

INTERPRETATION OF WORLD POETIC IMAGE IN ALISHER NAVOI'S GAZELLES

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ABSTRACT

Alisher Navoi is a unique figure in the history of the Uzbek people. His works are considered an incomparable spiritual treasure not only of domestic, but also of world literature. In his works, the poet sang about the problems of mankind: human life, soul and spiritual world, love, enlightenment, fidelity, devotion, generosity, truthfulness, knowledge and science, humanity, justice, honesty, self-discipline. In his works, the poet sang about the problems of mankind: human life, soul and spiritual world, love, enlightenment, fidelity, devotion, generosity, truthfulness, knowledge and science, humanity, justice, honesty, self-discipline. You can understand the ideas of the great poet by reading the verses and understanding and analyzing the poetic images, symbols and allegories used in them. This article discusses the poetic image of the world used in the ghazals of Alisher Navoi.

KEYWORDS: *Alisher Navoi, Ghazal, Poetic Image, Interpretation, Poet, World, Sufism, Nafs, Soul, Morality, Enlightenment, Poetic Analysis.*

INTRODUCTION

Each field will have its own point, the great talents who have conquered the highest peak of that science. Their legacy is as glorious and personal as theirs, and their ideas are considered to be the answer to all times. That is why we repeatedly refer to the creative heritage of these people, rely on their lofty ideas, try to follow the example of their sun-like personality. Mir Alisher Navoi is one of such great figures.

The works of the thinker-poet can be directly perceived as the reflection of the people's heart, artistic pleasure, spirituality and experiences, and can be easily studied as the history of the nation. The philosophical, moral, social, political, religious and enlightenment ideas put forward in them can be relied upon and used today.

The only reason why the words of the great poet still do not come down from above is that his works do not like any other place than the excellent ones - they contain problems related to humanity: human life, soul and spirit, love, enlightenment, fidelity, devotion, generosity, honesty, knowledge and truths such as scholarship, humanity, justice, truthfulness, self-discipline are sung in high art. It can be said that no poet in the field of Turkish art understood the power, eloquence, subtlety and subtlety of words like Navoi and could not describe it in a unique way, colors and tones in the language of pleasure and inspiration. So far, none of the Turkic poets has been fortunate enough to rise to the heights reached by Mir Alisher Navoi, captivating the hearts of all Turkic peoples.

When studying the poetry of Nizamiddin Alisher Navoi, we observe that in the ghazals the

enlightened, philosophical, religious and moral views of the great poet are skillfully expressed through various artistic images and images. One such image is the poetic image of the world

No word can serve as a poetic image. Only a word that can carry a "burden" of its own nature and weight is chosen for imagery. The world is a word that can rise to the level of a poetic image. He is one of the traditional characters used in poetry as "many and many". Based on this image, the poets had a deep discussion about the essence of life, the philosophy of life. According to them, the world plays a decisive role in a person's happiness or misfortune, humiliation or muteness, happiness or misery. Depending on the world, human life is valued in two different ways. In fact, the world alone is capable of neither good nor evil. It is up to you to decide which of the two opposing events it will take. According to Sufis, the mind is a being between the nafs and the soul. Attitudes toward the world change the state of mind. When the heart is full of worldly love, it turns to the darkness of lust, and when it leaves the world, it turns to the beauties of the soul. In other words, if the world that has attained the kingdom of the heart attracts man to the swamp of lust by practicing such tricks as deceit, hypocrisy, and hypocrisy, the world that has not ruled the heart will lead to virtues under the influence of the spirit. Therefore, man should not surrender to the world, but surrender it to himself, thereby enjoying the generosity of heart and soul. In our classical poetry, especially in the poems of Alisher Navoi, there is a lot of reflection on this issue, the study of which gives a person a special pleasure.

If we pay attention to the works of Alisher Navoi, especially his poetry, we can see that they used the image of the world in different senses. In the poems of the poet, the qualities and characteristics of the world are revealed through various artistic forms. For example, if we pay attention to this verse of the great poet:

Эй Навоий, эр эсанг дунё арусин қил талоқ,

Бир йўли бўлма забун бу золи маккор оллида [1.123].

