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THE ESSENCE OF SOCIAL-PHILOSOPHICAL VIEWS OF NADIRA, THE PATRON OF SCIENCE AND ENLIGHTENMENT

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ABSTRACT

In this article, the work of a statesman, a patron of science and enlightenment and a unique creative woman Nodira, the contribution of science and enlightenment to the development of the state. The role of Mohlaroyim's educational-philosophical views in the development of his time and today's society is discussed.

KEYWORDS

Enlightenment, great geniuses, perfect women, patron of knowledge, talent, scientific-philosophical views, perfect, ruling feudalism, realism, "Comila", "Nadira", "Maknuna", loyalty, patriotism, justice.

INTRODUCTION

The history of Uzbek enlightenment is full of great geniuses, who astonished their time and various pages embodying the sound of centuries. On these pages Lutfiy and Navoi, Furqat and Muqimi, who created in this oppressive age, where "the enemy is ineffective, the neighbor is unfaithful, the sky is unfaithful", fought with enlightenment against ignorance, arrogance and

ignorance, in his philosophy of creation, human dignity - Enlightenment women who glorified value, friendship and patriotism, sang the feelings and hopes of innocent women with high skill, glorified advanced ideas, write the blessed names of artists like Nadira and Uvaisiy in golden letters.

The famous poetess, statesman, patron of knowledge Mohlaroyim Nadira was born in 1792 in the family of the governor of Andijan, Rahmonqulbi. His mother Ayshabegim was also an intelligent woman. The parents of the poetess, whose family tree originated from the Baburi family, were among the most prestigious people of their time.

Mohlaroyim's education matured in this environment, and during the years of his studies, he grew up aware of the history, culture, and development of science and education of the Uzbek people.

A unique talent, Mohlaroyim came to poetry early. Master Alisher Navoi, Abdurahman Jami and Bedil learned the scientific-philosophical views and grew spiritually mature.

It is known that in these years, Amir Olimkhan was the khan in the Kokan Khanate, and his brother Umar Khan was the governor in Margilon. In 1807, Omar Khan and Mohlaroyim got married out of love. Because of this, Mohlaroyim comes to Margilon. After Amir Olim Khan was executed in 1810, Umar Khan took the throne instead. Due to this, the fate of Mohlaroyim will be connected with Kokan. Her entry into the field of creativity as an enlightened poet began in these years.

Although Umar Khan ruled the country through tyranny and tyranny, he tried to strengthen his position with the help of himself and other enlightened people. They sang ghazals in praise of the Khan. "During Umar

Khan's time, people of words and figures of verse", writes Khatif, "were writing odes and hymns in great public display, and they were praying for the highest threshold". These poets differed from each other in terms of their talents, their understanding of life, their outlook on life. "Regardless of their feudal palace ideology and aspirations", writes Professor V.Zohidov, "they objectively left a mark on some issues in Uzbek literature". They have a role in the history of the Uzbek literary language and in the development of this language.

During this period, he was opposed to the ruling feudalism, which sought to preserve its position, expressed the plight of the workers in life topics in poetry, protested against injustice and injustice, oppression and tyranny, and expressed the hopes and dreams of the people. a lively democratic literary atmosphere was formed.

Nadira Kokonda Khan, along with being well-versed in the affairs of the court and the state, worked hard to raise the literature, art and poetry of the time to a higher level with the enlightened people. Mohlarayim and Umar Khan have two sons, Muhammad Ali Khan and Sultan Mahmud Khan. After Umar Khan's death in 1822, young Muhammad Ali Khan ascended the throne. Nadira, together with her young son, starts to rule the country.

Nadira patronized science and education while managing state affairs with efficiency and justice. Peace was maintained in the country during these years. In her divan, the poet mentioned Nadira's initiatives in terms of administration, culture and literature in the country. Intellectuals such as Nadir, Khatif and Mushrif, who were his contemporaries, also state this information in their works. In the epic poem "Haft Gulshan" dedicated to the poet Nadir Mohlarayim, he mentions that he paid special attention to the people of knowledge and virtues, and took under his protection talented poets and enlightened poetesses and virtuous women. Abdunabi Khatif, who was a judge of that time, convincingly showed the scientific and social activities of the poetess in the unfinished story about Nadira. Khatif says, "My goal in writing a work is to show that Nadira is an intelligent, understanding, wise woman who appreciates knowledge and words".

