

Alisher Navoi's attitude to "green space"

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Abstract. Life, Independence encourages a person to think in a new way. Not only natural sciences, but also social sciences should be involved in determining the prospects for the protection of our mother planet. After all, only a person who has a deep understanding of cultural and historical values cannot be indifferent to nature, the world of animals and plants. He does not act blindly without thinking about the consequences. A generous man looks for ways to use nature's blessings wisely. In the works of the President of Uzbekistan, Shavkat Mirziyoyev, environmental problems, issues of preservation of the island and mother nature are deeply analyzed. In the article, the author tried to study the works of Alisher Navoi based on the essence of the current issue. According to Alisher Navoi, treating animals and plants with indifference and lack of passion is spiritual paralysis. Doing things with lust, attacking nature, sacrificing its miraculous creatures is the spiritual and moral deficiency of a person. According to the principles of humanity and generosity of the great thinker, no matter who works in any field, it is necessary that the feelings of kindness, compassion and mercy shine in his behavior and nature. This is the only way in which a person's relationship with a person and his relationship with nature will be compatible. Some of the mentioned aspects of the topic are explained in depth in the article.

Honorable President Shavkat Mirziyoyev's book "New Uzbekistan Strategy" consists of seven chapters, the seventh chapter of which is called "Uzbekistan and global problems". The second part of this seven-part chapter is devoted to the issues of "climate changes, environmental crises, the need to protect the island and mother nature". This season begins with a reminder that "June 5 is designated by the UN General Assembly as the International Day of Environmental Protection." The head of our state draws the attention of readers to the following very important and relevant points on the agenda of "International environmental protection - 2020":

"The products we eat, the air we breathe, the water we drink, the climate that gives life to the planet we live in - all because of nature. Moreover, now nature itself is giving us a sign - to take care of ourselves, we must first take care of our taste.

Now is the Renaissance. To notice the problems, to raise our voice... Time to create a better environment for humanity, for planet Earth. It's International Environment Day - Nature's Time" [1,388].

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It is clear from the president's analysis that in the last five years, the area of forests, a small corner of mother nature, has decreased by thirty-two million hectares. Due to warming over the past 150 years, the living coral reef cover in the water bodies has halved, dried up and discolored. Serious ecological problems have arisen as a result of the violation of heat in relation to humidity, excessive pollution of soil, water and air, climate changes, and alarming changes in the world of animals and plants. We also read from the chapter "Climate changes, ecological crises, the need to protect the island and mother nature" of the book "New Uzbekistan Strategy": Wildlife is dying - in the next 10 years, the species diversity of wild animals may decrease by a quarter [1,389].



According to the action strategy, prevention of ecological problems that harm the environment and public health is defined as one of the priorities of independent Uzbekistan's activities, it is strongly emphasized in the book "Strategy of New Uzbekistan".

The signing of the law of the Republic of Uzbekistan "On the incorporation of the Convention on Biological Diversity into the Cartagena Protocol on Biosafety", adopted by the Legislative Chamber on October 9, 2019 and approved by the Senate on October 11, and issues related to the implementation of this law are analyzed in depth in the book. According to the interpretations of our Honorable President, "The main purpose of this Convention is to protect and encourage various forms of cultural self-expression, to create conditions for free cooperation of different cultures based on international cooperation and strengthening consensus in this field" [1,390].

Based on the essence of the national goals and national tasks for the preservation of mother nature, what measures have been implemented and are being increased in our country, what opportunities for human and human interests are at the core of these practical actions?! What about the sustainable development of skills?! Honorable President will give clear and clear answers to such continuous questions. Let's consider some of those thoughts, which are the product of the deep thinking of the first leader of our country, according to their importance: "In 2019-2028, the strategy of preservation of biological diversity of Uzbekistan has been developed and is being put into practice. Its main purpose is to implement the requirements of the Convention on Biological Diversity. According to it, national strategic goals were set until 2030 to ensure the preservation and sustainable use of biological diversity, protection of ecological systems, food security, creation of favorable conditions for the population, sustainable development of the country" [1,391].

