



NEAR SHEIKH SANAN CHOLPON

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Annotation: This article explains the decline of love and faith of Sheikh Sanan, the great religious and scientific leader of the peoples of the East. The article "Sheikh Sanan" by Abdulhamid Suleiman oglu Cholpan is analyzed.

Key words: Sheikh Sanan, "Mantik ut-tayr", "Lisaon ut-tayr", story, narration, love, murid, verse, prose.

Annotatsiya: Ushbu maqolada Sharq xalqlarining buyuk din va ilm peshvosi shayx Sa'nonning ishq tafsiloti va iymonining sustlashishi izohlanadi. Abdulhamid Sulaymon og'li Cho'lponning "Shayx Sa'non" maqolasi tahlilga tortiladi.

Tayanch so'zlar: Shayx Sa'non, "Mantiq ut-tayr", "Lison ut-tayr", qissa, hikoyat, ishq, murid, nazm, nasr.

Аннотация: В данной статье объясняется упадок любви и веры шейха Санана, великого религиозного и научного лидера народов Востока. Анализируется статья «Шейх Санан» Абдулхамида Сулеймана оглы Чолпана.

Ключевые слова: Шейх Санан, «Мантук ут-тайр», «Лисон ут-тайр», рассказ, повествование, любовь, мюрид, стих, проза.

Sheikh Sanan (ibn Saqqa) is a historical figure who lived in the 11th-12th centuries, and his story about love for fireworks is known in the countries of the East. Farididdin Attar first wrote this story in fiction in 1221 in his work Mantik ut-Tayr. This story is called "Sheikh Sanan and Tarso's daughter". Translated from Persian by Najmiddin Komilov and Makhkam Makhmudov, the prose narrative: "Sheikh Sanan's murids returned to the Kaaba without finding a solution", "They returned to Rum", "Tarso's daughter dreams and follows the sheikh", "The dervish in the love story is from such parts. This story is about a great sheikh who lived in the 10th and 11th centuries. Love, sacrifice, self-forgiveness for love, faith, Islam, honesty, all human qualities are discussed. In fact, this story is one of the popular stories in the East even before it was written as a story. It would not be an exaggeration to say that this story appeared in folklore. Its roots go back to the folklore of the peoples of the East. Over the years, this story has been passed down by word of mouth. Finally, it falls on the shoulders of Fariddun Attar to translate it into written speech according to the plot. At the end of the story, love is defined as follows:

Love is chemistry, homdong that cleanses you. You are drowning in so many thoughts. Mind breeds fear, mind stifles courage, suppresses mind. Enter Hamdon, leave yourself like me, leave your world to sip.

So, the story begins with the fact that the great sheikh with 500 murids falls in love with a Christian girl (tarso). He performs various dreams for him. For example, working in a pigsty, drinking mai (wine), insulting the great book of Islam (the author himself did not

consider it permissible to say this). He does things that prove his faith. Ishk ridiculed great science and religion. According to Navoi, the sheikh "buried his body in the porch of love and put it in the grave of people of religion and faith." Alkissa, at the end of the story, in a dream of Tarso Kazi, Ham appears to him, passes from his religion to Islam and goes to him.

The plot and events of this story, given under the title "Hikoyat" under the number LXXIX "Lison ut-tai" by Alisher Navoi, were almost the same as the story written by Attar. Almost the same lesson and idea under the same content is formed from both stories. At the end of the story, love is defined as follows:

You see, the bosom of love is amazing, its water and colors are from the blood of innocent people. Each eyelash in it affects hundreds of thousands of souls. You know, this is the habit of this bloodthirsty Indian. One sight of it, a hundred fogs, destroys the pupil of the eye, as an example of a point. In the property of love, gado and the king are one, and in the tavern, the leader and the wanderer are equal. Love is nothing but pain and suffering, oppression and punishment!¹

Over the centuries, the basis of this story has expanded. When novels, short stories and novels were written about love, the phrase about Sheikh Sanon was always mentioned. Even the sheikh, who became a symbol of love, moved to ghazals. "Akibat" ghazals written by the poetess Nadira, who lived and created in the 18th century, is one of them:

You say that I had a dream
It was a bribe, and it was a bad result.
Zohida, forgive the people of love,
What happened to Sheikh San'an in Yor Lake?

In this regard, along with those who criticized Nazm and Nasr, there were also those who expressed the uniqueness of this story in the field of literature.

According to Munavvargari Abdurashidkhanov, the well-known representative of Jadids is the son of "Cholpon", i.e. "Morning Star" Abdulhamid Suleiman Cholpon. He completes this topic with the article "Sheikh Sanon". In the article, "... if you are not Sheikh Sanon. You have a weird neck! begins with an epigraph. According to the article, the Turkish writer and poet Husayn Javid embodied the life of a sheikh in 9 stage poems and theater. All his madness and deeds are fully shown. Cholpon: "Frankly speaking, we still do not have the strength to "Uzbekize" such great literary works. In this case, the translation will be useful, if not too much. A theater group of 11 people works there. Cholpon says that it takes a lot of sweat and love for the theater to stage "Sheikh Sanon" in the form of a dragon in the Colosseum. Such plays are direct evidence of love for Uzbek theater. The performance, that is, the theatrical performance, turned out to be flat. Bosit Sheikh played the role of Sanana. Everything went smoothly. Cholpon says at the end of the article: "Perhaps, with such effective performances, our only theater community will live without dying.

In conclusion, it can be said that this article, like almost all of Cholpon's articles, has a hidden meaning. The comment about the word is expressed at the heart of this article. The article comments on the people's understanding of great science, such as theater and literature. That is, the Turks made a theatrical scene based on the story of Sheikh Sa'nan, and this He says that he did it very well. It tells to what extent the ruling on "honoring" our own

¹ Ut-tire logic. From the translation of Fariddun Attor, Najmiddinov Komilov and Mahkam Mahmudov.

² Leeson ut-tyre. Alisher Navoi, translated by Vakhab Rakhmonov.

greats belongs to our nation. Cholpon's article was received rather harshly in the environment of the time in which he lived. Because not all people of the pen reveal the activities of society and society, especially representatives of literature, through words. In general, all of Cholpon's articles draw a social portrait. This required great strength and knowledge².

Cholpon's literary and critical heritage has only just begun to be studied. So far, it's clear that this heritage has both great qualities and its fair share of flaws. The complicated path traveled by Cholpon is imprinted on them. This heritage, with its total merits and defects, constitutes a valuable page in the history of our literary thought.

<https://ilmlar.uz/nodira-ghazallari-va-sherlar-toplami/>

Abdulhamid Suleiman son of Cholpan. Works. 4 volumes; - Tashkent: Academic publication; 2016.

From this book

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