

# INTERPRETATION OF DEDICATION IN THE EPIC “LISON UT-TAIR”

Jumaev Rashid Normurotovich,  
Karshi State University (Uzbekistan)

## Annotation

The article analyzes the concept of diligence and diligence in the work of the great thinker and mystic poet Alisher Navoi, in particular in his works “Saddi Iskandari”, “Mahbub ul-Qulub” and “Lison ut-Tayr” as a high human virtue and mystical revolution. The essence of the concept of bravery, diligence, nobleness is that which is directly related to the highest human qualities such as love and generosity, and it also includes the inner strength, enthusiasm and courage of a person, mental and spiritual maturity, confidence and faith, clearly reflecting the value, is shown on the basis of a number of examples.

**Keywords:** epic, poet, thinker, mystic, Hudhud(name of a bird), bird, question, answer, effort, highness, generosity, tariqat, love, lover, lust, soul, king, gado(needy), meaning, spiritual, perfection, maturity, human.

**Introduction.** In Eastern literature, diligence and diligence are interpreted and described as one of the highest human behavior and qualities. In the literature of Sufism, Himmat represents a person's inner strength, enthusiasm and enthusiasm, mental and spiritual perfection, trust and faith, dignity, and determination to move towards one's goals and desires.

**Literature analysis and methodology.** In the works of Alisher Navoi, special importance is given to the interpretations of the concept of diligence and diligence. In the works of the great thinker and mystic poet, “Saddi Iskandari”, “Mahbub ul-Qulub” and “Lison ut-Tayr”, the concept of diligence and diligence is interpreted as a high human virtue and mystical revolution. In particular, chapter XVI in “Saddi Iskandariy”, the last epic of the great poet “Xamsa” is dedicated to the interpretation of devotion.

**Discussion and results.** Navoi begins the chapter with the following verses:

*Birovkim anga himmat o'ldi baland,  
Erur olam ahli aro arjumand.*

*Kishi naqdi gar bir qaro mis emas,  
Agar himmati bo'lsa muflis emas.*

*Ani angla mufliski, yo 'q himmati,  
Chu yo 'q himmati, yo 'q aning hurmati (95-bet).*

Therefore, the one who has courage will be dear and valuable among the people. If a person does not have a single coin and is diligent, then he is not helpless and poor. A person without courage is helpless and bankrupt. Because he is disrespectful because of his indolence.

In the following couplets, the poet calls diligence as the chemistry of the body, which is the quality that defines and glorifies the dignity of the human body. In “Saddi Iskandari” chapter of devotion, the poet describes the behavior of a rich man, a scientist, a scoundrel man, a monkey, a bear, a crow, a mouse, a black beetle and several other animals and birds. Through the description of their habits, as well as on the basis of the mutual comparison of people with



generosity and without generosity, it shows the differences between dedication and lack of dedication in a symbolic way.

Navoi said that the higher the effort of a person is, the less hard work of the people of the world will be, or "...how much effort is high, the work is less". The mystic poet concludes the chapter of devotion with his views on the path of poverty and the profession of poverty:

*Dema faqr kuyi gadoyin gado,  
Ki shahlar shahi qilmish oni xudo.*

*Qilur podsho ul gadoliq havas,  
Nechukkim, gado podsholiq havas.*

*Magar Haq eturgay bu ogohliq  
Ki, faqr istagay el, qo 'yub shohliq (page 99).*

That means not to call the gado (beggar or needy) of the in a way of modesty as a gado, because Allah will make him the king of kings. Even kings admire this kind of needy. It is like the gados willing the kingdom. This is a warning from Allah that the people have left the kingdom and followed the path of modesty, says Navoi.

In the next chapter of the epic poem, Navoi cites a story related to Iskandar's worldly activities to prove his theoretical views on courage.

It is said that Iskander (Alexander III the Great) would establish peace and tranquility in any country he conquered, hand over the throne to the deposed king and return to his country. In one of the western countries, Iskander, who learned about the cruelty and brutality of a king, drew an army against that king and killed him on the battlefield. Iskander is looking for an honest and diligent person to hand over the throne of this country to a just king. People inform Iskander that there is such a person. This man kept himself out of the crowd (Navoi describes him as "he fled from the people", that is, he ran away from people, he was far away from people, he retreated to the glory), the way he behaved surprised everyone: he was alive he did not walk among them, he visited the graves in the cemetery. Because he:

*Hamono tiriklarda ko 'rmay vafo,  
Qubur ahlig 'a aylamish iktifo.*

*Boshi toj tarkini qilib ixtiyor,  
Bo 'lub tark toji bilan baxtiyor (page 101).*

