

## **Research of the Epics “Logik - Ut Tayr” and “Lison Ut- Tayr” in the Coverage in the of the Image**

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**Abstract:** It is known that A.Nawoi's epic “Lison ut-tayr” was taught by F.Attor's Epic “Logik ut-tayr” is a saga influenced and written in response to it. In both works, the guardians were expressed through figurative images. In the epics, we focused on the two nations of the East, two mentalities, two literature and similar and different aspects of thought, the spiritual unity of the two great creators, the evolution of comparative studies.

**Keywords:** Valiy, valayat, Saint, “Logik ut – tayr”, “Lison ut – tayr”, Persian, Turkic.

In world and Uzbek literary studies, divine and educational sources are studied to one degree or another, including The Epics “Logik ut-tayr” and “Lison ut-tayr”. Many studies have been carried out and experience has been accumulated on these works, which indicates that the role of these epics in our literary studies is extremely high. But each period puts specific scientific problems before researchers. To find the right scientific and theoretical solution to them, it is of particular importance to focus on the root of the issue-the analysis of primary sources, the genesis of the literary material under study, as well as the study of all processes of text occurrence. The study of works of the philosophical-mystical type, approached from the point of view of today, is one of the important tasks that the study faces in the field of literary. F.Attor and A.One of the early scientists who studied Navoi's work by analogy was the famous Orientalist Y.E.Bertels (1890-1957), in his study “Attor and Navoi”, deciphers the epics “Logik ut-tayr” and “Lison ut-tayr” in terms of literary tradition, interaction, originality based on a thoughtful analysis of the common and different aspects of the work. Sh.Sharipov's A.Nawoi's scientific study, Genesis and ideological-artistic characteristics of the epic “Lison ut – tyre”, also serves as a major source in the coverage of the essence of the work.

F.Attor and A.As the precursors of the research related to the life and work of Nawai, the famous Orientalist scholar Yevgeny Eduardovich Bertels (1890-1957) is considered an Iranologist and a major expert scholar of the languages and literature of the peoples of Central Asia. During his academic career, he created more than 295 scientific studies, leaving an indelible mark on himself among world Orientalists. Usbu is one of the great services of the famous scientist in the literature and culture of Persian and Uzbek language A.Navoi and F.Attor is a significant study of Nishapur (1145-1221). Since the scientist was well versed in, deeply studied and researched the religion and mysticism of Islam in Persian and Uzbek languages, A.Nawoi's epic “Lison ut-tyre” was published by F.Attor's epic “logic ut-tayr” is studied by literary analogy, by analogy in terms of interaction, and provides a thoughtful analysis of the common and distinct aspects between these two works. Published in 1928 under the title “Attor and Navoiy” in Russian in the collection of articles dedicated to the great Uzbek poet in present-day Saint-Petersburg (pp. 24-82), it was published in 1965 by E.Bertels. It will be reprinted in Volume 3 of Bertels's “Selected Scientific Studies”, entitled “The Literature of mysticism and mysticism”. This treatise is from pages 519-589 of the book. The talented researcher Abraham God's “Y.E.Bertels' article” on the Attor and Navoi study, Bertels comments on his study: “through the

cultural, scientific and literary ties of Iran and Uzbekistan, there is no doubt that the two peoples have a significant place in the system of their continuing relations from ancient times. In particular, when it comes to literary contacts Alisher Navoi's series of Persian predecessors, F. The factor of being influenced and inspired by Attor's creativity cannot be bypassed. The cultural upsurge in the Timurid era gives these connections as if life. And in many studies in the field of literary history and Comparative Literary Studies, the issues of Persian-Uzbek literary relations, artistic translation and interaction have been studied much and extensively. Famous Orientalist Y.E. In his study "Attor and Navoi", Bertels also expresses his reaction to the nonlinear assessments of Western researchers in the comparative study of the epics "Logik ut-tayr" and "Lison ut-tayr". Bertels used in his study "Attor and Navoi's works on specific literary criticism in the literary milieu of the shoal period, including the studies of Russian formalists Boris Eichenbaum (1886-1959), Roman Yakobsan (1896-1986), and other researchers.

