



## TALMEN ART IN NAVOI CONTINENTS

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### ABSTRACT

The article discusses the art of talmeh used in the continents included in Alisher Navoi's book "Khazayin ul-Maoni". Special attention is paid to the role of Talmeh in illuminating the essence of the continents. Continents with characters such as Qorun, Hamza, Yusuf, Jesus, and Mary were analysed.

### KEYWORDS

Genre, continent, talmeh, Qorun, Hamza, Yusuf, Isa, Maryam.

### INTRODUCTION

Alisher Navoi, a unique master of artistic imagery, is a talented artist who has demonstrated his unique artistic skills in various literary genres and genres. The continental genre, which occupies an important place in the poet's work, and the means of artistic representation used in them are proof of our opinion. In a series of pamphlets and articles devoted to the analysis of Alisher Navoi's continents, we encountered various opinions about the art of this genre. For

example, Navoi scholar Abdurashid Abdugafurov said about the poems of the poet: "... the poem has its own qualities, size and freedom of theme, unlike the ghazal. In the ghazal, subjects that are considered "unimportant" according to the tradition can be dealt with freely. Traditional images, allusions and expressions characteristic of untrustworthiness are hardly found", he thinks. Literary critic Rahmonkul Orzibekov emphasized that Navoi's poems are

distinguished not only by their high meaning and philosophy, but also by their beauty and perfection from an artistic point of view. he uses his verbal creativity skillfully," he admits. The scientist mentions the art of talmeh among the means of artistic representation. Talmeh is one of the most used artistic representation tools by our classical artists, and it also determines the artist's general knowledge of religion, mysticism, history and folklore.

Artistic arts are studied in three big groups according to the essence. Talmeh (ar: lightning strike; to glance) belongs to the category of spiritual arts, it is "an art that allows the poet to express a deep meaning with a single gesture. Unlike arts such as metaphor and tashbih, it gives the creator an opportunity to refer to historical or legendary events, parables, famous works and images of heroes, and in this way to strengthen his opinion in a wonderful way.

We come across beautiful examples of talmeh in the books of Alisher Navoi's "Khazayin ul-Maoni" collection. Qorun's name, which is mentioned as a talmeh in the 8th chapter entitled "Tawakkul sifati-yu betawakkullar mazammati" in "Garayib us-sigar" book, served to clarify the essence of the chapter on the philosophical and social topic.

Remember Tawakkul with great memory

Tushar shah olli air of servitude.

His fate is a foot of soup,

Agar ganji Qorun erur muddaosi.

Someone is a slave for a foot of soup,

His face needs the look of a cauldron.

Tawakkul is devotion and complete trust in the Lord. This is a status related to the perfection of enlightenment in Sufism, and it is given to guardians. The full definition of this category is given by Navoi in "Mahbub ul-Qulub": "My people of Tawakkul, those who have set foot in the valley of the goal, know the kindness of the righteous Khan. The work of a brave and honest person is given by the grace of God, and his drink is from his wine cellar, and his clothing is from the gift of charity." Navoi warns those who have forgotten satisfaction in front of such a gift by means of the image of Qarun (Qarun is mentioned in "Qasas Surah" and "Anabut Sura"), which has entered our literature through the Holy Qur'an. This symbol caused him to gain land with countless treasures and property due to his rejection of the fact that the state given to him was a gift from God and given to arrogance, and according to the same aspect, he has a firm place in our literature. The poet says that even though the goals of those who are in front of the king and who hurt his pride are rich, their fate is not more than "a foot of soup", and they deserve a shameful punishment: "the face of a cauldron".

It is not surprising that the scientist Abdugadir Hayitmetov, who assessed Navoi's continents as "the fruits of his first passions in the conflict with marriage", came from their thematic variety. Navoi recorded the events he participated in or witnessed first on the continent and used them as a basis for the great literary genres to be created. The 38th stanza of "Navodir ush-shabab" book entitled "The Adventure of Pahlavon Mourning and the Fate of Manzuri Sabzkhat Firok" may have been the basis for the creation of the memoir "Holoti Pahlavon Muhammad" written in memory of the person whom the poet honored as a father.

