



THE WORLD OF THE TOPICS OF RUBIS OF PAHLAVON MAKHMUD IN ORIENT

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Annotation

In the article the world of topics of the poet Pakhlavon Makhmud's poetry, which reflects the philosophical views on life lessons, moral and spiritual virtues of the person, patriotism and freedom and analyzed them in a unique way, in a manner that is consistent with their period, also the phrases in these rubies are fully explained to the present-day readers.

Keywords: the story of Khayyom, the rubis of Pakhlavon Makhmud, approach to and comparison of poets' creativity, Oriental Literature Charter, a mystery of philosophical view, a behavioural view, literary fiction.

Annotatsiya

Maqolada mutafakkir shoir Pahlavon Mahmud ruboiylarining mavzular olami tilga olingan bo'lib, mazkur ruboiylarda shoir hayot saboqlari, insonning axloqiy va ma'naviy fazilat qoidalari, vatanparvarlik va ozodlik haqida o'z falsafiy fikrlarini to'raligicha, davriga monand ravishda o'ziga xos usulda tahlil qilinadi, shuningdek, bu ruboiylarda keltirilgan jumlar hozirgi kun kitobxonlari uchun to'laqonli izohlab beriladi.

Kalit so'zlar: Xayyom ijodi, Pahlavon Mahmud ruboiylari, shoirlar ijodiga yondashuv va taqqoslash, Sharq adabiyoti Xayyomnomasi, falsafiy qarash sirlari, axloqiy qarash, badiiy talqin

There were a lot of thinkers used to explain from poetry in which to describe their psychological opinions. This fact will be seen as an example of Khayyom, Navai, Bedil and Pakhlavon Makhmud who we will discuss the theme.

In fact, Khayyom wrote a work in only quatrain genre during his literary activities. Pakhlavon Makhmud was successors followed after Khayyom both poetry and philosophy. There was not any poet who wrote only after Khayyom in Persian literature. And this fact wasn't also appeared in the literature of Turkish people. Although Abdurakhmon Jomi, Alisher Navai, Bobur and other poets tried to write in





quatrain, this genre wasn't considered as a significant role in their fields. But Pakhlavon Makhmud wrote quatrains in the Persian –Tadjik language during his life. So Pakhlavon Makhmud developed the concepts of Khayyom and stood for the spirit of his period this work. It was a novelty both the study of Khayyom and the history of uzbek-tadjik literature. It is most significant to tell, Pakhlavon Makhmud wasn't simple imitator of Khayyom, in reverse, he was one of the Khoresm Khayyom in the strength of observing with his own intellectual and abilities. It was a habit to call as "Khayyomname" the quatrains which were deep meaning and delicate answers, in the literature of the east. It was estimated to conclude this logic all quatrains of skillfully Pakhlavon Makhmud was like Khayyom. These quatrain stood side by side it is difficult to say which was Khayyom and which was Pakhlavon Makhmud.

Pakhlavon Makhmud was a wise man on his own period, and the he observed the life during his long terms, he came up to of the right opinions, and this position was described in his quatrains and plummeted up to the level of aphorism, such as one of these:

"Qora tosh sira ham bo'lmas lojuvard,
Toza qalbga yuqmas aslo changu gard.
Quloq solgin Puryovaliy so'ziga,
Qo'rqoqlardan biron chiqqanmidi mard."

In fact, poets and great wise man tell the truth that it can be seen by evil man only harm and evil harm they are not in the likeness of courage and fairness and good deed. Pakhlavon had a contempt the uneducated and ignorant people, this was too difficult to explain without poet's pencil. So there was an example:

"Uch yuz Kuhl qofii kelida tuymoq,
Dil qonidan bermoq falakka bo'yoq.
Yoinki bir asr zindonda yotmoq,
Nodon suhbatidan ko'ra yaxshiroq."

Pakhlavon Mahmud thought that there were people who were different in natural instinct. There were so many people whose soul was wide like a river, fresh like the water of will, and compassionate, friendly, such kind of human was like a fruit tree in poet's points.

"Ko'nglim oppoq, na kek va na ginam bor,
Dushmanim ko'p va lekin men hammaga yor.
Mevali daraxtman har bir o'tkinchi,
Tosh otib o'tsa ham menga bo'lmas yor."

In the quatrains of Pakhlavon Makhmud had an idea about the means of behaviourism, he realized that truth was one of the values which was important





behaviour. In his thoughts not only the truth was expressed by human under their speaking but also should be seen in their activities, between the attitudes in the society and in the aspiration for enlightenment.