Iskander goes to the cemetery to see the man, whose place of residence at night and his work during the day were unknown, who had cut off friendship with people, who was accustomed to stay away from the hustle and bustle of the people, who gave useful advice to people. This is how Navoi describes the appearance of this person:

*Yalang erdi boshu, ayog 'i yalang,  
Yaqo chokidin ko 'ksi dog 'i yalang.*

*Jahon shug 'li gardiga silkib etak,  
Tutub iki ilgiga iki so 'ngak (page 101).*

Iskander showed respect to him, gave him a place in front of him and asked him to interpret the bones in his hand. Then the other person said: One day when I was passing by the graves, I saw some bones. At that moment, I thought: Which of these bones is the king's and which is the godo? These two cloths are the same after death. But why do they quarrel so much when they are alive?

These words of his are extremely pleasing to Iskander, and looking at this man: I saw great wisdom in you. He says that if your devotion is great, I will send you to this country in the guise of a king and give you high attention. He answered Iskander: I have courage, but not as high as you think. I will not leave the state of modesty and assume the status of a king. My devotion desires four things from this world as investment. One says eternal life that has no end, the second, youth that does not change to old age, the third, eternal wealth that rejects evil, and the fourth, such joy without sorrow that joy never turns into mourning.

Iskander is surprised by these words and considers the poor man superior to him in all respects, emphasizing that he has gained awareness of the secrets of this mortal world:

*Ki: "Ey farruxoyinu farxundaroy,  
Bu uqdangdin ul bo 'ldi mushkilkushoy.*

*Ki, bu dayr aro topsang ogohlik,  
Sanga faqr berdi, manga shohlik.*

*Agarchi meni ayladi arjumand,  
Sanga berdi himmatni mendin baland" (page 103).*

Navoi concludes the chapter with the following edifying couplets about devotion:

*Gadoyeki bo 'lg 'ay biyik himmati,  
Anga past erur shohlig 'rif'ati.*

*Chu himmat baland o 'ldi ersa faqir,  
Ko 'ziga erur asr shohi haqir.*

There is no doubt that when Navoi says the word gado here, he means the path of the Truth and the love of the Truth, the demand for the Truth and the Sufi of the tariqat. Therefore, the rifat (high rank) of the king appears low in front of the high-spirited gado. If the poor man's zeal is high, the king of the age will also look very weak (helpless and weak) in his eyes.

In the verse, which is presented here as a summary of his views on the ways and methods of attaining the status of poverty, Navoi points out that the status and status of poverty and poverty can be achieved through diligence, as well as noble qualities such as patience, contentment, generosity and generosity.

The 11th rebuke in "Mahbub ul-Qulub" is in the chapter "Generosity and devotion" in which generosity and devotion are described as inextricably linked. Navoi first talks about generosity and then about diligence. He compares the generous to a threshing floor and a cloud that produces treasure. He compares the miser, who is opposite to him, to a moth (rust, ant) and says that his habit is the ear and grain. Generosity is a habit of the people of Himmat(magnanimity). Generosity and devotion are two noble qualities that are characteristic of saints. Generosity is like a human body and soul, and devotion is a soul in that body. A



hundred thousand people will come to the world from the people of Himmat. A man without courage is not a man. A body without a soul cannot be called alive. A high-spirited person is like a high-flying falcon, and a low-spirited person is like a hunter who follows the trail of prey like a mouse. The place of the Shonqar(falcon) is in the hand of the king, and the status of the hunter is in the rotten body and bones of the dead man: “A generous cloud is a threshing job, but it is a bountiful one. A miser is a moron, but a bit of a slob. Courage is the specialty of generosity and these two noble qualities are characteristic of the state. Generosity is a boon to a person and devotion to him is a soul and devotion to a person is a hundred thousand victories in the world. A person without courage is not in the number of the earth, a body without a soul is not alive. The high-spirited generous person is a falcon which is flying high and the person who has not got generosity is the mouse wandering in dust. The abode of Shonqar is the wrist of the king, and the position of person without generosity is in the body and the rump of the dead”.

in the 87th chapter of the Epic, “Lison ut-Tair”, one of the birds flying towards Simurgh screams and asks Hudhud with the following question:

