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ALISHER NAVAI'S EXPRESSION OF HISTORICAL TRUTH IN "THE CONDITION OF THE WARRIOR MUHAMMAD"

Abstract. This article provides insights into the creative potential, literary views, wrestling activities, and youthful aspects of Pahlavon Muhammad. The most characteristic aspects of Pahlavon Muhammad are analyzed in a comparative-typological manner based on specific examples.

Keywords: historical-biographical work, lyrical genre, rubai, masnavi, youth, generosity.

Abstract. This article presents observations on the creative potential, literary views, wrestling activities and youthful aspects of Pahlavon Muhammad. The most characteristic aspects of Pahlavon Muhammad were analyzed in a comparative-typological manner based on specific examples.

Keywords: historical-biographical work, lyrical genre, rubai, masnavi, youthfulness, generosity.

Navoi's "Vaqfiya", "Khamsat ul-mutahayyirin", "Holoti Sayyid Hasan Ardasher", "Holoti Pahlavon Muhammad" are considered historical-biographical works. In these works, it is understood that the historical figures Abdurakhmon Jami, Sayyid Hasan Ardasher and Pahlavon Muhammad played an important role in the gradual development of Alisher Navoi's life and work. We can also see this in the example of the historical-biographical work "Holoti Pahlavon Muhammad".

In his historical-biographical work "The Condition of the Wrestler Muhammad", Navoi expresses his reliable thoughts about the Wrestler Muhammad, who was his interlocutor, companion and mentor for forty years, as a representative and expressive attitude towards the addressee. This can also be understood from the introduction to the work. For example: "The individual in the world of the world and the single in the world of the world of the world of wrestling, unique and unique in appearance and meaning, that is, the Wrestler, the nation-state and religion Muhammad Kushtigir in his biography and appearance" [1.105]. From the cited quote, it can be seen that while the uniqueness of the Warrior Muhammad in the path of the path and his uniqueness in the path of death are conveyed through the

art of late reflection, with special emphasis on the path of perfection, it shows that he is facing the world as a warrior of the world's warriors, that is, he has moved from inductive to deductive, and his inequality as a world warrior in the world of wrestling during physical development, that is, he has moved from deductive to inductive, is expressed through the art of late reflection [2.89.]. Therefore, the fact that Navoi expressed his expressive attitude to the most characteristic aspects of the image and path of the Warrior Muhammad in our laconic manner can serve as the basis for our idea in the above quote.

Navoi tried to describe the richness of events related to Pahlavon Muhammad in different cycles. However, each episode expressed within the framework of the series has an associative connection. For example, episodes related to Pahlavon Muhammad's wrestling, music, literature and futuvvat are given. The internal connections in these episodes were fulfilled by Pahlavon Muhammad's talent, ability and patience.

In his historical-biographical work "The State of Pahlavon Muhammad", Navoi specifically addresses three aspects of Pahlavon Muhammad's wrestling.

First, Navoi presents representative information about the fact that Pahlavon Muhammad learned the secrets of wrestling from his uncle Pahlavon Abusaid and continued the wrestling traditions in his place after his uncle passed away.

Secondly, despite his young age, he took up the sport of wrestling and became a famous wrestler of his time and the world. He compares the wrestlers who have passed through this category with the wrestler Muhammad, saying that they will not be remembered for four or five hundred, or even a thousand years.

Thirdly, it emphasizes that Pahlavon Muhammad was not limited to wrestling, but was talented in all trades and worked hard to perfect his many good qualities.

This third aspect provides the basis for connecting other episodes related to Pahlavon Muhammad.

One of the characteristic features of Navoiy Pahlavon Muhammad, who "has also achieved many achievements and perfections," is his efforts to develop his talent

in the field of music. This is reflected in the following.

First, Pahlavon Muhammad carefully studies the smallest elements of music science, such as dialect, savat, and sakanot (stop). He presents information about his performance of ghazals classified according to melody in order to apply his theoretical aspects of music in practice, and expresses in an appellation that the practical significance of his performance is pleasing to the elite and ordinary people, and that it has led to the study of music science.

Secondly, Pahlavon Muhammad approaches the works of the masters of music science, Muhammad Khorezm, Mawlana Nu'man, Mawlana Sahib Balkhi, Sheikh Safoyi Samarkandi, and Khoja Yusuf Andijoni, from a comparative-typological point of view, as he created scientific works in response to them, demonstrated the magic of music in performance, and surpassed them due to its melodiousness, as well as gained fame among the people.

Thirdly, the geographical scope of Pahlavon Muhammad's creative activity in the field of music was not limited to the territory of Khorasan, but the fact that his performance of the maqom in the "chahorgoh" method based on the verses of Mawlana To'ti also found its place in Samarkand and Iraq directly emphasizes the broad scope of his geographical area.

Fourth, Alisher Navoi does not try to show the potential of Pahlavon Muhammad in music only in the sphere of art, but also reveals his views on social life through songs performed based on the methods of maqom "segoh" and "saydi ghazal", linking them to the names of Abulqasim Babur, Abu Said Mirzo, and Husayn Boykara.

In the gradual development of musicology, Pahlavon Muhammad did not neglect to pay special attention to the selection of a melody that is appropriate for the theme and words, as well as its performance, while enriching its theoretical aspects.

Navoi also presents the reader with interesting observations about Pahlavon Muhammad's poetic talent, the style of his lyrical works, and his literary views. In

particular, he tried to illuminate Pahlavon Muhammad's theoretical views, critical potential, and poetic features through the problematic genre, his literary and aesthetic views.

Pahlavon also draws attention to the historical and functional aspects of Muhammad's works written in the rubai, qu'ta and masnavi genres. For example, the fact that the rubai works were written in the form of a poem addressed to someone, or as a response to a letter, or to his friends (Alisher Navoi), opens the way for a closer study of the creator's laboratory and biography.

Alisher Navoi does not approach Pahlavon Muhammad's works written in the rubai, qu'ta, and masnavi genres as a theorist scholar, but rather, as a fan of Pahlavon Muhammad's work, he expresses his thoughts on the spiritual experiences of his hero and the domestic, psychological, and social factors that motivated the writing of his works, as well as the fact that creative people, even sultans, were not indifferent to his lyrical works in the literary process.

It also briefly explains the most important aspects of Pahlavan Muhammad's knowledge of aruz, qafiya, sanayi', tajweed, the science of astrology, medicine, wisdom, and jurisprudence. This indicates that Pahlavan Muhammad had a wide range of interests and encyclopedic potential.

Alisher Navoi in his work "The Condition of the Warrior Muhammad" also touches upon the perfection of the warrior Muhammad. He tries to base his thoughts on the principle of youth. [3.105]. He clearly shows that the warrior Muhammad was a man of youth in solving the problems of the people, providing clothes for the poor, and even covering the travel expenses of people coming from far away to the special residence of the dervishes. For example: "...the citizens and the foreigners and the aksarash who came from all over would stay for ten days, maybe a month or two - this information would be distributed to them without any difficulty, maybe two or three times, and barley and straw, straw and a place for themselves would be prepared for their journeys. And many of these people were so kind that when they went, Pahlavon would benefit from kindness and keramid for their travel expenses

and some dervish clothes and blessings.” [1.112] Pahlavon Muhammad considered the meaning of life to be in being generous to people as much as possible. Therefore, youth is the main criterion of Pahlavon Muhammad's practical activity.

In short, in his historical biographical work "The Condition of Pahlavon Muhammad," Alisher Navoi progressively described Pahlavon Muhammad's physical perfection in wrestling, his development in music and literature, and the characteristics of a perfect human being.

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