The problems of strict compliance with ecological requirements, formation of ecological culture of members of society, protection of land, underground resources, water, forests, fauna and flora were never lost sight of our great ancestors. In their activities, environmental control was manifested in different content and forms. Below, we will try to consider how ecological culture related to the preservation of mother nature was invisible in the experience of our ancestors based on some historical, life examples. According to some historical and literary sources of the Timurid period, the construction of a garden as a monument of victory in Timurid who won the throne of Khurasan or Movarunnahr took on a unique tradition. In the works of Hazrat Alisher Navoi, there are strange events, surprising situations, funny adventures, and instructive scenes related to this issue. According to the great thinker's "Khamsatul-matahayyirin" manojib, Sultan Husayn Boykara, who won the throne of Khurasan, ordered to build a garden named "Jahonoro" as a monument of his victory. The design of the garden was entrusted to Syed Ghiyas, one of the famous gardeners of that time, who was well-versed in this field. According to Alisher Navoi's book "Khamsatul-matahayyirin", the great Persian-Tajik poet Nuriddin Abdurahman Jami, the perfect murshidi of the Naqshbandiya sect, moved his residence near the tomb of his pir after the death of his pir Sadiddin Koshgari. They build a wonderful yard there and start living a poor life. "Jahonoro" garden, which Sultan Husayn Boykara began to build, was on the road of the avenue where Maulana Jami lived. According to Hazrat Alisher Navoi's writings, one day Maulana Jami, who was going from Gozirgah in Herat to his place of residence, came across Syed Ghiyas, who was loading a cart of cypress seedlings. there will be an interesting conversation, a lively question-and-answer session. We read from Hazrat Alisher Navoi's manojib:

During the reign of the king of Khurasan, the "Jahonoro" garden was laid out. One Thursday, Gozurgohdin used to go to the Alley with his face on the steppe during the services of his Majesty. Sayyid Ghiyoskim took care of the maintenance and gardening of the garden, and on the way, he used to take large cypress logs from the gardens to carts, dry them, and bring them to "Jahonoro" garden. He greeted Hazrat, complimented him and thanked him and said:

- Is there any cypress weeper left? What, if you load a cypress tree like this, how many trees will it be?

I said:

- Let's count, it's one hundred and four.

They said:

- It's a strange number.

- Fakir (Alisher Navoi - Sh.H.) I said:

It is a suitable number, my friend, it is suitable with the number "qad".

They said:

"It's true," they praised the poor man (Alisher Navoi - Sh.H.) [11, 18-19].

Some scenes from the activities of the great thinker in the field of landscaping based on the historian Khondamir's work "Makorimul-akhloq"