“Ma’rifatning tili cholg’u noyimdir,
Aqlim qilich, so’zim o’qu yoyimdir.
Imtiyozlar mulkin mohi bo’lurkim,
So’z maydoni ishg’ol qilgan joyimdir.”[1]

He referred that the happiness an intellectual person gets to try to enlightenment, he, at first, came up to as a set of reliable on the strength, ability of outlook and skillful of human. It was described freedom, the concepts of patriotism within the rubais of Pakhlavon Makhmud. The poet Pakhlavon Makhmud told “If one is free, one lives happily was seen in his rubais. The feet that a truly free country consists of liberal the people who were live above must be consisted of giving an effectiveness of human for all over the world how to involve the freedom. If this quality is not protected all the time, the deed will be weak.

However, on the side of storm only the slight breathless, will beat it, as well.

According to Pakhlavon Makhmud, the purpose of born people in the world must accomplish the outcome which last longer than his lives. Thus, the poet drew an analogy one’s life to garden.

“Tog’larga ne baxt, bahor kelib ketguvchi,
Tog’larga unum, baror kelib ketguvchi.
To gilki qaror jahonda ...chunki inson,
Topmoqqa adab qaror kelib ketguvchi”[1]

The sacred pointed it significantly, each person should realize deeply, when was worn, for reaching such a great educational level... Our purpose was desire, without desire there was not demonstrated its outcome. Great aimless we can not get the great triumph. If we discuss the rubais of Pakhlavon Makhmud, which was written about love, the love quatrains of the poet made people surprised with the clarity of ideas, the deep of meanings, the friendness of toward lovers, the ready for any self-sacrificing to agree the lover, the variety of characters by unexpected situations.

Such as:

“Na choraku malomatdur vatanim,
Issiq o’ldirdi, sevgi mening kafanim.
Jannat bog’larida sen o’tir zohid,
Men man bulbul, do’zax mening chamanim.”



An example of: “So’ragin, go’zalim kerak bo’lsa jon,
Jon emas, so’ragin hattoki imon.
Faqat yaqinroq kel qilma intizor,
Sen har ne istasang bergum begumon.”

It can be given in different meanings the word, of beloveds, sweethearts, friends in the gazelles and quatrains which were about love.

In the creative work of Pakhlavon Makhmud such kind of words stood for the beauty of space, the signs of charm.

Although the refinement reacted existence in the art it was the sign of collecting of beauties in space. And this is the best beauty for the poet. Who had been seen the tip of opinions of heavens in the dream of man and the other one was beautiful lover.

Pakhlavon Makhmud put up his mind the wealth of the world, in other words, the people who devoted their life for treasure in his works. This class who devoted their life for the wealth and treasure

“Don’t eat drink, be man and if you aren’t a rich man I will guarantee you will be rich” like this quote they survive their lives. There are kinds of people will be rich, but they survive worse than poor or begger. They have a mercy for them than their children. Pakhlavon Makhmud satirized on these classes of people. And he said: “Ey Xoja, sen nechun buncha bexabar,

Xayolingga kecha-kunduz kumush, zar

Dastmoling-ku bu olamda bir kafan

Buyurganmi senga kafan, kim aytar?”[2]

Poet and skin sewer the world fighter Pakhlavon Makhmud lived in those period when wasn’t completed harmness for the county the reason why was outcome of battle of Chingizi (Khans of Mongols). This period which in Central Asia especially in the history of Kharezm was the hardest time. P. Makhmud was witness of troubles of innumerable which was poured for their country. The poet described that historical misfortunes in one rubai which was an example of his real period.

“Davronda ko’p ko’zni men giryon ko’rdim

Neki balo bo’lsa beomon ko’rdim.

Nuh ming yil yashadi, ko’rdi bir to’fon

Men nuh bo’lmam ham ming to’fon.” [2]

Here is we gave one some examples from the rubais of the poet, however attentive pupils feel that it was repicted thew deep sea in those pieces.

In sum up, Pakhlavon Makhmud was a lover of human and poet who fought with the abundant of human and the happiness of people and also apparent as a thinker of free





mind. The work of the poet which philosophical and logical was honoured as a essential means which were the notions of the loving of humane, bravery, generosity, modesty, nobility, friendship, integrity that to behave the younger people for honesty for the society.

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