



## REFLECTION OF THE TEACHER-DISCIPLE TRADITION IN NAVOI'S PROSE

Goyibboeva Rayhonoy Akhmadjonovna

Namangan State University, teacher of the Faculty of Philology

<https://doi.org/10.5281/zenodo.7827413>

**Abstract.** In the article, it is intended to study the issues related to education in the prose heritage of Navoi in the upbringing of a spiritually perfect person, finding his place in the society, to describe the specific aspects of the spiritual world of the perfect figure of Navoi's piri Abdurahman Jami.

**Key words:** pir, teacher, student, education, perfect person, profession

It is important to study the issues related to education in Navoi's prose heritage in the upbringing of a spiritually mature person and finding his place in the society. In this sense, there is a need to reveal the essence of the content of Alisher Navoi's memoir autobiographical works, which serve to lead humanity to perfection, related to moral-educational, spiritual education. "Khamsat ul-mutahayirin", "Holoti Sayyid Hasan Ardasher", "Holoti Pahlavon Muhammad" dedicated to famous contemporaries of the poet, Abdurahman Jami, Sayyid Hasan Ardasher, Pahlavon Muhammad, have a special value in raising a perfect generation, raising children with high spirituality. The reason is Sh. As Hayitov pointed out[1], Alisher Navoi looks at the high behavior, spiritual courage, courage of thinking, and spirit of the three heroes through their life paths.

In all three works, the spiritual harmony between the creator and his characters is clearly visible. The main aspects of the character of Maulana Jami, Mir Sayyid Hasan, Pahlavon Muhammad are also reflected in the personality of Navoi, just as the subtle aspects of the great thinker are reflected in the heroes. Hazrat Navoi's attractive heart, spiritual world, beliefs, dreams, sufferings, pains and even poetic world echoes in the heroes.

Navoi met Abdurahman Jami when he was about 18-19 years old. Jami values him both as a child and as a student. Later, the teacher-student relationship between these two great poets became stronger and turned into a creative collaboration. Works created in direct connection with Jami occupy a special place in Navoi's work. However, among the works related to the teacher, "Khamsat ul-mutahayirin" stands out. Because the work, first of all, is devoted to the description of Jami's definition and description, and because it was written after Jami's death, it is, in a sense, a unique conclusion of the relationship between the two great artists. Moreover, it was specially written to perpetuate Jami's memory. It was also mentioned in our previous articles [2].

It is possible to know that the main support program of the poet was the Noble Qur'an, as his thoughts on the education of a perfect human being, the acquisition of knowledge, and the learning of a profession are described in the poems. In the preface of "Khamsat ul-mutahayirin", the author calls Abdurahman Jami, the leader of the people of the Tariqat, "Koshifi Asrori Rabbani". (page 735)

Ул олими алломға юз ҳамду сано —

Ким, Одам ила тузди чу бу дайри фано.  
Илмиға милк сурмоди бир ҳарф яно,  
Жуз нукта «субҳонака ло илма лано».  
(жалла шаънуҳу ва азума султонаҳу)  
Юз наът ангаким, хулқи карим ўлди фани,  
Яъники, карам кони расули мадани,  
Мундоқ деди илм аҳлини айларга ғани,  
«Ман акрома олиман фақад акрамани»

His Highness the Highness of the State of Manqibat Koshifi Asrari Rabbani and the scholar of Rumuz and Asrari Samadani Al-Ulama Varsah Al-Anbiyya 5 in the field of knowledge of the ten worlds, the most important of the worlds, the most important of the scholars and the Kanbiyoi of the ummah of Israel, among one hundred and twenty four thousand letters, he himself is the Muqtada and Imam of the Tariqat, Sharif. Mujtahid and Shaykh ul-Islam of Khayli, i.e. Nur ul-Haq wad-Din, Kahf ul-Islam and Muslimiyna Shaykhuna<sup>6</sup> and Maulana Abdurrahman ul-Jami (God bless him and grant him peace) [3].

Doctor of Philological Sciences Q. Ergashev notes that in almost all of Alisher Navoi's works, Abdurahman Jami gave a description of his personality, speed and pace. Q. According to Ergashev, Jami's description was made in an extremely exaggerated manner. "The author compares him (Jami) to the sun and the river, and calls him "the muqtada and imam of the people of the Tariqat", "Koshifi asrari Rabbani". Of course, Jami deserves all praise and praise [4]. Q. Ergashev focuses on an important aspect of the issue in his research. The fact is that according to the first requirement of tariqat etiquette, the murid must consider his pir as one and only pole in the world, and while describing Jami, Navoi fulfilled this condition of tariqat etiquette. It is known that in the "Ar-Rahman" surah of the Holy Qur'an, while the blessings of the Truth are mentioned one by one, the Holy Qur'an is mentioned first.

Allah's teaching of the Qur'an to Muhammad through the angel Gabriel is more important than the blessing of creating man:

1. Ar-Rahman (the merciful)
2. Allamal Qur'an (taught the Qur'an)
3. Khalaqal insan (He created man (55, 531))

Khamsat ul-Mutahayyirin's work began with praise and praise according to tradition.

