



THE IMAGE OF ABDURAHMON JAMI IN NAVOI'S PROSE

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Article history:	Abstract:
Received: 4 th March 2022 Accepted: 6 th April 2022 Published: 20 th May 2022	The article envisages the study of the genre structure and artistic features of poems in Navoi, the scope of the scholar's creative heritage, the identification of artistic and stylistic features of prose works, the image of Navoi piri komil Abdurahmon Jami, the peculiarities of the spiritual world.
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Professor N.Kamilov noted that Alisher Navoi in his works respectfully and gratefully mentions the people who influenced his upbringing and creative maturity, and said that three people stand out among them - Abdurahmon Jami, Sayyid Hasan Ardasher and Pahlavon Muhammad. Navoi wrote three prose works about the life of these three nobles: "Khamsat ul-mutahayyirin", "Haloti Sayyid Hasan Ardasher" and "Haloti Pahlavon Muhammad". These works were written in the genre of manoqib, which was widespread at that time. Manoqib is a work that sheds light on the biography, condition and biography of people of extraordinary character, intelligence and guardianship, in which the character's actions, deeds and words are shown as an example to others. Abdurahman Jami is a great poet and thinker, a Sufi philosopher, a sheikh, a murshid, and a piri of Navoi and a teacher in the field of creativity.¹

In "Khamsat ul-mutahayyirin" Navoi took a vital approach to political, social and moral issues. The play constantly reflects the author's boundless and sincere respect for Abdurahman Jami.

The preface of "Khamsat ul-mutahayyirin" provides information about Jami's lineage, birth, upbringing, education, and development as a poet and scholar. "When did I get the services of these poor people?" Said² Navoi. As a result, the image of Abdurahman Jami describes the peculiarities of the spiritual world. Using a mixture of prose and verse in the play, he creates a perfect image of the image of Jami. This can be clearly seen in the following lines:

1. Abdurahmon Jami - a great scientist, a talented poet, a scholar of poetry.

"Although they have been engaged in the profession of science for some time, they have never been free from poetry," he said. Chun alarga bizzot mashrabi tawhid is a real event. It is a man who has no guzirs to perform his meaning in the garment of poetry. They will never be free from this aspect of poetry, and because of this, the tadvin and the devon are forbidden, and after the Mururi ayyam, their poems are recited in every class of the world. It's a tragedy³. " It should be noted that Alisher Navoi considers Jami's talent and power in poetry to be his main virtue.

2. Abdurahman Jami is a sage of mysticism.

"... those who have classified this knowledge in their treatises and books with more eloquence and eloquence, the more the poor will enjoy its reading⁴. " Thus, Jami expressed his views on mysticism in his work in a way that was understandable to the public, with comments and explanations. As a result, it has become easier for many to enjoy them.

3. Abdurahman Jami is a leader of theology.

"... the etiquette of the sect is that the leech created the tariqs with such precision that ... no one knew or felt that he was engaged in this work⁵. " The "Previous Article" describes the events that took place between Alisher Navoi and Jami. Reflecting Navoi's philosophical observations in a prose statement, the poet directly enriches his gnosis and moral beliefs in a poetic way in terms of tone, emphasis, spiritual experience, image, and art. It is noteworthy that in order to highlight the creative potential of the Jami in a comprehensive, vital way, Alisher Navoi cites examples

¹ Komilov N. Hizr spring. - Tashkent: Manaviyat, 2005. - B. 38.

² Alisher Navoi. Do you collect complete works . The fifth volume . - Tashkent: Gafur Gulom Publishing House, 2013. - P.736

³ Alisher Navoi. Do you collect complete works . The fifth volume . - Tashkent: Gafur Gulom Publishing House, 2013. - P.736

⁴ Alisher Navoi. Do you collect complete works . The fifth volume . - Tashkent: Gafur Gulom Publishing House, 2013. - P.736

⁵ Alisher Navoi. Do you collect complete works . The fifth volume . - Tashkent: Gafur Gulom Publishing House, 2013. - P.739



from the work of his predecessors and contemporary poets.

According to the tradition of "Khamsat ul-mutahayyirin", Alisher Navoi's work begins with praise and praise.

*Praise be to Allaah, the Lord of
the Worlds .*

*Who, with Adam, made this chu
this diary fano.*

*Ilmiga gum surmodi bir harf
yano,*

*Juz nukta " subhonaka lo ilma
lano " .*

*Hundreds of naughty people,
their behavior is dead science,*

*That is, the Messenger of Allah,
may Allah bless him and grant him
peace,*

Mundoq said to the scholars:

" Man akroma oliman faqad

akramani "6

In these two rubai, the great poet praises Allah and glorifies our Prophet Muhammad (saas). Navoi perfectly portrays the image of Abdurahman Jami, the supreme governor, the discoverer of the mysteries of Allah, the scholar of hidden signs and special mysteries, the scholar as the successor of the prophets, the leader of the sect and the zealous figure of the holy group. He exemplifies the way of life he has walked with perfection. For this reason, he first enriches the art of the work by touching on poetry. In the last verse, "I am an akroma, a scholar, a space akromani," ⁷that is, "Whoever respects a scholar," will have honored me (ie, Allah), and the verse is quoted in vain. Navoi Abdurahmon Jami is considered to be the leader of science and tradition.