Solim is the name of rabots, which are built with new gardens

List of excavated ponds

<p>Sarihiyoban, Toguzrabad, Havzaq, Darai Zangi, Chihildukhtaran, Tarnob, Panjdeh, Qutulmishi Murgob, Marvchak, Puli Ahmad Mushtaq, Yabgu, Zahid, Khoja Dukka, Chahorshanba, Baba Bori, Darai Kurqush, Kandagi, Oqrabot, Muzduran, Yonbulog, Dashti Shorakht, Adraskan, Farmonshaykh, Abdulwalid, Parian, Puli Ghuryan Poyobak, Tirpul, Shuturkhani Tirpul, Sahrayi Bogand, Jam, Hargird, Bikrabad, Sadabad, Hazira, Sangbast, Mashhadi Muqadasa, Tepayi Chavk, Dizbad, Kelidar, Sanglidar, Runiz, Isfarani, Chinaron, Ishq, Dahanayi Takti Sulayman Jurmjoy, Ohuvon, rabot on Alamat Street, Puli Nigor, Puhra, Dehlar.</p>	<p>Pond in Poyi tree heritage neighborhood, Pond in front of Ikhtiyoriddin castle, Pond in Sholbofon neighborhood, Shorpista pond, Chihilgazi neighborhood pond, Khoja Kalla pond, Pir Qavom neighborhood pond, Qalandaron neighborhood pond, Shifoiya (madrassa) pond, Mavlano Jami tomb pond, Parian Pool, Fushanj Mosque Pool, Charkha Pool, Sahrai Bogand Pool, Shohoni Garmob Pool, Dizbad Pool, Shrine Pool, Andkhud Pool, Rohi Khorezm Pool.</p>
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Another proof. Great people allocated land from their courtyards so that people close to them could plant flowers and tree seedlings and create a garden. Our opinion is confirmed by the life scenes in "Khamsatul-mutahayirin". We read from Manoqib: "I will build the "Fanoiyya" kindergarten, I will make a special address for the poor in the courtyards of Ul Hazrat. Hazrat Jami will draw land from his yard to Navoi. Alisher Navoi entrusts the planting of flowers and trees ("rayohin and ashjar") in the part of the yard given to them to Darvesh Haji Irqbadan, a dexterous and businesslike gardener of his time, but stubborn and a little more blind by nature. When Maulona Jami is free from creative work, they observe the gardener's work in order to relax and sharpen his blessed mind, and show him a place to plant some seedlings. Darvesh Haji, stubborn by nature, sways in response to the allama's compliments. He disobeys the person's advice and goes to the point of arguing with Maulana Jami. This kind of behavior of his, his page-turning, was welcomed by Shaykh Murshid, and Maulana Jami politely and politely continued arguing with the gardener: "One day, let's assign a land to the gardener. The crazy gardener said to his face: "I will not plant here." Who will say, "Nevchun ekmassen?" He said: "Rajadin is outside, when morning comes, Mir Shaykhim (talented poet Shaykhim Suhaili - Sh.H., Alisher Navoi's "yori azizi" talented poet) is a well-versed in gardening, he wants to object." They say: "The garden is Alisher's, not Shaykh's, he should not object."

After Cherik came to the city, they used to tell stories about Darvesh Haji's activities. He saw the joyous expression on the face of Hazrat, and he used to tell the story of what happened between him and Darvesh Haji" [16-17].

In this picture taken from the life of Nuriddin Abdurahman Jami, the character of a dervish - an important characteristic of a perfect human being - the victory of knowledge over anger - is perfectly reflected.

Maulana Jami was a great person who was in the attention of high-ranking emirs and high-ranking ministers, from the ruler of the country. Spiritual beauties such as infinite magnificence, compassion, gentleness, humility, and gentleness are embodied in the fact that the owner of such high fame, in response to the obstinate and rude behavior of an ordinary gardener, in response to his lack of courtesy, enters into an argument within the bounds of decency and indiscriminate tenderness within the property directly belonging to him. The life story from the text "Khamsatul-matahayirin" has another important scientific and practical value. A scholar of his profession, Darvesh Haji Irqbadan, doing his work wholeheartedly, recognizes the talented poetess Shaykhim Suhaili, who wrote poems in the

Uzbek and Persian-Tajik languages of the time of Abdurahman Jami and Alisher Navoi, as a more perfect expert in the field of gardening than himself. Therefore, during the period of Timur and Timurids, the people of Marifat (poets, scientists, etc.) who were not engaged in special farming and horticulture were well aware of the secrets and rules of planting flowers and seedlings and their care and cultivation. In Hazrat Alisher Navoi's works, such historical and life scenes have an important place. In our opinion, if we carefully study the works of the great thinker and convey their essence to today's generation, the feeling of love and attachment to nature will be firmly established in the hearts of the young generation. Based on the principles of "green space" and "green economy" implemented in our country, it provides strong mental and spiritual support to ensure rapid development, conduct a reasonable social and ecological policy, and achieve the expected result.