Men, who by nature have power and authority, are left with only one situation - in the face of female deceit. This is a fact that history testifies to. In this verse, Alisher Navoi evaluates the world on the basis of these views. According to the poet, the world is a cunning old woman. Only a man who can protect himself from his deceptions and deceptions is a true human being. So, what does the poet mean when he says, "Divorce the world?" It's a matter of the heart. "Divorce" is a sign that the heart is leaving the world and its worries. Because only a person who deprives others of the truth of his heart will never be humiliated in front of anyone. He is supported by the grace that comes from the state of abandonment and destroys all his weaknesses.

When Alisher Navoi talks about the world, first of all, he focuses on the heart. Through his attitude to the world, he expresses his views on man and humanity, perfection. For example, in one of the poems of the great poet:

Кўйма кўнгулни даҳрининг эски работиға,

Сойирға чун маҳалли иқомат эмас работ, –

he writes. According to the poet, the heart is a sage, a traveler. The world is a rabot, a caravanserai. Just as a caravanserai is a temporary destination for the traveler, so the world cannot be a permanent place of residence for the soul. In this way, the great poet teaches the reader that man enjoys the beauties of the world, but does not become attached to it and forget the true essence. The heart in the byte can also be understood in the spiritual sense. The soul is a particle separated from the original. The body, on the other hand, is like a rabota in which the soul temporarily settles. Therefore, it is permissible not to subjugate the soul to the body, but to direct it to its original state.

The world is the source of the power of lust. Lust increases on the basis of attachment to the

world, and as a result becomes uncontrollable. Alisher Navoi has different interpretations of lust and worldly relations. The poet sometimes says that the nafs and the world support each other, and sometimes calls for the protection of the nafs from the world. In the poems, sometimes nafs is the world, and the world is used in the sense of nafs, sometimes nafs is interpreted as a child in need of upbringing, and charkh (universe) is interpreted as a teacher of etiquette. According to the poet, lust has stepped on the threshold of the world to recover from hardships. Various afflictions and evils come to him from the world:

Нафс куттоъ ут-тариқи манзилидур бу работ,

Нақди дин ҳифзиға қил ўтқунча андин эҳтиёт [1:244].

It is well known that lust is used in a very broad sense. In addition to meanings such as body, body, inclination, inclination [2: 254], it also means meanings such as identity, spirit, soul, essence [3: 165]. In mysticism, the types and levels of nafs are explained in great detail. According to them, lust cannot be given only bad qualities. In this verse, the poet is not concerned with the nafs ammora, which causes evils, but with the nafs, which manifests the qualities of the soul. After all, according to mystical treatises, when the mind is cleansed of worldly events, it is filled with spiritual peace and is directed towards the soul. The nafs, on the other hand, in this case leaves its stagnation and turns to the heart, and gradually acquires the qualities of the soul [4: 389]. In this verse, the great poet refers to the nafs, which expresses the very nature of the soul. If the world is a place of pirates, how can the nafs (soul) pass through this path safely? There is a way to do this, and the nafs must follow the command of the Almighty and the instructions of our Prophet (saas). Only then can the nafs pass through this place safely.

As the Sufis acknowledge, the nafs is the lowest layer of the body. Above him are the ranks of heart, soul, and mystery. Below the nafs, there are "four elements" called tabs [5: 511]. If the nafs remains in place, it will be deprived of the light of knowledge and enlightenment, will remain in ignorance, and will produce all the ugly vices. It is this nafs nafs ammora that leads man to evil and sinful deeds. In this regard, the verse "The soul enjoins evil" (Yusuf, 53) is revealed in the Qur'an.

In many of his poems, Alisher Navoi expressed a very sharp opinion about lust. For example, when the poet says, "Everyone is free from the dog of lust," "The lust for lust is lust in my heart," "You are the enemy of lust, do what you can," or "You want to destroy your lust," he refers to the lust that causes these evils. According to the poet, this lust is the greatest enemy of man. It is extremely difficult to know and get to know him. He can even lead a person to blasphemy by being as arrogant as the devil.

Малак жисмига шайтон кибридекдур буки, ақл ўзин,

Қилиб маъмури амр истар аморат нафси аммора.