*Yana bir soyil dedi tortib nafir:*

*K-ey bori qushlarga sarxaylu amir.*

*Yo'l qotiqdur, men zaifu notavon,*

*Pashsha Anqoga bo'la olmas ravon.*

*Har nafas bu yo'lda yuz mehnatdurur,*

*Har dam anda yuz tuman shiddatdurur.*

*Aqabalar onda baliyat tog'idin,*

*Gardlar ko'zga ajal tufrog'idin.*

*Eli o'zni tog' uza chun etkurub,*

*Toshni tufrog' yanglig' sovurub.*

*Sherga etmas bu yo'l azmig'a zo'r,*

*Ne qila olg'ay zaifu xasta mo'r” (page 144 , 145).*

So, the questioning bird first calls Hudhud as the leader, captain and emir of all birds. After that, he emphasizes that the road that has to be passed through the valleys to be extremely harsh and difficult. He laments his weakness and pretends to be a fly. A fly will never set out for Anqo(name of a mystical bird), and if it does, it will never reach Anqo. Because on this path, every breath will face him with hundreds of pain and suffering. There is always millions of tension on this road. His work and the obstacles in it cause pain and suffering to a person like a mountain of calamity. In this case, every dust looks like the soil of death. The wind of these roads blows over the mountains and scatters the stone in all directions like dust. He says that if the lion was not strong enough to walk on this road, what a weak and sick ant could do. Answering the bird's question, Hudhud begins his answer in a sharp tone:

*Dedi Hudhud: – “K-ey nahifu mustamand,*

*Himmatning pastu o'zung dunu najand.*

*Tan nechakim bor esa pastu dijam,  
Himmat ar bo 'lsa biyik – ondin ne g'am (page 145).*

Hudhud said to this bird: In addition to being a very thin and emaciated, sick, weak bird, you also have low generosity, and you are scoundrel. No matter how small, humble and oppressed the body is, if it has great courage, there is no need to worry.

Hudhud says that love and infatuation are related to generosity. Love and infatuation are the path of the generous people. Its sign is “weakness” in lover and “restlessness” in lovers. A person without courage will not be in love. In love and infatuation, as well as commitment, whether human nature and body are big or small have no importance and attention:

*Har kishiga ishqu himmat bo 'lsa yor,  
Bunyau tan za 'fig'a ne e'tibor (page 145).*

Hudhud's reply consists of a total of twenty verses, of which 3 verses are devoted to Himmat, and the remaining 17 verses are interpretations of Ishq(love). Chapter 123 of the epic poem is called “Another Bird's Question to Hudhud” and this bird's question is about Himmat:

*Yana bir soyil dedi: – “K-ey hushmand,  
Menda bordur himmati behad baland.*

*Gar biyik himmatning elga naf'i bor,  
Manga naf' o 'lmoq keraktur oshkor.*

*Men zaifu himmatim asru qaviy,  
So'z bu ma'nida ne aytur ma'naviy ” (page 185, 186).*

Another one of the birds addresses Hudhud with a question: O wise one, I have too much devotion. If high diligence brings benefit (naf') to others, I want to see its benefits publicly. Although I am weak, my zeal is very strong. What sense does the mind make of it.

Hudhud answers his question as follows:

*...Past elning gar biyikdur himmati,  
Bor oning xo 'rdida izzu rif'ati.*

*Gavhar o 'ldi himmatu odam sadaf,  
Bu sadafqa ul guhardindur sharaf.*

*Himmat o 'lsa, masnadu joh o 'lmasun,  
Mulku mol onchaki dilxoh o 'lmasun (page 186).*

Hudhud says that if the people of the lower caste are the most generous, then their respect will be high accordingly. If courage is a gem, a person is like. As much honor comes to Sadaf(a pearl) from a gem, so much honor comes to a person from hard work. As long as



there is courage, there is no need for position, wealth and throne. As long as there is courage, a person does not need as much wealth as he wants.

It is clear from the above verses that effort is as valuable to a person as the soul and spirit in his body. Just as the value and honor of Sadaf is measured by the value of the gem that has been placed in it and taken care of, the dignity, honor, respect and attention of a person is determined by his dedication.

When Navoi Hudhud speaks about devotion, he connects it with social life and emphasizes that regardless of the position of a person in society, devotion and devotion express his worldview, behavior, spiritual and spiritual maturity. He says:

*Kimki yo 'qdir naqddin piroyasi,  
Bilki himmat basdurur sarmoyasi.*

*Kimsaga hech ishta gar etmas ilik,  
Bok yo 'q gar himmati bo 'lsa biyik.*

*Erga himmatdin berur yuz e 'tibor,  
Johu mulku ganjning ne daxli bor.*

*Mol o 'lub gar yo 'q kishining himmati,  
Ma 'ni ahli ollida yo 'q izzati (page 186).*

If a person does not have valuable wealth but is generous, then he is considered to be the owner of a large investment - rich. There is no need for a person with high enthusiasm to be afraid and worried if he is unable to do something. Because effort realizes the strength, will and ability of a person. That is why real respect and attention to a person comes not from career, wealth and wealth, but from effort. But if a person has wealth and does not have faith, he has no honor in front of the people of the world (the wise, the people of the sect), says the great thinker Navoi.