The guidance of Nadira as a patron of knowledge and enlightenment is emphasized: "After Umar Khan's death", writes Khatif, "this pearl of chastity saw it as ungratefulness that the days would pass with sorrow and sorrow". He went to the Chahorchaman garden like Gulistan, and summoned the nobles, scientists, calligraphers, painters from Fergana, Tashkent, Khojand, Andijan and other cities to his service. Spending countless gold and jewels from the country's taxes, he built a high madrasa, an ornate mosque, a

bathhouse, a caravanserai, and assigned countless endowments to madrasas and mosques. During these days, he ordered to write more books and decorate them, and built a library. The secretaries, calligraphers, painters were treated with such favors and gifts that their voice became famous around the world. Writers from this side of the Amudarya, famous writers, artists like Mirali, and painters like Moni gathered here. Thus, this woman with her intelligence and good qualities was recognized as the only one of the time, "Rare time" and was praised by the people.

However, the constant internal disputes and disagreements that arose between the khans hindered the development of scholars. Unfortunately, the emir of Bukhara, Nasrullah, attacked the Khanate of Kokand with various weapons and brutally executed Mohlarayim and his two sons - Muhammad Ali Khan, Sultan Mahmud Khan and his 14-year-old grandson Muhammad Amin Khan.

This is how the life of the unique talent of the Uzbek people and patron of enlightenment comes to a tragic end.

From Mohlaroyim, a great scientific heritage of socio-philosophical importance, created in the Uzbek and Persian-Tajik languages under the pseudonyms "Komila", "Nadira" and "Maknuna" has reached us.

The scientific studies of Nadira's life path and enlightenment by T.Jalilov, O'tkir Rashid, V.Abdullaev,

V.Zohidov, S.Ainiy, Fitrat, Lutfulla Olim, and especially A.P.Qayumov are noteworthy.

Also, the following manuscripts written at the end of the 19th century and the beginning of the 20th century:

"History of Turkistan" and "History of Kokanda" by Mullah Olim Muhammad, "Tarihi Shahrukhi" by Niyaz Muhammad, "History of Kazan and Bulgar", "Tawarikh" by Imam Qurban Ali Khamsai Sharqiy", Azizi's "Tarihi Azizi", Fazil Qazi Muhammad Otabek's son's "Perfect History of Farghana", Junayd Awaz Muhammad's "Tarihi Jahonnamo", Abu Ubaidullah Muhammad's "Khulosatul Ahavo", Ishaq Khan Ibrat's "Tarihi Farg" "mother", Imam Ali Kunduzi's "Tawarihi manzuma", Mirza Olim Mushrif's "Ansobus-salatin wa tawarihi al-khawaqin", "Gharaibi sipohi Kho'qand" (author unknown), Muhammad Amin Rozi bin Attar's "Information about Nadira's biography and socio-philosophical thinking can also be found in sources that report on the political, economic and educational life of the Kokand khanate, such as "Tuhfatut Tavorikh", Polatjon Qayumov's "Kokand History and Literature". . These works are stored in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Uzbek SSR.

The socio-philosophical views of Nadira's works, which have been formed on the basis of our national thinking and expressed in various scientific and educational fields, have a special place in the concept of New Uzbekistan.

As a result of many years of scientific research and research, a number of sources of the rich creative heritage of the poetess were identified. As a result of tireless research, the manuscript of the poet's office was found, and a number of scientific works were carried out on their study and analysis. It became known that the divan of an enlightener from Samarkand, under the pseudonym Komila, compiled in Uzbek and Persian-Tajik languages, was copied during his lifetime. A collection of works under the pseudonym Nodira was found in the city of Namangan. Another collection of Persian-Tajik poems created under the pseudonym Maknuna was discovered in Tashkent.

Contemporaries called the poetess "Rare period" due to her high appreciation of the poetess' passion for culture and science and her beautiful talent.

Nadira considers Alisher Navoi a mentor in her work. The main content of Navoi's philosophy is explained by the idea of "perfect man". Nadira praised the inner mental state of a person. The poet's ghazal "Aziz" with radicle:

The nobles of all the people of the world have come. These verses are reminiscent of Navoi's rubai beginning with the words "Jondin, I love you very much, O dear life".

Following in the footsteps of great teachers such as Jami, Fuzuli, Bedil, Babur and Mashrab, Nadira enjoyed

the world surrounding man and its beauty in his works. Nadira loved life, appreciated it, she recognized true love as a gift from God Almighty, and sang that it is something that is in the hearts of people:

A person without love is not a person. If you are a person, choose love!

Burn, O Nadira, reveal the language of love to the world!