During the period of Timur and Timurids, special professions were engaged in training, feeding and caring for wild birds, preparing them for hunting. Ardasher, the father of Hazrat Alisher Navoi's friend and mentor, Darvesh Sayyid Hasan, was engaged in this craft in the court of the Timurid ruler Boysungur Mirza: "Their father Ardasher Boysungur Mirza was a kind servant. He is courteous in the language of poultry farming" [11,89].

Sayyid Hasan's father first worked as an aviary (keeper of hunting birds) in the palace of Boysungur Mirza. After gaining excellent experience in this field, he was considered worthy of the position of qushbegi (head of hunters) and even higher: "He is very polite and extremely skilled in this science, and has attained the position of qushbegi, but in this world he has earned many high positions" [11,89]. Alisher Navoi, who incorporated the hadith of Rasulallah (SAW) "Ash shafqatu ala khalkillah" ("Be merciful to God's creatures") into his life, and who often refers to this hadith in his artistic works, was actually not very enthusiastic about the profession of bird breeding and hunting. We read from the thirty-fifth chapter of "Mahbul-Qulub" in "Bird and hunter (hunter - Sh.H) zikr": "For the pleasure of the soul, a sinless person is kept at his feet, and long nights are happy because of his torment. The bond of action is tied to the needle, and the eye of the bezaban is also sewn. To make Maqsudi a traveller, and to kill other animals" [10,40-41]. The quoted quote summarizes the process of raising a common bird as a game bird. It is clear that the great writer was well aware of this field. Before turning into a bird of prey, the innocent creature went through a thousand mental and physical hardships and was tortured day and night. His legs were tied, his eyes were fixed, etc. Alisher Navoi depicts the process of teaching hunting etiquette to a winged animal, thrown into the vortex of torture and suffering, skillfully paints the scenes of the birder's psyche using the metaphors of "action link" and "tama' needle".

According to Alisher Navoi's interpretation, a person commits such brutality in the pursuit of selfish desires, a gift from the king or beg. He describes with pity how the hunter runs around in the steppe valleys, hunts a few helpless animals and without slaughtering them, breaks the wing of the nose, splits the armpit, and takes pleasure in it: "How many of you, my mouth, blood spilled, and the armpit cracked, and the wing was broken. Tying it to his coat, he went home and rejoiced at what he and the bird had done" [10,41].

In human relations, Alisher Navoi, who was a supporter of respect for orifa, grace and modesty, who inculcated humility into the content of his life, did not like the arrogance of the nature of birders and hunters, self-importance, aversion to pomp and luxury, conspicuous photo-obsession. Our opinion is confirmed by the following notes in "Majolisun-nafais": "Maulno Nasiriddin Ahmad Hajibek is the official. His father is a wise man and a wise man. But he himself is a person who is envious of hypocrisy and is addicted to taqalufot" [9,154]. Let's give importance to the quote copied from Tazkira. When he thinks about each person, his lineage, humanity; Alisher Navoi, who pays serious attention to whether or not he continues the good deeds characteristic of his dynasty, emphasizes that the father of Mavlano Nasiriddin was knowledgeable, wise, dieter, able to keep himself

from sinful deeds, honest, and a saintly person. In the sixth meeting of "Majolisun-nafois", the writings directly related to him begin with the conjunction "but" after the description of the person's father. In the nature of the son, piety is high. The sense of claim to Hashem, baravj ceremonies, high places, greatness is the priority.

Maulana Nasiriddin's characteristic features are revealed more clearly in the next sentence: "Always sing in Turkish, ride alone, and tie a belt around your waist, and make your color lean towards the minaret" [9,154]. In the cited passage, Maulana Nasiriddin's swalat is characteristic of the horsemen, his eagerness to show off himself by riding various horses, taking hunting birds and going hunting with a drum designated for hunters, a special drum ("tabl") on the back of the horse, and a special jeweled leather glove worn by hunters around his waist. His arrogant image at the time is polished like a master artist before the reader's eyes. Alisher Navoi's expression, a well-informed sociologist, has a significant scientific value due to its full harmony with the reality of life: "In reality, these things are good. They recently recited a verse. If possible, Samarkand shokhs and khabis will connect this verse to him. That's who I am;

Tubuchok abrashe agaram zeri buwad zin,

Property is in the world market [9,154].

