



POTENTIAL OF LANGUAGE AND ARTISTIC ART.

Nasiba Almasovna Shermukhamedova

Bukhara State University,

Faculty of Philology Department of Russian Language and Literature,

Senior Lecturer

Uzbekistan. Bukhara.

shermuxamedova.n.74@gmail.com

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Abstract. The article deals with the masterly use of iktibas, the unacknowledged borrowing in Alisher Navai's Turkish and Persian ghazals.

Key words: quotation, the Koran, hadith, —Arbain, Turkic ghazals, Persian ghazals, bilingual, poverty, prophet, Muhammad, Jesus, ideal person, love.

Gaining knowledge – as Sadriddin Ayni emphasized – —having a part of the sun. To follow the verses of Karan and the hadith of our prophet in a poem or to explain their meaning through the poem is called —Iktibas.

In Muslim literature this art is widely approached and the method of giving stronger meaning to the idea is special ancient tradition. We can see its unique examples in —the Arbain which are devoted to the hadith.

For example we can clearly see that in the qita of the Alisher Navai's following —Arbain

Оналарнинг оёғи остидадур

Равзаи жаннату жинон боғи.

Равза боғин висоли истар эсанг

Бўл онанинг оёғи туфроғи.

It is clear that, the meaning of sacred hadith, "Ал-жаннату тахта ақдами умма ҳатинум", mentioned in this.

The method approaching to karan verses and hadith examples can mostly be seen in Turkic and Persian ghazals of Alisher Navai. Verses of karan are not visibly



insinuated in some ghazals of our great poet. But if we learn them much more attentively, we can notice that verses of karan are meant in his works.

For instance, we can see it in this passage:

Нақди жон чиққанда имон гавҳарин кўнглумга сол,
Айлагил жондин жудо, лек этма имондин жудо [3, 5].

The meaning of 101st verse of surah —Yusuf is hidden in the following passage. The verse says: « (Ё Рабби) Мени мусулмон ҳолимда жонимни олгин ва мени ҳам солих бандаларнинг қаторига қўшгин».

Сен эттинг шамъу гулда жилваким, парвонаву булбул
Бири куйди, бирига бўлди юз дарду бало пайдо [2, 8].

If we pay attention to the immixture of this passage and the meaning of the 41st verse of surah Nuh we can easily make sure to the ideas above.

Sacred verse of karan says: «(Эй Муҳаммад) Оллоҳга осмонлар ва ердаги бор жонзот ҳам, (самода) саф тортган қушлар ҳам тасбиҳ айтиб-покланишини кўрмадингизми?».

In most bilingual ghazals of Alisher Navai, poverty is appreciated, people are taught to reject this life in order to gain promised forever life

Бирор етти сангаким ўзлуги даштини тай қилди,
Бақо истар киши аввал керак қилса фано пайдо [3, 199]. In this passage, the meaning of hadith - "Кимки ўзининг фонийлигини билса, Раббининг боқийлигини билади" and "Фарқлик менинг мадори ифтихоримдир ва қиёмат кунида мен унинг-ла фахр этурман."

Нафс хор этмиш Навоийни, азиз эт фақр бирла,
Эй жалолу раҳматингдан гар залилу гар муаззаз.

In these passages taken from Persian devan we can see the artistic explanation which is similar to this idea:

Чу саркашест тариқи риё, сари Фоний,
Шавад ба дайри фано хоки остон, ё Раб [5, 120].



Meaning: Ya allah, sanctimony is stubbornly, therefor may this world be nothing when comparing with forever life.

The one is aware of all the known and unknown secrets is just fairest God. The pagans in the headship of Namrud imprisoned Ibrahim and threw him to the fire. When Jabrail asked him: —have you got any wish?—, Ibrahim, who was patient hoped the God helped him, replied: —the God is completely aware of my circumstancel and the God replied – —we say: Hey fire! Be moisture and protection for Ibrohim and consequently the heat of the fire disappeared while stayed its lightness only! And the poet explained that only the God is absolutely aware of everyone`s ulterior and obvious secrets through the couplets taken from Turkic and Persian devan and insinuated to the events upon which are related to Ibrahim`s life

Сабури исми билан қилсанг тажаллий,
Қилиб Намрудға юз минг мудоро [1, 12].

In —Девони Фоний it is commented so:

То бисўзам ҳамаги ҳастин худ рў во кун,
З-он гулистони Халил оташи гулнои биёр [5, 46].

Meaning: — Hey lassie! Open your face, handle me flower and let me die with honor because of your love.

Korun peacaked because of his large amount of wealth and faced to beastliness forever. We can read about it in the 84th verse of —Yusufl: —one who comes with their good works, they will be rewarded with a better gift than that and the people who came with bad praxis, they will be punished their sins only.

We can see a good example of talmeh in the following couplet:

Мунча ҳашмат топмоғингдин сўнгра бировни қулунг,
Жоҳ ила мукнатда Қорунга тавонгар бўлди тут [3, 18].

As well as, talmeh is used in ghazals of Alisher Navai through approaching the karan stories which are related to Hizr, Nukh, Sulayman and Korun`s names.

The main purpose of this method is to show the insatiable power of the God.



«Ҳақ–Инсон» attitudes are hidden by this art through these esthetic symbols.

