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Annotation

In Turkish literature, which has a long and rich history, didactic or instructive works have a special position. The literary and educational heritage of Yusuf Khos Hajib, Ahmad Yugnaki, Ahmad Yassavi, Alisher Navoi, who are major representatives of Turkish didactic literature, are considered the most important monuments of literature in the spirit of pandnoma. In this article, Adib Ahmad Yugnaki's work "Hibat ul-haqayq" in the later period of pandnoma literature, the works created by Alisher Navoi, the issue of the influence of wisdom in the formation of ideas such as the perfect person, the just king, and the just society described in them, is highlighted.

Keywords: epic, research, impact, didactics, analysis, source, interpretation, tradition, literature.

INTRODUCTION

It is no secret that didactic or instructive works have a special position in Turkish literature, which has a long and rich history. It is noted in the literary sources of this period that views on human behavior and spirituality were expressed in various forms in the ancient oral and written works belonging to the pre-Islam era. The formation of literally didactic literature in Turkish literature is connected with the spread of Islamic culture among the peoples who speak this language. As one of the main means of conveying the essence of the verses of the Qur'an and the hadiths of the Prophet (pbuh) to the general public and thus educating the owner of perfect morals, literature in the spirit of pandnoma was formed and developed as a unique phenomenon of cultural history in the 10th-12th centuries. The literary and educational heritage of Yusuf Khos Hajib, Ahmad Yugnaki, Ahmad Yassavi, Alisher Navoi, who are major representatives of Turkish didactic literature, are considered the most important monuments of literature in the spirit of pandnoma.

Analysis of Literature on the Topic

In Turkish didactic literature: the issue of tradition and innovation is being researched and analyzed by scholars of literature and oriental studies. In particular, Alisher Navoi lived before him, was a contemporary, and lived and created after him. A number of scientific studies have been created on the issue of the relationship of other thinkers of the East with their literary heritage. Adib Ahmad Yugnaki, one of the first exponents of Turkish classic literature, and his work "Hibat ul-haqayq" have been researched on the relationship aspects of Navoi's work. It is known that the only source that provides information about Adib Ahmad (not including his



work) is Alisher Navoi's book "Nasayim ul-Muhabbat". Therefore, every researcher who thinks about the life and literary heritage of Ahmad Yugnaki directly refers to Alisher Navoi's work. In Uzbek literary studies, scientific research on Ahmad Yugnakiy and his saga is observed in the studies of N. Mallayev, Q. Mahmudov, Q. Sodikov, G. Khojanova, R. Vohidov, E. Ochilov, S. Tohirov. It can also be observed in the articles of scientists such as M. Imomnazarov, E. Umarov, I. Haqqul, H. Boltaboyev, N. Rajabov, Q. Tohirov published in the press of the 90s of the last century.

In the work of Turkish scientist Banarli Nihad Sami entitled "History of Illustrated Turkish Literature. From the era of epics to our time" there is also an article on the life and work of Adib Ahmed. It covers issues such as the period in which Ahmad Yugnaki lived, the personality of the creator, the epic "Hibat ul-haqayq", the influence of the work on the literature of the later period. Banarli Nihad Sami notes that the first information about Adib Ahmad goes back to folklore and refers to Alisher Navoi's work "Nasayim ul-Muhabbat".

In fact, Alisher Navoi paid attention to the literary heritage of Turkish mystics and enjoyed their wisdom. This, in turn, served as an important factor in the formation of Navoi's worldview, his views on existence, society and man. Among these, the wisdom of Adib Ahmed did not escape his attention.

Research Methodology

In Alisher Navoi's works with moral and philosophical content, such as "Khamsa", "Lisaon ut-Tayr", "Nazm ul-Javahir", "Mahbub ul-Qulub", we come across thoughts and views in harmony with the wisdom of Adib Ahmad. Such targets of literary influence are based on two different phenomena:

1. The wisdom of Adib Ahmed, who was the "Muqtada of Haily people", full of "...mawaiz-unasayih" was "shoye in most of the Turks" during Navoi's lifetime. There is no doubt that the wisdom of Adib Ahmad Yugnaki had a certain influence on the formation of Alisher Navoi's spiritual and moral views.
2. Like all thinkers of the East, Adib Ahmed and Alisher Navoi first of all benefited from Islamic sources, in particular, the verses of the Holy Qur'an, the hadiths of the Prophet (pbuh), and the wisdom of religious and mystics. Therefore, commonality and harmony in their views is not for nothing. Based on this, it can be said that the comparative study of Alisher Navoi's work, more precisely, his moral, educational and philosophical views with Adib Ahmed Yugnaki's work "Hibat ul-haqayyq" is one of the important tasks.