Sultanmurod scholar's responsibility to understand "Lison ut-tayr" (Uzbek language and literature 2020. 3rd issue), as well as the creation of the epic on the subject, his involvement in the epic "Logik ut-tayr", how old he memorized the epic Navoi "Logik ut-tayr", and why he wrote the epic "Lison ut – tayr" under the pseudonym phony, and the scope of his stories in the work, and the like. Another article by the author is entitled: "Lison ut-tyre": a synthesis of truth and metaphor". This article presents literary and critical opinions as follows: "it is known that "Lison ut-tayr", "logic ut-tayr", is more formally distinct from "Logic ut-tayr". And with the attention of the essence, these two epics are considered very close works to each other. However, there have been many cases in the literary studies of shauru where these two joint epics are put against each other, Hatto their, "philosophical concept is contradictory", to draw conclusions. But from the point of view of justice, it should be mentioned that one subtle discrepancy between the two works is directly noted by N. Mallayev in the "History of Uzbek literature" textbook "Lison ut-tayr" and "Mantiq ut-tayr" in the Attor, if birds go directly in search of Mercury, then in the Navoi birds fall into the path of seeking Mercury after pretending and quarreling". Academician V. Zohidov defended his doctoral thesis on "the philosophical views of the Nawab" (1948). His paper, "Lison ut-thaire of the Navoi", substantiates the ideological-philosophical views of this epic. The Nawab scholar A. And in Hayitmetov's studies, theoretical views on some of the methods and methods of this epic are expressed.

And the work "Mantiq ut-tayr" was skillfully translated from Persian by Najmiddin Komilov and firmly Mahmudov and published a prose account. A number of studies have been created on this work. Including A. Pirimkulov's paper "bow to attor" also included A. Navoi and F. About the epics of Attor, the cult of the Nawab to attor is mentioned. S. The scholar also gives his literary critical views in his papers, "Lison ut – tayr", on the responsibility of understanding and "Lison ut-tayr": a synthesis of truth and metaphor". B. Nurmuhammedov's "A. In the study of the "description of Saint in the epic" Lison ut-tayr" of the Nawab, the vocabulary and occupation meanings of words such as "guardian", "Saint", "valate", their F. Attor and A. Such issues as their application in the work of Navoi are covered to one degree or another.

Accordingly, from Uzbek scientists V. Zahidov, I. Sultan, B. Valikhajayev, A. Kayumov, N. Mallayev, A. Khayitmetov, A. Abdugafurov, E. Rustamov, Sh. Eshonkhojayev, M. Oripov, M. Imamnazarov, I. Haqqul, S. Ganiyeva, Sh. Sharipov, S. Scientist, Z. Hamidov, Z. Mamadaliyeva and other research scientists have created research on "Lison ut-tayr" and "Logik ut - tayr": articles and pamphlets.

There is another important source on this study that is the "Nawab's heart notebook" of Izzat Sultan, a collection of studies.

In this book A. Along with many of Nawai's works, necessary information is provided in the epic "Lison ut-tayr". In the work, in the book "Lison ut-tayr", Navoi recounts: "I remember an event in school. At school, we children each study screaming, trying to learn from each work. The teacher taught us poetry so that we were literate. "I remember this incident,

Who, when he was a child, went to school

Who, chekar atfoli deceased zabun,  
 There is a lesson to be learned from all sides.  
 You're teaching a lesson to emgonurs,  
 Or repeat the word of God.  
 Istaban is patient, master-  
 Nazm-u category is fluent and literate.  
 Nasrdin is also an epic,  
 This is "Gulistan" news or "Bo'ston".  
 Manga ul state tabbul havas  
 "Mantiq ut-tayr" tricked me ul tamas.  
 He found it and repeated it quietly.  
 You just enjoyed my heart.  
 Familiar with familiar words.  
 He didn't do it, he was inclined to other words" (237)

From prose, one of us read "Gulistan", and one of us read "Boston". At that time, my hobby was to "Logic ut-tayr", and I did not indulge in anything else:

Onglagoch aftol pretended to be salty,  
 I want seven words from my father.  
 I was scared and died.  
 Kim, erur soz atashin-u, tabikhom.  
 Let's not be, let's start crazy,  
 Chekkulik Bolgai's independence.  
 They burned the notebook,  
 Shoghlidin deprived my heart.  
 He turned me into ashes,  
 "Logic ut-tayr" is what you do.