Meaning: If I had a saddled horse under me, I would have the wealth of the world under my hand [9,273].

In both cases, that is, even if it is the product of Maulana Nasiriddin's own creativity, or, as Alisher Navoi hypothesized, it was woven by the "shokh and khabis" of Samarkand and attributed to him, it can clearly demonstrate the personality of the symbol based on the image. And it fully corresponds to the essence of the artistic, as well as comic-ironic image presented above by the great writer.

Unity of man and nature	
The symbols of desert animals and birds interpreted in "Farhad and Shirin".	The image of birds in the epic "Lisonut-tyre".
Lion, tiger, leopard, wolf, fox, coyote, deer, rabbit (sound); partridge, tazavr, karabaghir, kumri, hudhud, zog, nightingale, parrot, chicken (wild), qaqnus (legendary bird).	Simurg, Hudhud, Parrot, Kalog (Olablack), Khod (Kulkhat), Sungur, Peacock, Nightingale, Zog, Kumri, Kaklik, Tazarv, Durroj, Kabutar, Shahbaz, Shunkar, etc.

According to scientists, life appeared on earth three billion years ago as a result of the law of gradual improvement of materiality. Primitive human activities began with hunting and fishing. In the old manuscripts left by our ancient ancestors, valuable thoughts about hunting and the art of hunting have been recorded. Mahmud Kashgari's work "Devonu Lugatit Turk" is one of such authoritative sources. Hunting has been a part of the Turkic people's lifestyle since ancient times. That is probably why we often come across artistic fragments in the songs and epics of our people that depict hunting scenes. Therefore, we read from the epic "Sweet and Sugar":

Sugar boy rides on the back of a horse,

First he went hunting to Lake Chibich.

He took the gun in his hand.

So, why is Alisher Navoi's attitude towards hunters and birders so harsh? The great thinker, whose goodness and beauty, kindness, compassion and benevolence became stable qualities of his personality, did not show sympathy for the violence of man to the animal world.

There is also a deep meaning in the communication with animals of the immortal heroes Farhodu Majnun created by the great humanitarian artist.

It is difficult to read the lines dedicated to the interpretation of Majnun's relationship with the gods without emotion.

Verses written in the tariff of friendship of the great thinker's beloved hero Majnun with steppe animals

After all your lust,
Deer muti rum on the steppe.
Every grain of sand reaches its peak,
Reaching a steppe deer.
A deer in the middle, full of deer,
There is a doubt in my mind.
Haryan wolf is like a watchdog,
No, no, what did I say, like a suspicious dog.

When Farhad was a prisoner in the Salosil fortress, the mountains wept for him. The wild beasts of the mountains and the plain obey Solomon's orders as he obeys him. Wherever he goes, birds shadow his head with their wings. All the wild animals follow him like an army. The beloved hero of the great thinker sometimes loves and caresses tigers and leopards, and sometimes tells wolves about his plight. As the necklaces hug her neck, she thinks that the hair of the moon-faced Shirin is tied to my neck. As he descends among the deer, the doe-eyed, musk-like woman is busy thinking about his lover. Rabbits look at their sleep to find out whether their lover is in good condition; It brings to mind the walks of a tall beauty in the cuckoos one by one. Holding Karabaghir on his bosom, he tells him about his burnt heart, while he stares at Kumri and tells him about the chains around his neck. We read from the chapter under discussion:

Debon is a place where you can be heard,
Fire-bloody targets on the head.
Do the nightingale and say one word at a time.
What will love do to you... [5,249]

At the heart of these figurative expressions lies the idea of the unity and integrity of man and nature, that they cannot be viewed separately.

The great thinker considered environmental protection as one of the important signs of human development.

