

The Commonality Between Farabi's Philosophy And The Rubaiyats Of Pahlavan Mahmud In Matnazar Abdulhakim's Article "The Awakened Heart (Bedor Qalb)"

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Abstract: The article analyzes the commonality between Farabi's philosophical views and the rubaiyats of Pahlavan Mahmud based on the journalistic article "The Awakened heart" by Matnazar Abdulhakim. The purpose of the study is to determine the harmony of philosophy and literature within the framework of the journalistic text. The comparative-typological method, artistic-journalistic analysis, and historical-social contextual approaches were used as the methodological basis. The results showed that Farabi's views on human perfection, moral education, and spiritual qualities are inextricably linked with the content of the rubaiyats of Pahlavan Mahmud, and Matnazar Abdulhakim managed to convey this commonality to the public consciousness in a journalistic form. The article "The Awakened Heart" is of particular importance in Uzbek literature as a journalistic article that combines philosophical and artistic thinking.

Keywords: "Wakeless Heart", Farabi, Pahlavon Mahmud, rubai, journalism, philosophical commonality, spiritual awakening.

Introduction: Journalism plays an important role in Uzbek literature not only in covering socio-political events, but also in the formation of national thinking and spiritual consciousness. At the end of the 20th and beginning of the 21st centuries, journalistic creativity became one of the means of promoting spiritual awakening in society. In this regard, the journalistic heritage of Matnazar Abdulhakim plays a special role in increasing the spiritual awakening of the people, harmonizing national history and philosophical heritage with modern consciousness. The writer's article "The Awakened Heart" is a vivid example of this, in which the philosophical views of Farabi and the ideas in the rubaiyats of Pahlavan Mahmud are interpreted in harmony with each other. In the article "The Awakened Heart", Matnazar Abdulhakim says the following about the commonality between Farabi's philosophy and the rubaiyats of Pahlavan Mahmud: "We are amazed by the commonality of the views of Plato in the translations and interpretations of Farabi with the heritage of Pahlavan Mahmud". This

commonality is relevant for Uzbek literary criticism in two main aspects. First, it reveals the ideological and substantive connection between Eastern philosophy and classical literature. Second, through the journalistic text, this connection serves to enrich our national spirituality.

METHODOLOGY

Several scientific approaches were used in the analysis of Matnazar Abdulhakim's article "The Awakened Heart". First, a comparative-typological method was used. The philosophical views of Farabi and the ideological layers in the rubaiyats of Pahlavon Mahmud were studied in comparison. Although concepts such as human perfection, spirituality, youth, patience, and virtue were manifested in different periods and forms, they were analyzed as complementary aspects. Second, based on the method of artistic-publicistic analysis, the artistic-publicistic style of Matnazar Abdulhakim was examined. It was revealed that philosophical observations were combined with artistic images, and scientificity was brought closer to the

public consciousness through a publicistic text. Third, a historical-social contextual approach was used. The processes were taken into account, from the philosophical environment of the era in which Farabi lived, to the socio-spiritual conditions in which Pahlavon Mahmud created, and to the contemporary environment in which Matnazar Abdulhakim's journalistic activity took place. These methods were used in harmony, allowing us to illuminate the essence of the philosophical and artistic commonalities reflected in the article "The Awakened Soul".

RESULTS

The process of reinterpreting the national spiritual heritage in Uzbek literary thought has developed on a large scale during the period of independence. First of all, the spiritual values of our people, formed over the centuries, the scientific, philosophical and artistic heritage of our great thinkers were re-examined on the basis of modern ideological and aesthetic criteria. Explaining the role and task of journalism in literary and aesthetic processes, researchers say: "Artistic journalism is a product of creative thinking that responds promptly to socio-political, cultural and educational processes taking place in society, to events taking place in regions of the world that affect people's consciousness, worldview and lifestyle. This genre is distinguished by its effective impact on the reader's mind, its importance in interpreting the current tasks facing society, and its broad possibilities in shaping public opinion." . From this definition it is understood that artistic journalism is not limited to providing simple information, but also deeply analyzes events and phenomena, evaluates them based on artistic and aesthetic criteria. In particular, the effectiveness of journalism in communicating current issues facing society to the general public, instilling them in the minds of the people, in understanding national identity and forming spiritual perfection is unparalleled. Therefore, journalism is valued as a separate genre that stands between literature and social thought. The journalism of Matnazar Abdulhakim is also distinguished by these same features. Through the article "Bedor Qalb", Matnazar Abdulhakim revealed the commonalities between Farabi's philosophical views and the rubaiyats of Pahlavon Mahmud in the following main areas:

1. The idea of human perfection. In the rubaiyats of Pahlavon Mahmud, it shares common ground with the ideas of a person finding his identity and refining his soul through asceticism, awakening, and suffering. The poet:

"Tuz totmadim hech, ishq yuragim qon aylar,
Uxlamadim, yor meni nolan aylar..."

verses such as show that perfection can be achieved through human alertness, patience, and spiritual suffering. Thus, Al-Farabi's theoretical views and Pahlavon Mahmud's artistic expressions converge at one point, glorifying human perfection as the highest goal.