The enlightened poetess looked at the light of knowledge, i.e. as a way to get closer to the beauty of God, through qualities such as patience, honor, and modesty. describes asramok in a certain figurative way. As long as a person lacks these qualities, he enters the path of hypocrisy and ignorance. These philosophical views serve as wings for the spiritual development of people, especially the young generation, which is a topical issue today. New Uzbekistan is an enlightened state.... . It is our duty to organize continuous spiritual and educational work in the society, to make selfless and patriotic youth, based on the idea of "enlightenment against ignorance", our Head of State did not point out without reason.

In her views, Nadira, based on the Naqshbandi direction of Sufism along with secularism, expressed the spiritual world in an expressive manner and with vivid verses, with one integrity, regarding the interaction of man with society and nature, divine love. For him, it is an honor to sing and feel both the

excitement of love and its pain. The poetess expresses the following in her radifli ghazal "Otash ast":

I don't have much to say, Maknuna.

My notebook is full of stains and my book is on fire.

Contents:

"I have nothing but burning in Maknuna's words. My notebook is a collection of spots and my book is fire," he wrote. In Nadira's poems on the subject of love, qualities such as loyalty and loyalty, which express this love at a high level, are sung with enthusiasm:

As long as it happens, my life will be eternal, I will be faithful.

Nadira says that if a person's heart does not burn with the fire of morality, he does not appreciate love and "don't enter the field of love rudely".

Nadira, who was the queen of enlightenment of her time, came to our time with the virtue of being an artist of spiritual perfection of an elegant person. As soon as Nadira's scientific heritage and manuscript works came into the hands of our people, they were eagerly studied, and her first selection, published in the 60s, was later enriched as separate volumes of the poet's works. In the 1970s, the poet's book in Uzbek and Persian-Tajik, consisting of two volumes, reached scholars (along with a prose translation of Persian ghazals). Also, Nodira's works were published in

neighboring Tajikistan and Afghanistan, and their Russian translations were translated by Russian orientalist S.N. Ivanov and reached the hands of Russian readers.

High human qualities are clearly visible in the creative philosophy of the poetess. In it, thought, intuition, and feeling are extremely strong, and are manifested with unique signs in the expression of human psychology. He mentioned this in the preface of his divan: They used to ask questions with a verse from the contents, I would answer with a verse at the end of the philosophies and I would make fun of their nature. One of them is that one day they asked me a question, the verse:

- Why is there such a thing as a dull person?

I answered that the verse:

"Who are these guys, they have a good friend"

Through this poem, the poet has seen the social inequality in the society, the gap between the rich and the poor, and expresses her sympathy for the poor.

During this period, the poet expressed the joy of life in her cheerful and cheerful ghazals expressing her inner feelings, excitement, and love, embodying sincere love, pure loyalty, loyalty to the country, joy of life, joy, and happiness.

In several ghazals, the poetess sang about the importance of the interests of the people over the interests of the khan. He emphasized that a just king or governor, a khan, must live with the pain of the people, not offend them and act in their interests; He said that he was useless and called him to be a philanthropist. The poetess criticizes arrogance, boasting, arrogance, careerism, attachment to the throne in Tajik language, and praises honesty, generosity, justice and balance of mind, acting bravely, and living with people's pain and concern.

In Nadira's socio-philosophical views on the political issues of her time, it can be seen that her actions towards such patriotism and justice were limited to a certain extent.

Despite this, he took a bold step among the enlightened people of his time, against the arrogance of corrupt and selfish officials who wanted to implement their inappropriate intentions in the feudal society, respecting fairness and justice and human dignity.

Her contemporaries envied Nadira's intelligence. Thus, one of the poets was the enlightened poetess Dilshod Barno (1800-1905). His favorite teacher was Nadira and Uvaisi, patron of poetry. The poetess herself described it as: "The poems of the great horses Jahanbibi and Nadira Khanim give strength to my soul." Dedicating special poems to Dilshad Nadira, he describes her with

the qualities of "the star of the sky of literature and poetry", "the ghazal house of usshoks", "the sugar-scattering nightingale".

After Uzbekistan gained independence, in 1992, the 200th anniversary of the birth of the enlightened poetess was widely celebrated in Kokanshahr, Andijan and other cities. The festive mood was shared with the scientific conferences, conventions and gala evenings held in our capital. During these years, the books "Davir Nodirasi" and "Ey sarvi ravon" were published. In 1994, the publishing house "Fan" published another new publication of Uzbek enlightened poets, consisting of "Poems of Uvaysiy and Nadira". In cities and villages, cinemas, streets, libraries and cultural centers named after this great sage and enlightening creator were built.

He had an indomitable will, an unquenchable character, and a desire to spread enlightenment while living in the pain of the people until the last moments of his life. Only generations like us, worthy of a poetess, need to join forces to build New Uzbekistan and the Third Renaissance.

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