Analysis and Results

In creating great epics, memoirs, and scientific works of Navoi, his predecessors were influenced by artists who created before him. Ahmad Yugnaki's "Hibat ul-haqayiq" inspired the great poet's wisdom about the perfect human being, it is written in the book "Navoi's gaze fell".

Alisher Navoi, whose works "Nasayim ul-Muhabbat" and "Munshoat" were cited and praised, was an ardent propagandist and admirer of Adib Ahmad. Navoi highly appreciates the work of



Ahmad Yugnaki and notes in his work that it is of a pandemonium character, and we observe ideological closeness in the work of the two creators.

The third chapter of the epic "Hibat ul-haqaiq" contains the following quatrains.

Bu dunyo nengitin egu kezugulik,
Ul ortuq tilama vabal yitgulik.
Tariqlik teb aydi achunni Rasul,
Tariqlikda qatlan tari edgulik.

That is, "rom the riches of this world, it is enough to eat and wear, but you don't want too much, its love is heavy. The Prophet called the world a field. O planter, do not be late in sowing." The source of these four is the hadith of the Prophet (peace be upon him) who said, "The world is the seedbed of the Hereafter." This hadith is quoted in A.Navoi's "Khairat ul-Abror" epic "Karam Tarifi...":

Dunyo erur mazraai foxira,
"Al dunyo mazraat ul oxira".

In other words, both authors quote this hadith to prove the same idea.

In "Hibat ul-haqaiq" there is one separate title in the second chapter called "Preservation of the language, the pursuit of manners and good habits": "Jarahatus sihami lahat tiyamu va la yalsamu ma jarahallisani" - "A bullet wound heals, but a tongue wound does not."

Nawai's work "Nazm ul-jawahir" contains the following rubai in which this idea is put forward:

Chin sinza ko'ngil zaxmi zabon og'rig'idin,
Kim, ermas aning og'rig'i jon og'rig'idin
Har neki sanga yetar lison og'rig'idin
Bilgilki, qatiq durur sinon og'rig'idin.

Adib Ahmad's epic has the following four:

Sanab so'zlagan er so'zi so'z sag'i
O'qush yangshag'an til ayalmas yagi.
So'ning bushlug' ezma yagi tut tiling,
Yetar bu boshqa bir kun til bo'shlig'i.

Content: The words of the one who speaks thoughtfully are the right ones, and the tongue that speaks too much out of place is a fierce enemy. Do not speak without thinking, control your tongue, the free language will reach you one day.

In "Nazm ul-Javahir" there is a wisdom "Balo ul - insoni min al - lisan", that is, "Trouble comes to a person from the tongue", and this wisdom is expanded by Nawai as follows:

So'zidan kishikim g'am-u balo hosildur,
Har nuqtada tili desa balo doxildir,
Besirfa degan kishiga tili qotildir,
Alqissaki, kimsaning balosi tildir.

When Adib Ahmed and Alisher Navoi's views on knowledge and enlightenment are compared, a number of common aspects can be seen. In this regard, the advice given to Shah Gharib Mirza at the end of Navoi's epic "Farhad and Shirin" is particularly noteworthy.

Both creators try to support their views with religious sources - holy verses or hadiths of the Prophet (pbuh):



Bilik birla olim yuqor yo'qladi,
 Biliksizlik erni cho'kardi qo'di.
 Bilik bil usanma, bil ul haq Rasul,
 Bilik Chinda bo'lsa, siz arqang tedi.

(A scientist rises high with knowledge, and ignorance brings a person down. Be knowledgeable, never lose heart, the Prophet of Truth (Muhammad s.a.w.) said: "Even if knowledge is real, you should seek it.")

Birovkim qilsa olimlarga ta'zim,
 Qilur go'yoki payg'ambarga ta'zim.
 Hadis o'lmish nabiydan bo'yla hodis,
 Ki olim keldi payg'ambarga voris.

Conclusions and Suggestions

In short, the works created by Alisher Navoi were influenced by the wisdom of "Hibat ul-haqaiyiq" among other classic sources on the formation of ideas such as a perfect person, a just king, a just society described in them. This can be observed not only in the epics "Hayrat ul-Abror", "Farhad and Shirin", but also in other poetic and prose works of the great poet and thinker. In addition, it is not for nothing that the wisdom of Adib Ahmad and Hakim Ota were used when advising Badiuzzamon Mirza. After all, representatives of Turkish culture are at the forefront of world culture in terms of education.

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