

THE CONCEPT OF SATISFACTION IN THE ABDURAHMAN JAMI AND ALISHER NAVAI'S INTERPRETATION

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Abstract. Abdurahman Jami, the leader of the Naqshbandiyya sect, and Alisher Navoi, his disciple, were of the same mind not only in creativity, but also in profession. Therefore, the idea of a perfect person is reflected in the essence of all the works created by them. In particular, the same can be said about the thinkers' epics "Khiradnomai Iskandari" and "Saddi Iskandari". This article talks about the essence of the concept of satisfaction in epics.

Key words: *epics, humanism, eastern literature, human perfection, generosity, righteousness, contentment, knowledge, faith*

Introduction

In Abdurakhman Jami and Alisher Navoi's epics about Iskandar, perfection, the ways of reaching perfection and hardships are revealed through the actions and words of the main character, judges, and the characters who meet in the story. Every person who joins the sect must first of all be able to control his ego and control it. And this is achieved only with satisfaction. Satisfaction is the most important act of the tax that entered the path of sect.

I. LITERATURE REVIEW

The views of Sufism and representatives of Sufism literature, the ideas put forward in their works are interpreted and researched by literary scholars. For example, Najmiddin Komilov's books "Khizr Chashma" and "Tasavvuf" describe the essence of this concept in detail. The attitude of the great thinkers Jami and Navoi to Sufism is revealed in their epics about Iskandar through the conversation between the king who met him and the prince who followed the path of the poor. This story is also analyzed in detail in I. Ismailov's monograph entitled "Genesis and poetics of Alisher Navoi's epic "Saddi Iskandarii". For example, when Iskandar was conquering the lands of Maghribzamin, the king of a country resisted and died in battle. After conquering the land, Iskandar addressed the people and said that if there is a person from the royal family among you, I would appoint him as your king. People say that there is a man who abdicated his throne and lies in cemeteries, but he is wise and has deep thoughts. Iskandar orders them to find him. When poor man appeared before the king, he had two skulls in his hand. When Iskandar asked him why he was carrying these bones, he said, "I saw these bones when I was passing through the cemetery. I couldn't tell which was the king's and which was the poor's, so long as these cloths are the same when dead, the thought crossed my mind that why are they quarreling when they are alive," he answers (seeing such plates, that is, bones in the cemetery, we can also find statements about the transience of the world, the king-and-poor, the wise-and-ignorant being one after death in the

works of ancient Chinese and Indian sages, Khayyam, Shakespeare). Iskandar liked man's words and wanted to make him king of his country. Because in Iskandar's eyes, the gado was a person who understood the essence of the world, the truth of life, and only such a person can be a truly just king. In other words, only a person who considers everyone as equal, the king and the king as equal, can stand in the middle of the society and eliminate social conflicts and unite the people. However, Gado Iskandar put four demands to him and said that if you fulfill these demands, I will accept your offer. These requirements are:

“Biri andin o’ldi hayoti abad

Ki, yo’qtur aning intihosig’a had.

Yana bir: yigitlikki topmay xalal,

Qariliq bila bo’lmag’ay ul badal.

Yana bir: g’inoi muabbaddurur

Ki, ollinda iflosqa raddurur.

Yana: shodlig’kim, yo’q oning g’ami,

Adam bo’lg’ay ul surning motami”. [1, 77.]

Of course, Iskandar was not able to fulfill these demands. He admired the intelligence of the man:

“Ki bu dahr aro topsang ogohlik,

Sango faqr berdi, manga shohlik.

Agarchi meni ayladi arjumand,

Senga berdi himmatni mendan baland” [1, 78.]

deya xayrlashadi.

Although this dialogue takes place at the end of Iskandar's campaigns, Navoi brought it at the beginning of the work. The purpose was to teach Iskandar a lesson, to warn him with this instructive meeting. This story did not appear by itself in Navoi. There are similar stories in Nizami Ganjavi and Khusrav Dehlavi. And in Abdurrahman Jami, we find exactly this story. The difference is that in “Khiradnomayi Iskandarii” it is not a story, but a part of the plot related to the life of Iskandar. After meeting with the Brahmins, Iskandar captures the city of Sinon, and when the people ask for a candidate for the appointment of the king, the people recommend the prince who chooses to leave the crown. The king orders them to find the prince, and the prince arrives with several skulls. When Iskander asked why he was carrying them, he said, “While passing through the cemetery, I saw a skull. One of these is the king's, and the other is the poor's. I couldn't tell the difference, no matter how hard I tried. After all, they are the same after death, so what is the use of seeking wealth in this world?” he asks. When Iskandar said that you are a very intelligent person, give you the kingdom of your country, he set the above four conditions. Iskandar admits that only God can do this. He is unable to say a word and regrets what he said:

“Сикандар чу он нуктадор гўш кард,

Зи чизи ки мигуфт хомуш кард.”[2, 178.]

