

## LITERATURE

---

Djurayeva Kh.

### GREATS' EDIFICATION

Djurayeva Khusnigul, Teacher of "Uzbek language and methodology" department of Tashkent State Pedagogical University named after Nizami

#### Abstract

Khusain Boykaro and Alisher Navoi were confederate, common like-minded. Given article was devoted to new sides of eternal friendship and scientifically well-founded by finding.

**Keywords:** confident, resource, story, confederate, horseman, collective.

Great thinker Alisher Navoi expressed his thoughts and views in different colors about Khusain Boykaro's personality from ode "Khiloliya" to "Devoni Foni", he was confederate, companion, like-minded with him.

In the process of typological-scientific study of Khusain Boykaro's image in the writer's work we can come to the following conclusions:

1. Khusain Boykaro is fair, tradesman Temur ruler.
2. Protector of all sides of life, education and culture.
3. Artist of art, scientist of poetry, and he was skillful creator.

Ode "Hiloliya" was written in 1469 and was devoted to Khusain Boykaro's praise was consisted of 35 distiches. Significance of this work is that Navoi described new ruler Khusain Mirzo as protector of knowledge, well-educated king, he expected from him great works. That's why king gathered around himself poets, artists, legal scholars, he praised them, but he declared about horseman once.

Particular attention was given to Khusain Boykaro's skillfulness, cuteness.

*К-эй, юзунг зоҳир қилиб байрам сабоҳи сафватин,*

### 3d International Scientific-Practical Conference on the Humanities and the Natural Science 2015

*Анда қошинг айлабон пайдо янги ой ҳайъатин. (1,681)*

Alisher Navoi was surprised to the couplet and Khusain Boykaro answered to the couplet which was expressed by beloved by an impromptu way.

*К-эй, ҳилолинг майли айлаб тоқ кўнглум тоқатин,*

*Жон бериб, ёд айлагач ийди висолинг жаннатин. (1, 681)*

Alisher Navoi talked up his friend's cuteness, power.

*Филбадиҳа деб бу матлаъни ўқуб, юз офарин,*

*Хусраву Салмону Жомий руҳи англаб нудратин.*

*Шоҳ чу қилди бу матлаъни адо, мулку малак,*

*Чекти ун, деб офарин бирла дуойи давлатин. (1,681)*

In writer's work the poem which began in the 8<sup>th</sup> gazelle "Ҳар гадоким, бӯрѐйи фақр эрур қисват анга" in "Garoyibsigar" divan, was spoken the features of Boykaro, impressionability which is not watched in other kings.

*Шоҳлиғда гояти дарवेशлиғдин кўрмайин,*

*Бӯрѐйи фақрча заркаш сарири рифъатин.*

*Шоҳлар дарवेशию дарवेशлар шоҳики, Ҳақ,*

*Шоҳ қилди сўратин, дарғеи қилди сийратин. (1,28)*

To see such much features and virtue in one person it must be to be talented and gifted person as Alisher Navoi.

An important significance of skillfulness and talent of Alisher Navoi is that "Hiloliya" was written in the way of Khusayniy's gazelle, from start to finish was written in the rhythm *рамали мусаммани маҳзуф (руқнлари ва тақтиғи: фоилотун фоилотун фоилотун фоилун -V--|V--|V--|V-)*.

In our opinion the poem which was written by KhusainBoykaro not completed in gazelle, but was written as Khusayniy's impromptu. So, Alisher Navoi praised greatly Khusayn Mirzo, he wanted to see humanities, fairness, nobility and he wanted him to be the king who loved his people. That's why in

"Hiloliya" was pointed literary place of king and poetical talent.

An image of Sultan Khusayniy was expressed in Alisher Navoi's Persian ode. Poet noted in the ode "Sittaizaruriya" the following "Ас-султону бинн-ус-султон муиз-зус-салтанати вал хилофат Абулғозӣ Султон Хусайн Баҳодурхон". Khusain Boykaro knew the value of word, and Navoi was apprentice to him in poetry style: "ва шоғирдидар санъати шеър ва услуби назм ва нисбати табъи суханинос ва зеҳни ҳирад иқтибоси он ҳазрат мутаяққин ҳам бад-он навъ маъмур гашт".(2,192 )

**3d International Scientific-Practical Conference  
on the Humanities and the Natural Science 2015**

In "Fusuliarba" which was devoted to Khusain Boykaro in the conclusion of "Saraton" ode, there are important biographic couplets of close friendship Alisher Navoi and Khusayn Mirzo.

*Шоҳо! Чу з-аввал ба ду сад айб хариди,  
Ин бандои бефоидаи ҳечмадонро.*

*Беҳтар зи туам кас нашиносад зи баду нек,  
Аз неку бади ман чи яқинро, чи гумонро.  
Аз айбу ҳунар ҳар чи ту гӯйики ҷунони,*

*Ман банда қабул аз дилу жон карда ҳамонро. (2, 76)*

*( Hey king! You bought this unnessesary and insignificant person yourself. Only you know my bad and good sides. It is up to you countenance or reducemy bad and good sides. Whatever you say about me – I admit them with pleasure).*

As it is known from history, when Khusain Boykaro sat on the place king in 1469, he asked Samarkand king Ahmad Mirzo to let Alisher Navoi to return to Heart. The following words were written in letter:

*Неча бийик айласанг сӯзунгни,  
Ондин бийик этгабиз узунгни.*

In the following couplet Navoi "икки юз айб билан сотиб олиб эдинг" pointed as he mentioned that he was called to Sultan's palace. Khusain Mirzo kept his promise, and it was historical truth of eternal friendship between these two great persons. So, only Khusain Boykaro could understand Alisher Navoi as real person. In other parts of notes of "Fusuliarba", the thoughts and views in "Saraton" was improved.