2. Virtues and vices. In the teachings of Farabi, the virtues and vices inherent in human nature are formed and directed through moral education. According to him, correcting human vices and transforming them into virtues is a necessary condition for the development of society. Matnazar Abdulhakim notes this very aspect in his article "The awakened heart" and draws attention to the ideas of victory over vices and purification of the heart through suffering and patience in the rubaiyats of Pahlavon Mahmud. The following rubaiyat of the poet vividly illustrates this:

"Dard tilidi ko'ksimni, dili chok bo'ldim,
Yerga to'shab qon gilamim, pok bo'ldim.
Ko'z yoshima to'ldi hovuchim limmo-lim,
Ayblamangiz, men, mana, sho'rxak bo'ldim."

In these verses, pain and suffering are interpreted as a means of overcoming evil. The human heart is polished and purified through tears and patience.

3. The harmony of beauty and virtue. When Abdulhakim mentioned that Pahlavon Mahmud wrote about the suffering of those who could not distinguish between beauty and ugliness, he first quoted Al-Farabi's statement that "God Almighty grants the feeling of pleasure, and the inclination to music is the same: pleasure arose as a result of awareness of music due to a natural inclination. Plato gives examples of popular Greek dances and trumpets... He explains in each case what beauty is, what ugliness is, what nonsense is..." He cites the following rubaiyyah by Pahlavon Mahmud as proof of his thoughts:

Do'st bo'lgali bir umrga dono tanla,
Yoki go'zal bir guli ra'no tanla.
Bo'lmasa gar aylama nobud vaqting,
O'zingni top, o'zingni tanho tanla.

4. The doctrine of youth. Al-Farabi's thoughts on the inclination of young people to goodness are clearly visible in the work of Pahlavon Mahmud through the idea of the "javonmardlik" order. Writing about this, Matnazar Abdulhakim says that caring for people, like sympathy for them, was one of the important stages of the javonmardlik order, which Pahlavon Mahmud was one of his ideological leaders. The following rubai of the poet is also an artistic expression of this idea.

"Yo rab, karamat et, jumla javonmardlarni,

Muhtoj etma, zor etma, past qilma."

5. Ritual and perfection.

In the philosophy of Al-Farabi, the achievement of spiritual perfection by man is impossible without hardship and asceticism. Commenting on Plato's views, he emphasizes that virtues are formed through patience and endurance, and that suffering is also necessary for the spiritual purification of man. The commentator Abdulhakim also specifically recognizes this aspect in his article "The awakened Heart" and connects the spirit of asceticism in the rubaiyats of Pahlavan Mahmud with Al-Farabi's theoretical views. The following rubaiyat of Pahlavan Mahmud clearly demonstrates this:

"Achchiq bu jahon, ki, jon shirin bo'lmaydi,
Holva desang, zabon shirin bo'lmaydi.
Charx lazzatini nasib bo'lurmi totmoq,
Bu dargumon... gumon shirin bo'lmaydi."

In these verses, the bitterness, trials and suffering of life are interpreted as a factor that educates a person. In the poet's opinion, patience and asceticism are the path to perfection, and a person acquires true virtues in such processes. Therefore, Farabi's philosophical views and Pahlavan Mahmud's artistic observations equally emphasize the incomparable importance of asceticism and patience that lead to human perfection.

6. Harmony of soul and body.

In Farabi's philosophy, human perfection relies on the harmony of the soul and body. Commenting on Plato's views, he emphasizes that just as physical exercise is necessary for the body, spiritual exercise is also important for the spiritual purification of a person. Matnazar Abdulhakim notes this aspect in his article "Wake Up Heart" and emphasizes that spiritual and physical perfection have complemented each other in the life and work of Pahlavan Mahmud. The following rubai of the poet also confirms the harmony of a person's physical and spiritual suffering:

"Kun kundan esar, vahki, netay, el qattiq,
Holimga menig fig'on qilar el qattiq.
Ko'z yosh ayam ay vujudni, chun, yuvmoqda,
Devor guvala, netay, kelar sel qattiq."