The great speech artist spoke about nobility and said: "The fortune of a noble person is high, and the future is bright". If God has given a lowly honor to a king, it is better for him to be high. "A king with low enthusiasm is like a mute to his majesty".

According to the mystic poet, devotion is a human ornament, devotion gives him spiritual beauty. Most importantly, the role of diligence in overcoming the ego and achieving purity of heart is immeasurable:

*Odaming zebi himmatdindurur,  
Nafsning ta 'dibi himmatdindurur.*

Navoi compares an unmotivated and lowly person to Mudbir:

*Past himmat gar topar baxti baland,  
Mudbiri ko 'hidek ermas arjumand.*

Even if someone without courage or low courage is happy, he will not gain respect like Mudbir from the mountains. Mudbir means backward, denied and unhappy person.



It is known that three stories about Muqbil and Mudbir were included in Navoi's works. Two of them are poetic and one prose story. In the story of "Saba'i Sayyor" Muqbil is depicted as a biyobongard (wilderness wanderer) and Mudbir as a bihornavard (river wanderer), while in "Lison ut-Tair" Muqbil is a perfect person, and Mudbir is an imperfect person. In the prose story in "Mahbub ul-Qulub" Muqbil is embodied as a conscious person and Mudbir as a careless person. The phrase "Mudbiri kohl" mentioned in the above couplet is not found in these stories. By this expression, most likely, Navoi may have referred to arrogance and haughtiness in Mudbir.

In Hudhud's answer, Navoi compares the owner of the wealth without effort to a shepherd without attention. A shepherd takes care of thousand sheep for a fee. If a wolf harms a flock of sheep, a dog is better than such a shepherd. A dog that is a symbol of loyalty is much more acceptable than a shepherd who does not take responsibility for his duties without a covenant. The behavior of a shepherd of sheep is very similar to someone who has ganj (wealth, treasure), but is not diligent. For the owner of a treasure without diligence is like a watchman to treasure, and so is a shepherd to sheep.

At the end of his speech, Hudhud said: If there had been a diligent rind (mayparast means a person who loves drinking but refers to a thinker in allegorical literature) in place of the shepherd, he would have given the flock of sheep to a beggar. He says that if that rind person was both diligent and generous, unlike the owner of the ganj, even if his cash (wealth) was as countless as the stars in the sky, he would have spent it as much as a dirham.

**Summary.** In general, in the works of Alisher Navoi, for instance in "Lison ut Tayr", Himmat (diligence) is widely interpreted as a high human virtue. In this, through images related to courage and nobility, the religious, educational and moral worldview of people is promoted to be generous and benevolent, to be able to do noble and good deeds and to always show self-sacrifice in the interests of the country. According to Navoi, courage is a measure of a person's dignity, mental and spiritual strength, ability and potential to understand the world and its mysteries, and maturity.

#### **List of references:**

- Alisher Navoi. A perfect collection of works. Twenty roofs. 7th floor. Xamsa. Hayrat ul-Abrar. - Tashkent: Science, 1991. - 392 p.
- Alisher Navoi. A perfect collection of works. Twenty roofs. Volume 10. Xamsa. Sab'ai is a traveler. - Tashkent: Science, 1992. - 448 p.
- Alisher Navoi. A perfect collection of works. Twenty roofs. Volume 11. Xamsa. Saddi Iskandari. - Tashkent: Science, 1993. - 640 p.
- Alisher Navoi. A perfect collection of works. Twenty roofs. Volume 12. Lison ut-tyre. - Tashkent: Science, 1996. - 328 p.
- Alisher Navoi. A perfect collection of works. Twenty roofs. Volume 13. Majolis un-nafois. - Tashkent: Science, 1997. - 284 p.
- Alisher Navoi. A perfect collection of works. Twenty roofs. Volume 14. Mahbub ul-Qulub. - Tashkent: Science, 1998. - 304 p.



Alisher Navoi. A perfect collection of works. Twenty roofs. Volume 17. Nasayim ul-muhabbat. - Tashkent: Science, 2001. - 520 p.