The second article of "Khamsat ul-mutahayyirin" is devoted to the correspondence between Jami and Navoi. These correspondences are very beautiful and bright pages, which clearly demonstrate the incomparable friendship of Jami and Navoi and give a special charm and meaning to the work. According to the content of the correspondence can be conditionally divided into three types:

1. Letters from two very leaning, loving friends seeking to find out from each other.

2. Correspondence related to artistic creation.

3. Ruqas related to socio-political events ⁸. Alisher Navoi He also used the individual genre in "Khamsat ul-mutahayyirin". It turns out that there are a lot of unnamed genres in the play. In particular, "Khamsat ul-mutahayyirin" does not contain a poem under the name "Fard", although the analysis process revealed that the play is given 2 individuals.

The sun is a kind of sunset,

Yo Nabi uylaki Yasrib sori.

In this person, the arrival of Abdurahman Jami from Jam to Herat is likened to the transfer of the Prophet Muhammad from Mecca to Medina. The poet used the art of tasbeh and talmeh in person.

Written by O.Nosirov, S.Jamolov, M.Ziyoviddinov. In the book of Uzbek classical genres, ⁹Alisher Navoi uses the word "Bayt" along with the term "individual". This can be seen in Khamsat ul-Mutahayyir. In the play there is a Persian fard of Navoi under the name "Bayt".

Child fruit zi horn tree life,

Gar z-on ki fruit rext, shajar poydor bod ¹⁰.

Personal content:

The child is a fruit on the branch of the tree of life,

If fruit falls from it, let the tree always be.

The cooperation between the teacher and the student reached its peak in the work of Jami and Navoi. Jami Navoi was a teacher of art, a mystic murshid, and a father in his life. That is why Navoi relied on Jami's advice in all areas. When he had finished writing his works, he would first give them to Jami to read and get his opinion. Incidentally, Jami did the same. Many ghazals, poems and rubais of Navoi in Tajik and Uzbek languages were created as a taboo to Jami's poems. Navoi even created the epic "Saddi Iskandariy" in his "Khamsa" as a taboo for Jami's "Hiradnomaiy Iskandariy", and Jami also wrote a taboo in many Uzbek ghazals and rubais of Navoi in Tajik. For example, Jami's introduction to Navoi's Uzbek ghazal "Koshki", which began with the following verse, was very popular:

Didame didori on dildori rano, koshkiy

Dida ravshan kardame z-on ruy zebo, koshkiy ¹¹!

⁶ Alisher Navoi. Do you collect complete works . The fifth volume . - Tashkent: Gafur Gulom Publishing House, 2013. - P.735

⁷ Alisher Navoi. Do you collect complete works . The fifth volume . - Tashkent: Gafur Gulom Publishing House, 2013. - P.735

⁸ Alisher Navoi. Do you collect complete works . The fifth volume . - Tashkent: Gafur Gulom Publishing House, 2013. - P.738

⁹Nosirov; Jamolov S; Ziyoviddinov M.Oz.classical genres.-T-N: Teacher

¹⁰ Alisher Navoi. Do you collect complete works . The fifth volume . - Tashkent: Gafur Gulom Publishing House, 2013. - P.786

¹¹ Alisher Navoi. Do you collect complete works . The fifth volume . - Tashkent: Gafur Gulom Publishing House, 2013. - P.786



Navoi points out that Jami was not a divorced and isolated person, noting that Jami was very interested in the great events taking place in the country, the life of the palace and the people in the palace. Navoi thus expresses the glory of Jami.

In "Khamsat ul-mutahayyirin" Navoi writes about his relations with Jami, his spiritual commonalities, as well as his cooperation in the field of art. The proof of our opinion can be clearly seen in "Khamsat ul-mutahayyirin". The third article of the work begins with a list of Jami's works. Alisher Navoi lists each of Jami's 38 works.

Navoi's humility and generosity are evident in the play. Commenting on the history of Abdurahman Jami's works, Navoi said that he had contributed to the creation of these works ¹²: This means that Abdurahmon Jami and Alisher Navoi were co-creators of art. In almost all of his works, Navoi wrote, acknowledging and thanking Jami for his support and mentorship. Navoi's contribution to the birth of Jami's works is also significant.

Navoi scholars A.Hayitmetov, N.Kamilov, B.Valikhodjaev, B.Akramov, A.Abdullaev, D.Yusupova noted that during the life of these two great figures, wherever Navoi was, there was Jami and now you can always see Navoi where Jami is. in his research .

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¹² Alisher Navoi. A perfect collection of works. Fifteenth vol. - Tashkent: Fan, 1999. - B. 38.



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