These verses describe the human body's suffering from hardships, as well as its purification through spiritual anguish and tears. Here, physical and spiritual processes are expressed in a single whole, showing the human being's striving for true perfection. The theoretical views on the harmony of the soul and body in the teachings of Farabi find artistic interpretation in the rubaiyats of Pahlavan Mahmud, creating a common

ground.

The article "The awakened Heart" by Matnazar Abdulhakim is devoted to a comparative analysis of the heritage of Farabi and the views of Greek philosophers with the work of Pahlavan Mahmud, in which the harmony of philosophy and the art of the word is deeply revealed. The author takes the views put forward in Farabi's work "The City of Virtuous People" as a basis and re-examines them in an artistic and aesthetic interpretation through the rubaiyats of Pahlavan Mahmud. In this way, the article attracts attention as a unique publicistic research combining scientific and philosophical heritage with mystical and artistic observations. The article emphasizes the commonality between the Greek philosophers' emphasis on law and moral norms in human education and Pahlavan Mahmud's glorification of the word and spirituality as the main means of education. While Farabi considers the spiritual goals of the legislator to be important in the formation of human nature and virtues, Pahlavan Mahmud calls the word that educates the human soul a "gem". It is also shown that the rubaiyats of Pahlavan Mahmud are aimed at spiritually purifying a person, awakening his soul, and illuminating him with the light of faith and love. The text brings the motifs of sympathy, sadness, and joy in the poetry of Pahlavan Mahmud closer to Farabi's interpretations of Plato. In the poet's rubaiyats, both sadness and joy are reflected as spiritual experiences that lead a person to perfection. This aspect stems from his mystical views, because for Pahlavan Mahmud, the way to perfect a person is to achieve perfection through spiritual awakening, patience, and asceticism. Farabi, through Plato's interpretations, shows that young people feel joy more strongly than adults and its importance in the educational process. On this basis, the article interprets the youth's tendency towards tolerance and goodness, which was formed under the leadership of Pahlavan Mahmud, as a universal value.

The author also pays special attention to the social and spiritual function of the word in the article. While the theory of Greek philosophers emphasizes that the word can be used in a mixed form of truth and falsehood, Pahlavan Mahmud interprets the word only as a phenomenon that is true, purifying a person and leading to spiritual enlightenment. This approach not only shows the mystical-aesthetic value of the word, but also shows it as a factor that educates the human psyche. The issue of the harmony of body and soul also plays an important role in the article. Farabi, commenting on Plato's views, emphasizes the necessity of physical exercise for spiritual purification. Pahlavan Mahmud, through his life as a wrestler and his rubaiyats, confirms this idea in an artistic form. His

poems call for physical and spiritual perfection, encourage a person to overcome all the hardships of life with patience and courage. The article also extensively covers the issue of drunkenness. Farabi, through Plato's interpretations, brings the use of drink as a vital necessity in some cases. Pahlavan Mahmud, on the other hand, uses wine in a mystical sense as a symbol of divine love and spiritual intoxication, as well as its everyday aspects. This aspect is analyzed in a manner consistent with Sharia views. Pahlavan Mahmud's rubaiyats are consistent with Greek philosophy, which entered the Muslim East through Farabi. However, the poet combines this philosophy with the art of speech, mystical spirituality and folk artistic thinking, turning it into a unique artistic phenomenon. The publicistic style of the lyricist Abdulhakim acquires special scientific and theoretical value by scientifically substantiating this harmony and connecting historical heritage with today's spiritual consciousness.

CONCLUSION

The article "The Awakened Heart" by Matnazar Abdulhakim is aimed at revealing the commonalities between the philosophy of Farabi and the rubaiyats of Pahlavan Mahmud, in which the issue of human perfection is highlighted based on the harmony of philosophical heritage and fiction. The analysis shows that Farabi's ideas leading a person to moral purity and spiritual elevation find artistic expression in the rubaiyats of Pahlavan Mahmud through the symbol of the word "gem", the images of love and youth. Also, Farabi's views on virtues and vices, beauty and goodness, asceticism and harmony of soul and body are combined with deep philosophical observations in the poet's rubaiyats. Matnazar Abdulhakim's journalistic skills are clearly manifested in conveying complex philosophical ideas to the reader in a popular and figurative form.

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