(meaning: When Iskandar heard these words, he regretted what he said.)

Although this story is mentioned in both sagas, Navoi Iskanderi says that Allah gave him the kingship, but he also admits that the king's courage is higher than that of the king. In Alisher Navoi, this story is 48 verses, and in Abdurrahman Jami, it is 49 verses.

This story is a mobile subject, it is also mentioned in the work "Gulzor" by the son of Poshhoja Abdulvahhoja, who lived and created in the 16th century, and it goes in the same way. The difference is that when Iskandar sends men, he refuses the invitation and does not come. Then they bring him in by force, and after the madman says the above conditions, he remains silent like Jami's Iskander. The story has a mystical direction, and in its essence there is a concept of satisfaction. Why did the prince choose the path of gadolik? Because it is not material wealth, but

spiritual wealth that glorifies a person and glorifies his career. A person achieves this rank only when he overcomes his ego and thanks Allah for the blessings he has given.

II. METHODOLOGY & EMPIRICAL ANALYSIS

In his epics, human desires such as satisfaction, patience, and endurance are contrasted with ego and revealed based on real life evidence. Adurahman Jami “The king who was far behind the caravan of pilgrims and talked to an old woman in the desert”, “The story of the camel who took the advice of a fox and dived into the water”, “The story of a king with a son and a madman who is a stranger to himself”, “The ruler of Mardum and In stories such as the question and answer of the contemporary king”, “Dialogue between the prince and Iskandar who fled from the throne”, contentment shows the protection of a person from dependence on others and slavery to self. For example, the poet Faysoguras cites the story of a boy who cried “Although he has a big loaf of bread in his hand, but my appetite is big” as an example of not being thankful for the sustenance given by Allah. shows that it is a characteristic of young children. Therefore, the following sentences are quoted from the Hakim’s language:

“Машав чун хасон сухраи хирс-у оз,

Ба чизе, ки имрӯз дорӣ, бисоз.

Махӯр ғам, ки фардо чӣ пеш оядат,

Дари ризқ бар рӯ кӣ букшоядат.

Зихӣ тифли нодон, ки дар даст нон

Бувад баҳри нони дигар хунфишон!” [2, 282.]

That is, don’t be a slave to greed like the lowly ones, be content with what you have today. Do not think about what will happen tomorrow, the door of your provision will be opened tomorrow. Only an ignorant child holds his own bread in his hand and torments himself by asking for others’ bread.

The story cited as confirmation of this wisdom takes place on the streets of Baghdad. A man was walking on the road and came across a crying child holding a large loaf of bread. When he asked why, he said, “My appetite is big, but my bread is small. The more I eat, the less bread I have. I am afraid that I will run out of bread and I will be hungry,” - he answers.

Abdurrahman Jami shows the advantages of being satisfied with dry bread from the grateful food of others through the stories mentioned above. In the parable of the camel, it is shown that a person should not give up on the task assigned to him, if he avoids work for the sake of ease, he may face heavy burdens.

IV RESULTS

When a person finds satisfaction, his heart finds peace. Although Alisher Navoi does not have a story on the topic of satisfaction, this idea is embedded in the general content of his works. When the poet says in the work “Mahbub ul-Qulub”: “There is satisfaction in everyone, there is no sorrow”, it shows how important satisfaction is in human life. In particular, in the story of “The man who found a treasure in the East and died in the Maghrib” in the epic, the benefits of being patient are revealed in contrast to vices such as greed and lust for wealth. If the person who found the treasure had not left his homeland, satisfied with the wealth he had acquired, he would not have suffered so much and lost both his treasure and his life. Similarly, if the fish had not left their homes, feeling that they were in the ocean, they would not have become the shark’s food. When they are in the water, they always think about the water’s appearance and color, and they end up losing themselves. It is related to the eye of the soul, and when interpreted mystically, it means “Wahdad ul-Wujud”, that is, unity with Allah. A person can do anything if he wants to. Because Allah is in each of our hearts. There is no need to look for it elsewhere.

III. CONCLUSIONS

In conclusion, in the epics human qualities such as generosity, justice, correctness, and contentment are described in the language of Iskandar and Hakims and encourage people to live properly. The stories included in the “Khiradnomayi Iskandariy” epic are presented in proportion to the khiradnoma of the judges. When they express an opinion about an issue, they refer to the next future story.

In the “Saddi Iskandari” saga, there is a story that clarifies the content related to the subject of Iskandar. The idea in it is revealed in the next chapter, which begins with Iskandar’s question..., Arastu’s answer.

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