From his childhood to his death Khusain Boykaro respected, listened for political, economic, cultural matters, accepted advice with pleasure of confederate, like-minded, adviser, compassionate Alisher Navoi. Even in difficult situations, contradicting to him, he respected Alisher Navoi's authority. We can notice it in "Makorim-ul-ahlok", "Badoiul-vaqo". Especially in story "Khusain Boykaro and horseman" of "Badoiul-vaqo" can be example.

*Pahlavon Muhammad left feast of Khusain Boykaro, the king gathered all statesmen in the midnight, set fire all torches, and ordered pahlavon to wear the cloth of horseman as jester because he went to horseman. Navoi entered the palace on horse, when he heard about an accident; he dropped to knees of king:*

*- My king! I and Pahlavon Muhammad swore that we would be in the same cloth forever. Please order to bring me the cloth of horseman.*

*Khusain Boykaro surprised and set aside his order. Pahlavon Muhammad who was famous all over Hurosan escaped of being shame.*

**3d International Scientific-Practical Conference  
on the Humanities and the Natural Science 2015**

There is one story from Vosify book:

*One day Amir Kabir was talking with the king Khusain Boykaro. The king asked:*

- *What news in the country? What people's opinion about me?*

- *Peace. Our people live well beneath your governing, - answered Amir.*

- *I want to know people's opinion about me? - said the king.*

- *Our people praise you and pray for you, - answered Amir.*

Given story **from one side** was showed the friendship between Khusain Boykaro and Alisher Navoi, and **from the second side** the king was represented as fair and powerful person.

In the message of Khusain, was mentioned that Alisher Navoi was deserving king "khusravnishoni", successor of Khusrav Dehlaviy, the real king of poetry.

In "Saddi Iskandariy":

*Хаёлимда кишваристонлиг кириб,  
Мамликда соҳибқиронлиг кириб.  
Бу андешидин эрди кўнглумда шайн,  
Ки, бўлди кўнгул мойили "Хамсатайн",*

-in answering to his couplets, Khusain Boykaro praised his friend:

*Эрур сўз мулкнинг кишваристони,  
Қаю кишваристон хисравнишони,  
Дема хисравнишонким, қахрамони,  
Эрурғар чин десанг соҳибқирони. (5,14)*

In autobiographic poem "Kelgusi" in Khusayniy's divan which is devoted to Alisher Navoi, you can see real friendship, love, respect and faithfulness. King Khusayn Boykaro considered poet, great composer Alisher Navoi leader for himself, respected him as head, and hoped to visit his hut.

*Ғам ема маҳзун кўнгулким, дилрабоинг келгуси,  
Базми айшинг тўзгучи ширатфизойинг келгуси.  
Айлағил парвоз, эй шаҳбози ҳимматким букун.  
Тойири қудс оиёнида ҳумойинг келгуси.*

*Тийра шомин ҳажрида қўб қолма тонгким, меҳр ила,  
Субҳи давлатдек чиқиб тобанда ойинг келгуси.*

*Ғам ема, лаб таина ҳижрон даштида ҳайрон қолиб,  
Қим, зулоли васл ичарға раҳнамоинг келгуси.*

*Эй Ҳусайний, қилмағил шират навосинким, букун,  
Қим, гулистони нишотингда Навоийинг келгуси. (5, 150-151)*

### **3d International Scientific-Practical Conference on the Humanities and the Natural Science 2015**

We can guess from the meaning of the poem that during the creating the poem Khusayniy's friend, adviser, adornment Alisher navoi was far from Hirat. Navoi who was unanimous, confederate from his childhood, the following rhymes were written in paper. That's why they always thought about people's peace and abundance.

Friendship between Khusayn Boykaro and Alisher Navoi was very important for two periods:

**Firstly**, both friends were patriot of their country, for Hurasan state's independence and peace, they work unanimously in all aspects of their state.

**Secondly**, both friends watched each other, marked fairly, in literary processes they were acknowledged, we can say that this can be instance and nonesuch for us.

#### **References:**

- [1] Alisher Navoi. Complete collection of books. 20 collected books. 1- part.- Tashkent: Fan, 1987.p.724.
- [2] 2. Alisher Navoi. Complete collection of books. 20 collected books. 20- part.- Tashkent: Fan, 2003.
- [3] Divan Khusayn Boykaro .- Baku: publishing Ozar, 1926.
- [4] Divan Khusayn Boykaro .- Istanbul: Burhoddin Eranlar publishing, 1946.
- [5] Divan Khusayn Boykaro .- Kabul: Az publishing, "Tabi kit". 1968.