Although Alisher Navoi does not use the word nafs directly in some of his poems, it seems that they are talking about nafs. This can be learned from the general content of the ghazal or from the essence of the images, words and phrases used in it. For example, in one of the poet's poems:

Эй кўнгул, куйдур тамаъ тухмин, таманно мазраин,

Бу экин невчунки ҳаргиз айламас доно писанд,

he wrote. In fact, a wise person does not look at the "crop" that grows from the seeds of tama and tamanno. That's why he doesn't like "tama tuxmin, tamanno mazrain". Through the words tama and tamanno in the verse, the poet was referring to lust. Because it is well known that the lowest actions and actions in human nature come from the nafs. Or:

Бадан аносирининг чоргоҳин эт хориж,

Навоиё, десанг айлай фалак сари оҳанг,-

the poet again urges to get rid of the melodies of lust and enjoy the tones of the soul. The nafs is realized on the basis of the demands and desires of the body. When Alisher Navoi said, "The flesh of the body is foreign," he was trying to get rid of the qualities that come from the four elements that make up the human body (earth, water, air, and fire). Indeed, as it is written in Awarif ul-Maarif, some of the qualities in the nafs arose in connection with the creation of man from dust. Weakness in man may come from the soil, greed from the sticky mud, lust from the boiled mud, ignorance from the dry mud [4: 583]. So, the desires of the body are the desires of the flesh. When these desires exceed the norm, the balance of the mind is disturbed. The boundlessness of desires and aspirations takes the heart away from its essence and turns it into a captive of lust.

Эй Навоий, ғайр нақшидин орит кўнглунгниким,

Файз мумкин эрмас ўзни қобил этмасдан бурун,-

he writes that one should keep one's heart pure without bowing to the demands of one's desires [6: 76].

In another poem, the poet reveals that the pursuit of the wealth of the time, the greed for luxury and adornment - all these are the desires of the "dog of lust" and urges the reader:

Беша шерин гар забун қилсанг шижоатдин эмас,

Нафс итин қилсанг забун оламда йўқ сендин шужоъ, –

he urges the lust to subdue. It is not easy to control the nafs, to make it weak. As the great poet said, defeating a lion in the forest is easier than defeating lust. Therefore, only a person who has overcome his desires can be called a real man, or more precisely, a real person. The life and lifestyle of such a person are absolutely unique and in keeping with the dignity of humanity. As his heart is cleansed of the dust of lust, he strives for spiritual heights, spiritual expanses. He enjoys life, he enjoys the joy of living. In this regard, Shahobiddin Umar Suhrawardi writes in his book "Awarif ul-maarif": As a result, he begins to rise to the status of a victim, depending on the Truth. Then the soul, too, separates from its stabilizing state and turns to the soul, accepting the commands and signals that come from it. In addition to their own qualities, they achieve other higher qualities. It is called a mystery because it is difficult to understand this quality, which is purer and more honorable than the heart "[4: 584]. In view of this fact, the great poet in the last praise of this ghazal dwells on the mystery and proves that the mystery is related to the heart, that the tongue cannot be mahram to it, with the Arabic phrase "all mysteries are spread between two teeth":

Эй Навоий, тенгри асрориға тил маҳрам эмас,

Чок кўнглунг ичра тутким "жоваз-ал-иснайни шоъ".

According to the poet, mystery is not just something that is kept secret from everyone, but it is a light, a grace, which is pleasing to the heart by the Truth [7.8. 9]. No heart can be found for him. When a person renounces his desires, knows the hardships of this path as a blessing, destroys himself and his self, and forgets other than the Truth, his heart becomes a place of mysteries that will turn away from the freedom and liberty of the soul.

In short, the works of the great thinker Alisher Navoi, especially in his poetry, skillfully depict the truths that are the basis of human spiritual life. The enlightenment teachings of the poet through a single poetic image of the world encourage the reader to look at his own origin for a moment, to observe his own truth. They teach man the secrets of protecting himself from the boxes of lust and flying to spiritual expanses. It can be said that Alisher Navoi's ghazals, which are a unique

collection of poetic images, are a unique program of life, living in honor of humanity, which a person who reads, reads and turns into the property of the soul will never lose.

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