The principles of preserving the animal world, caring for animals and looking at them with compassion are given serious importance in almost every work of Alisher Navoi.

In the thirty-fifth chapter of "Saba'i Sayyor", describing the scene of wild hunting led by King Bahram, the great thinker laments that the hunters inflicted too much pain on the animals. When we read the lines of Alisher Navoi, we feel the pain of speechless creatures who are dying in pain. The pitiful condition of the animals, frightened by the arrows of Bahrom Gor and his staff, running to the side with their tongues hanging out in agony, was very impressively depicted by the humanitarian artist.

It fell like a snot, ul sipoh aro salty,
They entered the ground and all their thoughts were broken [7,326].

Isn't the bitter fate of King Bahram, who turned the vast meadow from the blood of animals into a field of tulips and eventually destroyed himself along with his archon state, a

lesson for all time?! By the way, what a great educational lesson there is in the above pictures of "Khamasa".

According to Alisher Navoi, treating animals and plants with indifference and lack of passion is spiritual paralysis. Doing things with lust, attacking nature, sacrificing its miraculous creatures is the spiritual and moral deficiency of a person. According to the principles of humanity and generosity of the great thinker, no matter who works in any field, it is necessary that the feelings of kindness, compassion and mercy shine in his behavior and nature. This is the only way in which a person's relationship with a person and his relationship with nature will be compatible. But the sad thing is that in the activities of most hunters, luxury, personal comfort, and the desire of the soul are put above everything: "Mancha samng amrig'a bois nafs komi, be it work, be it spectacle, be it kebab, be bek gift" [10,41]. The nature of the hunter is aggressive, he has a high tendency to indulge in consumerism and lust. That's why he binds the feet of a sinless creature, and enjoys his suffering for long nights: "For the pleasure of the soul, he binds the feet of a sinless creature, and long nights are happy with his torment" [10,40]. Another of the issues that caused the great thinker's hatred is reflected in the following verses:

I hope that the order will be settled,
Both horse barley and sorghum [10,41].

Alisher Navoi's concern for the world of birds and living creatures in general is overwhelming. This tendency can be clearly seen in the masnavi at the end of the season. The poet also cautions against including the hunters, whose life is based on cruelty, who are driven by sensual lust, into the ranks of human beings:

That's all the passion
That includes humanity [10,41].

Each profession has its place and etiquette in society. Including birders and hunters. This is probably why, in "Holoti Sayyid Hasan Ardasher", Alisher Navoi praises his father, Sayyid Hasan, a dervish who "achieved high status" in the profession of bird breeding:

Many crafts are enough for a king,
Suleiman, who knows the language of birds, has enough sympathy [11,89].

Solomon is the twelfth youngest son of Prophet David from the tribe of Israel. According to the information of "Qisasi Rabguzi", both Davud alayhissalam and Sulaiman shah were contented with a modest and humble way of life. Some of them were engaged in blacksmithing in their free time from government work and provided their daily wages. Some of them, being the sultan of the total creation of God between the Earth and the sky, were satisfied with the income that came from weaving and selling willow branches. They even shared half of that profit with the widows and the poor: "Taqi Aymish collected willows, weaved baskets, wore carpets, and sold baskets." He used to give alms for half a price, he used to take barley etmak (bread) for half a price. Taqi used to say: "This property belongs to Tengri. I give to the people, but I eat my own (salary, profit)." The same moral and spiritual qualities hidden under the art of Talmeh are in every way compatible with the essence of the main issue raised in "Holoti Sayyid Hasan Ardasher". By the command of Haq subhanahu wa ta'ala, hundreds of birds covered Solomon's head wherever he went. The king's throne, made of gold and silver, standing in one square (6 km) of space, served as an umbrella [18,34]. It is difficult to find a more descriptive tool (talmeh) in the description of Ardasher, who has perfected the art of bird breeding, because Alisher Navoi showed skill in creating artistic expression.

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