One of the classics of Persian literature "Mantiq ut-tayr", which charmed him at the same time as Alisher studied with Sheikh Saadi Sherozi's "Gulistan" and "Boston", was F. Is a philosophical epic by Attor. In other works of Navoi, F. Attor is highly regarded. In the biography of the wonderful people of the past, "Nasoyim ul-love", too, Navoi F. The other Eastern class of Attor is J. Rumi's piri states that he was a master whose works were popular in Khurosan in the 15th century. Navoi himself was a. Through Jamie F. He takes lessons from Attor: "Sheikh F. Attor Nishopuri-Mavlono Jaloliddin from Rumi Balkh to Makkah at Borur at Nishopur they have had a conversation, the great ones are like the Shaikh of the master". "Asrornoma" is not a subtraction from the books, but the ability of the truthful and enlightened adasi alar mavlono is always a great book adur... Va khazrati buzrukwor's muse from nazm and Nasr is multur".

If we look at it from this point of view, in researching the image of guardians, we should mention the aspects of these two works that have not been studied in the primary studied sources, that is, the brief list of guardians mentioned in the epics "Mantiq ut-Tair" and "Lison ut-Tair" ours:

1 Our Prophet, Muhammad Mustafa (S.A.V)

2 Chahari brothers: Abu Bakr Siddique, Usman ibn Affan, Umar Farooq, Ali Murtaza.

- 3 F. Attar
- 4 King Alexander
- 5 Sheikh San'an (Ibn Saqqa 11-12 centuries)
- 6 Bayazid Bistomi
- 7 Sheikh Najmuddin Kubro
- 8 Abu Said Abulkhayr (Mehnalik, 1403-y. v. e)
- 9 Adam Safi peace be upon him
- 10 Solomon peace be upon him
- 11 Abu Turob Nakhaba
- 12 Abulhasan Khirqa'ni (1033 BC in Khorasan)
- 13 Aristotle
- 14 Abraham Adham
- 15 Pili Ahmadi Jam (Persian poet d. 1141)
- 16 Khwaja Muhammad Porso (student of Naqshbandi, died in 1419)
- 17 Khoja Abu Nasr (died 1460)
- 18 Sheikh Abu Nishapuri (Abdullah Ibn Muhammad 853-935)
- 19 Sheikh Shibli (from Oratepa in Baghdad)
- 20 Nuri (Sheikh Ahmed Ibn Mahmud)
- 21 Khoja Abdullah Ansari (Khiratlik 1005 1088)
- 22 Abu Sa'id (Ahmed bin Isa, 899)
- 23 Asmai (Arabic linguist 825 v. e)
- 24 Nushiravon (Iranian king Khusraw Ibn Qubad 531-589)
- 25 Mansur Halloj
- 26 Sheikh Abul Abbas Kassab Amili (Sheikh Ahmad Ibn Muhammad bin Abdulkarim)
- 27 Sheikh Sufyan Suri (Abu Abdullah bin Said, 783-y. v. e)
- 28 Abu Najm (1057 AD)
- 29 Abulgazi Sultan Husayn
- 30 Junayd Baghdadi.

All this and the extremely thorough composition of this work, the content and the artistic methods and images used to reveal it, testify to Navoi's high artistic skill. So, "Lison ut-Tair" is a complex philosophical epic that covers the most actual issues of that time, talking about the virtues and vices of real life, society and its manifestations made up of different classes.

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