



PSYCHOBIOGRAPHIC APPROACH TO NAVOI CREATIVITY

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ANNOTATION

The article is dedicated to the work of Alisher Navoi on the basis of psychobiographical approaches. In which the lyrical and epic works of Navoi were analyzed in the context of the virtue and personality of the great thinker and came to the scientific conclusions.

KEY WORDS: *psychobiography, personality and spirituality, perfection, plea, humanism, methodological approach.*

DISCUSSION

Navoi's creativity is a combination of truth and beauty at the highest level. And Navoi's personality and way of life is a school of unique lessons, a practical application of high ideas, which is praised in his work. Behind the verse dedicated to the promotion of a certain moral virtue of the thinker lies the Navoi personality, who first formulated and perfected this virtue. Therefore, it is important to take a psychobiographic approach to the works of Navoi, that is, to read and write them through the author's personality. It's not just when the possibilities of psychobiographic methods are scientifically based and recognized in modern literary studies. The fact that there is not enough scientific preparation for his work, the need to recognize and feel the personality and psyche of the author in the understanding of his works is also emphasized by Navoi himself:

*Ҳар кимга улум бўлса восил,
Гар дардию ҳоли йўқ не ҳосил?...
Эшитгучи бўлса дардпайванд,
Бордур ичи онинг ўтқа монанд.
Мунғлуғ мену мунг била паёмим,
Мунғлуғ кишилар сўзи каломим.
Шак йўқки қачонки бу ўқулғай,
Ким ўқуса хотири бузулғай...
Ёраб, бу рақамки бўлди марқум,
Ҳар ким ўқумоқдин этса маълум.
Ҳарнеки ўқур таамул этса,
Деган ғаразим тахайюл этса,
Айб истамак ўлмас муроиди,
Бер борча ҳунар сори кушоиди! [7, 327]*

At the heart of Navoi's creativity lies a huge love for a person and for him. The parallel transfer between the works and personality of Navoi in this regard creates a basis for deepening the spiritual world and the world of creativity of the great thinker.

It can be said that the creativity of Navoi is an artistic program about the conditions and requirements for achieving perfection, about the way and methods. The condition for a perfect profession is to overcome selfishness and get acquainted with oneself. And the soul can be broken by two joys, which are interconnected. The first: to purify the soul with the work of truth, to give up, to be patient in hard work. The second: to be able to give up one's own interests for the benefit of other people, to sacrifice one's own desires for the benefit of others. These two views were put forward in a harmonious way in Navoi's work. The poet sees the attitude of a person to a person as the main tool for the status of perfection. Why did Farhod, the perfect hero of Navoi, reach such heights in love, was able to sacrifice in love. Because in his breed, in his nature, there was a huge feeling of love, compassion for people in general:

*Биравким зор йиғлаб – йиғлаб ул зор,
Тоғиб кўнгли эл озоридин озор.
Бўлуб эл андуҳидин кўнгли ғамнок,
Ёқо чокин кўруб, кўксин қилиб чок. [6,
106]*

What is important is that this view of Navoi about the people was born out of the life experiences of the arrogant, who did not arise in the form of a dry



reminder, but spent his whole life in self-sacrifice in the interests of other people. Loving the human race, looking at it with infinite compassion and mercy, putting the grief of other people above their own tint, formed the essence of Navoi's life. However, during the life of Navoi, many of the people around him saw torment, and pain. Otherwise it

*Ҳар неча қилдим вафо, жуз
бевафолиғ кўрмадим,
Не ажаб кўнглумга бўлса навъи
инсондин малол [4, 196]*

the tribe would not have written the couplet. But, “Нафъинг агар халққа бешак дурур, Билки бу наф ўзингга кўпрак дурур” Navoi, who raised confidence in the level of the principle of life, saw the defeat of the soul and the victory of the spirit behind the blessing of the response to each ozone being delivered. In devon Navoi's «Badoe ul-vasat» “Ёраб ўлғон чоғда жоним жисми вайрондин жудо” there are gazal that starters. Gazal has a munojot meaning:

*Ё раб, ўлғон чоғда жоним жисми вайрондин
жудо
Ул бўлуб мундин жудо, сен бўлмағил андин
жудо,
Чун жудо бўлсам мени ғамнок йўқу бордин
Не ғамим, сен бўлмасанг мен зори ҳайрондин
жудо.
Нақди жон чиққанда ймон гавҳарин
кўнглумга сол,
Айлағил жондин жудо, лек этма ймондин
жудо.
Хонумондин ойириб, қилғанда зиндон ичра
ҳибс
Қилма лутфунг мен алохону аломондин жудо.
Ҳашр гавғоси аро осийлиғимга раҳм қил,
Лутф ила илғим тутуб, қил аҳли исендин
жудо. [3, 10]*

At the beginning of gazal, the thesis "the sign of humanity – believe, can save even when the soul goes – believe", which was the basis of the worldview of Navoi, was reflected: the poet asks not to lose the material wealth of the world at a time when the soul leaves the body of destruction, and the priceless soul cash-gavhar-faith, which is worthless before him. He is ready to give up the happiness of going with faith, and to give up the freedom of life, of the world, of the lady, of the soul. Starting from the couplet, where the "Hashr gavgosi" is mentioned, the thought and the image move from world life to the final destination. Now the lyrical hero pleads with the herbalist to forgive his sins in the form of the helpless, he hopes for the blessing of the creator. Almost to the end of the gazal, the dreary zeros in the style of the munojot are expressed as extremely

affective. Even if Navoi ended up with this tone, he could make the reader a fanatic. Maybe he could go this way when there was another poet. Only not Navoi! In one of the last couplet, the poet's lament rises to such an extreme veil that at first the firewood remains one side of the amulet:

*Элга махлас истасанг, етти тамуғни
айла кул
Айлабон бир шуъла бу оҳи дурахшондин
жудо.*

Navoi begs to create: "If you say that you will save el from suffering, burn your seven fires with ashes." Hell itself is a place of flames, which we lovingly set fire, we can only imagine with the power of imagination what kind of powerful fire it should be in order to make the fire burn and turn into ashes. Navoi says: "If you set fire to the seven fires and separate the man with one shue from the man of my grassy love for you (Allah) to burn, then". One spark is the temperature of the flame, capable of turning seven fires into ashes, even harder to imagine. In verse, two great feelings are placed side by side. Unlimited and fiery love for one right and the other for the people. Such Navoi high humanistic inclinations also moved to the logos he created. A bright expression of this state "Lison ut-tayr" is visible. The "Sheikh Ahmadi Jom hikoyati" is an example of an artistic image that reflects not only the creativity of Navoi, but also the idea of humanism in the classical literature of the East. Ahmadi Jami (1141 year of his death) was a famous thinker sheikh and poet, who received the name Zinda Pil – "living elephant" because physical was energetic and huge. The story tells that he confesses to his God that he:

*Ким: 'Илоҳо, аҳли дўзахни тамом,
Ҳарне бўлғай шайху шобу хосу ом,
Барчанинг қилғон гуноҳин афв қил,
Ёрлиқаб, лутф айлаб озод айлағил.
Санга бу лутфу қарам осон эрур,
Бу улус бору йўқи яксон эрур.*

*Гар мунга рози эмассен — бер манго,
Ўйла жисмиким томуғ бўлғай тўло." [8, 10]*

Contents "O Allah! All the people of hell: whether he is old or young, whether he is a representative of the upper or lower strata - all pass away from the sin that he has committed! Light them up, bless them, and release them all from hell! It is easy for you to do the job, whatever their absence is at you. If you do not agree with this, give me such a body that I will fill the whole hell with it!"

Ahmadi Jami's own body, filled with hell, embodied the lesson of an instructive example in the firewood about not leaving a place and suffering to other people. The logic of this tale serves the hearts to receive kindness, compassion, tolerance in relation to the human being.



Navoi gave all his life and creativity to the people and people. This happiness has a three-sided character:

1. He created invaluable works that serve the spiritual benefit of people.

2. Country himself was at a leisurely service in the midst of peace and prosperity. In his own words lived "people eat grief from grief".