These two verses on the praise of Allah and His last Messenger mentioned above also serve as a program for the beginning of other situations. In the works "Holoti Sayyid Hasan Ardasher" and "Holoti Pahlavon Muhammad" written in the Manoqib genre and in the same direction as "Khamsat ul-mutahayirin" according to the purpose, praise is embedded in the introductory sentences. So, in "Khamsat ul-mutahayirin" Alisher Navoi spoke about the entire activity and personality of Abdurahman Jami. He has a vital approach to political, social and moral issues in society. The work constantly reflects the author's infinite and sincere respect for Abdurrahman Jami. The poet Piri Komil takes a deep look at the life path of Abdurrahman Jami. Abdurrahman Jami's personality describes the unique aspects of his spiritual world with special attention. A perfect image of Jami's character was created in the work. This is seen in the following.

1. Abdurrahman Jami is a great poet, scholar of science.

"If for some time they have been forced to work in the profession, but they are never free from the game of nazm. Because the mashrabi himself has already experienced tawheed, the

truth is examined under the observation of a metaphorical metaphor, and involuntary actions begin. You don't have to do it in the dress of poetry, my dear, with this tool, the fire will calm down and the grass will calm your heart, dear. In this regard, they will never forget the poetry, and for this reason, the poetry of Tadvin and Devon will be worshiped. It was a great mourning event" [5]. Olima S. As Ganieva noted, Alisher considers Navoi Jami's talent and power in poetry to be his main quality.

2. Abdurrahman Jami is the leader of Sufism. "... he owns knowledge

Those who have made better classifications in their pamphlets and books, more and more poor people will enjoy reading them" [5]. So, Jami explained his thoughts related to the science of Sufism in his work, making it understandable to many, with comments and explanations. As a result, it has become easier for many to enjoy them.

3. Abdurrahman Jami is the leader of the science of the sect. "... sect

They made their stories with the utmost care and attention to detail, ... no one knew and did not notice that that person was engaged in this work "[5].

It seems that Alisher sees Navoi Jami as a great thinker and sage of his time. The spiritual power of the teacher emphasizes that the spiritual world is incomparable. In the second half of the 15th century and the beginning of the 16th century, Abdurrahman Jami, who was a great representative of the literary environment of Herat, proves with clear evidence the proportionality of speed and pace. Navoi's warm thoughts about his teacher are also mentioned in our other article [6].

During the study of Navoi and his works, one gets a deeper understanding of how great a person he was. Navoi is not only a poet and writer, statesman and adviser, he is a great linguist, great historian and great natural scientist of his time. Navoi's contributions to the development of the Uzbek language and his historical works can be proof of the above ideas. Navoi's work as a scientist is covered in more detail in our other article [7].

"Khamsat ul-mutahayirin" is the most reliable scientific-historical source for explaining the teacher-student relationship between Jami and Navoi. Showing Jami's mentoring qualities was one of the main goals of the author. This task is fulfilled in the play.

### References:

1. Hayitov Shavkat Ahmadovich. The image of a perfect person in the prose of Alisher Navoi (based on the views of the great poet). Ph.D. (DSc) dissertation – T. 2002. 14 p
2. Alisher Navoi. A complete collection of works. Ten volumes. Volume 5. Khamsat ul-mutahayirin. - Tashkent. Publishing house named after Gafur Ghulam, 2013 – B. 735
3. Ergashev Kadir Otadjanovich. Problems of Alisher Navoi's prose style. 10.00.02 - Uzbek literature (doctor of philological sciences (DSc) thesis abstract. - Tashkent: 2022. p. 66.
4. Alisher Navoi. A complete collection of works. Ten volumes. Volume 5. Khamsat ul-mutahayirin. - Tashkent. Publishing house named after Gafur Ghulam, 2013 – B. 738
5. Abdurahmanova S., Rayhonoy G. THE IMAGE OF ABDURAHMON JAMI IN NAVOI'S PROSE //World Bulletin of Social Sciences. – 2022. – T. 10. – C. 63-67.
6. Goibbayeva R., Abdurahmanova S., Solikhojayeva H. Interpretation of kings in Alisher Navoi's «History of the Property of Ajam» //Theoretical & Applied Science. – 2021. – №. 6. – C. 404-406.

7. Abdurahmanova S., Sulaymanov M., Ahmadjonovna G. R. Topics and specific features of alisher navoi's prose works //ACADEMICIA: An International Multidisciplinary Research Journal. – 2021. – T. 11. – №. 12. – C. 674-679.
8. Boltabaeva O. Y., Goyibboeva R. A. KHILVATI LITERARY HERITAGE AND ITS HISTORY OF STUDY //Theoretical & Applied Science. – 2020. – №. 12. – C. 130-134.
9. Mastura Mamasoliyevna Mamashayeva, Rayhona Gayibbayeva, & Bahodir Uzakov. (2021). The pedagogical skills of vital necessity. Middle European Scientific Bulletin, 8. <https://doi.org/10.47494/mesb.2021.8.198>
10. Rahmatullayev Y. ARABIC LEXEMES WHICH RECLAIMED TO UZBEK AND THEIR USAGE IN WORKS //Scientific and Technical Journal of Namangan Institute of Engineering and Technology. – 2019. – T. 1. – №. 12. – C. 142-145.