatif illustrated about Nadira: "...The people of that time were amazed by his intelligence."

Mirali from Amudarya, Moni, Musavvir Muhammad Niyaz, Khoja Muhammad Samarkand were mature people of that time.

She invited scientists, poets and artists from Tashkent, Andijan, Ferghana, Khojent and other countries. She built a library and several buildings, was engaged in writing devons, works, epics. Every year she spent gold and silver coins from the royal treasury. She sacrificed her life for the benefit of the people; she was a great representative of the Baburi dynasty. He continued the work of his grandfathers and went down in history as a talented Uzbek poet and statesman. The poet became famous for her Uzbek, Persian-Tajik gazelles.

In Tajik:

Fasli bahor lolavu rayhon g'animat ast,

Bo bulbulon havo guliston g'animat ast.

Chonro nigoh dor, dar in anchuman ban oz,

Yakchand ro'z so'hbati chonon g'animat ast.

Uzbek translation:

In spring, tulips and basil are also passed.

Also, pass lovely air of the garden for nightingales.

Enjoy your life, celebrate spring!

It will also take a few days to talk to the beauty.

The poet skillfully describes the beautiful spring of nature and its qualities. She sees that every day she has lived as a treasure.

It is clear that the poet inherited her knowledge of poetry from her grandfathers. It is known from history that the Timurids and Baburids experienced a special love for poetry. In particular, a bright representative of classical literature Nodirabegim inherited this work. We can say that her work is the successor of his ancestors. It has not lost its educational significance even in space and time. Nadira has created an exemplary school for Uzbek women.

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