3. In addition to the spiritual treasures of Navoi, he made his material wealth available to the people.

In "Mahbub ul-qulub" Navoi said that "if you say that your meal is not a worthless and your dress is not worn out", "Dress is a few beautiful, your dress is a generation", and Navoi made these views a living criterion for himself. Let's turn to the work of the creator "Vaqqiyya" for proof of our opinion. The list of Navoi's possessions, that is, voluntarily transferred to the disposal of the state, is clearly presented in the game, which briefly consisted of the following: 24 shops in Herat and its environs, 4 timis and timis (upper market rast), 490 jerib yielding land and garden, two coriander (water removed from the ground for irrigation), etc. Now let us see this passage from the "Vaqqiyya": "in this sentence from people for his salary until the salary of one is passed a kind of for a warm-cold tambourine, a kind of fur is a worthy for eat, and for the advice of some ul hazrat, to come-to-go and army ...and I spent on cherik's bat...it's obscene ... as good as the universe from morning till evening-seeing the yemen, a course like the sun will pass knowingly salary. And some of me, manuot and all are over takallufetin, biqui goodbye I did the building" [9, 25-26]. It seems that in the life of Navoi, the owner of the huge goods listed above, he was content to eat for himself a pair of robes, which were kept from the heat-cold, which would suffice for the survival of an ordinary person. And some of his money was spent on the construction of charitable buildings, including madrasahs, mosques, hospitals, bridges, parks, sponsored by the people of science and art, assigned scholarships to students from his own account. As the definition of Babur says "people of grace and craft Alisherbek coach and alternative is not known, calm have appeared... while he did, few people have succeeded." Navoi did not bring his works in the field of charity in order to leave them in history at the "Vaqqiyya", but counted them in order to bequeath the continuation of these works even after his death. In the work "Vaqqiyya" there is an urgent important information describing the level of generosity of Navoi: "Жоним нақди ул Тенгрига закотким, кўнглимга насабқа еткунча мол захира қилмағайман, солмади ва насабқа еткан мол закотин айирғунча илкимда қолмади" [9, 30]. It is known that zakot is given

when the property reaches a certain amount, since Navoi was very generous, wealth never accumulated in his hands, and zakot was not prescribed for him once in his life. The artistic reflection of this biographical information is evident in many of the poet's couplet, in particular in the following couplet:

*Ҳеч дурур ҳосилу боқиси ҳеч,
Кеч боридин бот, вале кўйма кеч.
Сени ул этеунча забун, сен бурун
Айла ани фақр ила хору забун.
Панжаи хуршиддек илқингни оч,
Анда неки сийм эса оламға соч.[5, 254]*

The poet skillfully uses the tajnis in the word "kech", emphasizing that both the harvest and the immortality of this world do not exist, so it is necessary to pass all of them without delay. This transitory world, which does not fulfill anyone, harass you even before you are humiliated, and you keep it a way of charity – to renounce the ambition of the world. To do this, starve your hands like the sun and shave the riches in it to the universe. Navoi the sleeve is open expressed openness to The Sun, referring to two meanings of the sentence "quli ochiq". As a rule, the phrase "quli ochiq" is used in relation to a generous person. At the same time, the shape of the hand, in which the paws are opened, is also like a shining sun. As the sun radiates its golden rays to the whole universe, the open hand radiates its treasures to the head of the people of country. This embodiment, first of all, embodied in its image Navoi, which made its overwhelming material wealth a nisor for the people, gave all his life to leave spiritual gangs for mankind and became an indelible sun.

Thanks to his incomparable talent, Navoi gained the status of greatness both as a creator and as a person because of his unconditional application in life to noble ideas, which he put forward along with full forms of sympathy for the immortal ideas that received light from guidance. Behind the perfect works of Navoi stands his perfect personality. Therefore, it is important to study the works of the great thinker in the context of author spirit. The psychobiographic approach to the creativity of Navoi leads to significant scientific results, allows to discover the essence of his works, to look at them as one of the leading methodological principles of Navoi. It is also true that the attention to this vobasticity increases the power of the emotional-aesthetic, educational influence of the poet's creativity.



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