Pahlavon erdi is my friend and a great anis.

One died and one died, unfortunately I had a job.

Narrator, you have no sleep last night,

The story is not Hamza, but sometimes it is Yusuf.

Hazrat Navoi writes in his memoirs about his relationship with his teacher, friend and accountant Pahlavon Muhammad, who was recognized as unique in the path of death, unsurpassed in pace and speed, the sun of the nation and religion: Let's do it so that we don't forget it, let it be a murder and let it not disappoint us, let it always be a pain in our hearts. Maybe we will be the same kind of action, and day by day the bond of love will be firmer and the rules and methods of the gift will be more solid and solid. Turning to the narrator during the sleepless nights of separation from such a close person, he emphasizes that this situation does not change even after listening to the stories of Hamza and Yusuf. The extent of the pain of separation from the poet's long-time beloved can be felt from the reference to the stories of Hamza and Yusuf, which are quoted as talmeh. Hamza is a historical figure. Our Prophet Muhammad Rasulullah's uncles were two years older than themselves, and they were among the first to accept Islam and supported our Prophet on this path. The heinous crime that "made Rasulullah the most sad and shed the most tears" happened in the battle of Uhud. In the battle, Hamza is killed by Vahshi's sword. The killer cuts from the chest to the abdomen and pulls out Hamza's liver. And the worst is done by the Indian. "The hero Hamza, who blows like the wind of death in battles and destroys his opponents, is cut off by Hamza's nose, ears, and genitals. He grinds them and arranges them on a string, wears a bead around his neck, two

bracelets on both hands, and a halal on his feet. The Prophet could not forget this sad memory until the end of his life. When the murderer Vahshi came to them saying that he was a Muslim, they said to him: "Try not to be seen as much as possible, you remind me of my uncle."

The image of Yusuf, who has a firm place in our classic literature as a symbol of traditional beauty, and the story related to him are known to many.

Yusuf's stepbrothers, who knew the meaning of the dream, took him to the meadow under the pretext of playing and beat him to death. They gave the food they got for Yusuf from their father to the dogs and threw themselves into the Ahzan well. Hearing the false news from his sons that Yusuf was eaten by a wolf, Yaqub faints. He lies unconscious for a long time. When he wakes up, he cries a lot and his eyes become weak. Navoi appropriately used these two sad stories to express his grief.

It is known that all the continents in the collection of "Khazayin ul-Maoni" are titled. Titles serve to explain and highlight the source of the content, the reason for writing the stanza, and the stated idea. There are such continents that "the title and the poem are not exactly a repetition of each other, but each of them has its own independence" "Badoe' ul-wasat" book entitled "Pokdomon zuafokim etaklaridin yrunun is melodious if you bow to the mihrab of the sajjad of the Iranians, and if you pray at the mihrab, it is melodious" continent is one such continent. From the title, we can understand the idea that it is worth praying if one decorates the mihrab of the holy miracles-women's skirts with a thread taken from the skirts of women, and it is worth to see this jeynamaz at the place of the

mihrab. And the poetic part provides integrity and unity with the prose:

A chaste zuafodin is like a zoin,

He is spirited, he is lively, his mind is pure.

It seems that Jesus, the son of Maryam, is born.

Ursa, what the hell is wrong with this old lady?

In our classical literature, the adjectives "spiritual" and "spiritual" are mentioned together with the names of Jesus, peace be upon him. Every child born to chaste women is also a prophet. In the next stanza, the poet leaves no doubt about his opinion by referring to the events in the lives of Mary and Jesus. In addition to these, it is related to historical, religious and folk oral works such as Khizr, Hotam, Jamshid, Iskandar in Navoi continents; We come across many examples of talmeh art created using legendary symbols such as hudhud, Anqo. Continents were created during the lifetime of the poet. According to Yakubjon Ishakov, a scholar of Navoi, it is close to the truth that this art, manifested in its own style, was first used on the continents, along with other poetic arts.

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