Заҳри фироғингдин қаю ошиққи бўлди талхком,
Нўши висолинг етмаса, Исо анга топмас даво [3, 69].

We can run into this style in «Девони Фоний» as well:

Чун Масиҳо рухбахшон бошад он жо аз нафас,
То ба иззат дар бисоташ неҳ нафасро, дор пос [6, 82].

Meaning: there are the ones who resuscitate you with their breath step by side and keep your breath.

During Iso`s period, medicine developed so much that no kind of disease was incurable. Iso reanimated the death with his magical break and in the 49th verse of the surah —ali-imron— said: —I have showed enough evidence and document of our God to prove that I`m a real prophet—

It is reported in «Оли Имрон», verse 49. «Мен сизларга Парвардигорингиздан оят-далил келтирдим: Мен сизларга лойдан қуш тимсолини ясаб унга туфласам, у Оллоҳнинг изни-иродаси билан ҳақиқий қуш бўлади. Ва яна кўр, пес касалларини тузата оламан ва Оллоҳнинг изни билан ўликни тирилтираман ҳамда сизларга ейдиган ва уйларингизда сақлайдиган нарсаларингизни айтиб беришга қодирман. Агар мўмин бўлсангизлар, албатта бу ишларда сизлар учун аниқ оят-далиллар бордир». That is, if he did not want to reveal the miracle of miracles, God would not heal one person. All the wonders of existence are Allah's amnesty. Alisher Navoi is engaged in a more extensive artistic interpretation of this issue in the chapter "Fahru fano valley disclosure" of the epic of "Lissabon ut-Tayr".

Hijri's enjoyment of the "оби ҳайвон", the eternal life, the relief of Noah, and the resurrecting breath of Christ, are all evidence of God's grace and miraculous art. Calls profitability, the writer said that if Allah does not want people like Pharaoh, Nimrod, Qorun will not be alive from its anger, of course. In following poem are written:

Нега олам ўртади, ҳуснунг ўтидин ламъаи,
Тушмаган бўлса жамоли Юсуфи Канъон аро [3, 56].



In content of karan one of the biggest verse is the 12th one, story of Yusuf. It is known that in many book Yusuf was the symbol of beauty. This sentence indicates that Allah's beauty was reflected in Yusuf. Here is the description of the same content as "Devoni Fonu":

Орази Юсуф намуда ламъаи рӯят,

3-и шуда машъуфу зари ишқ Зулайхо [5, 10].

In the 30th verse of surah Yusuf written that Zulayho fall in love with the prince of Kanon"Тафсири Жалолайн"да қайд этилишича, Юсуф алайҳиссаломга дунёдаги хусннинг ярми берилган".

In many Ghazals and in the Ruh ul-Quds, it is revealed that the divine power of Allah is controls day and night, the earth and the sky, the movement of the sun and the moon.

All things in nature, from the smallest creatures in the form of a giant creature character appeared in all all God's power. Day--night, Sun-Moon, Planet, and Stars act in obedience to Allah's command. To Him belongs the creation and the command.

Чи қудратест, ки дар борги чархи баланд,

Нагашта бе сабаби ў зи зарра то байзо [7, 6].

Purpose: It is a mighty fact that from a magnificent sun to the smallest particle, because of this miracle has appeared.

This essence is described in the ghazal as follows:

Юзунг кўзгусидин оламда юз нуру сафо пайдо,

Қуёш андин анингдекким қуёшдин зарра нопаддо [2, 7]. This fact is emphasized repeatedly in the divine book of Islamic teachings. That divine light was deeply enveloped by the ghazals and the sentences of the Ruh ul-quds. Thus, verses 3 and 5 of Surah Yunus are significant:

"Албатта Парвардигорингиз осмонлар ва Ерни олти кунда яратиб, сўнгра Ўз аршини эгаллаган Оллоҳдир. У қуёшни зиё сочувчи, ойни ёруғлик қилган ва сизлар йилларнинг саноғини ҳамда ҳисобини билишларингиз учун уни манзил-буржларга бўлиб қўйган зотдир. Ҳеч шак-шубҳасиз, Оллоҳ бу (борлиқни) Ҳақ



(қонун ва мақсад) билан яратди. У зот биладиган қавм учун Ўз оятларини муфасссал баён қилур" [8, 133].

In Hamd Ghazals and "Ruh ul-quds" to describe seasons, nine sky, twelve birth signs, meanings and connection with empyreal things of seasons Alisher Navai inspired from verses which are related to welkin like ", " An'om ", " Araf ", " Yunus ", " Hut ", " Yusuf ", " Ra'd ", " Ibrahim ", " Hijr ", " Nahl ", " Al-isro ", " Qahhor ", " Toha " "Anbiyo", "Hajj", "Mumin", "Furqon", "Ankabut", "Rum", "Luqmon", "Fotir", "Yosin", "Vas-saffot", "Fussilat" "" Va-z-zoriyot ", " Va-n-najm ", " Kamar ", " Rahmon ", " Voqea ", " Hadid ", " Tagabun " Niha, Wah-hawat, Takbir, Inshiqaq, and others, such as "First", "Al-Haqqa", "Noah", "Jin", "Muddasir", "Qiyamat", "Val-mursalot". From this point of view, the ghazals and the art of imagination of the "Ruh ul-quds" are very close together.

In 1st ghazal of «Ғаройиб ус-иғар» said that the most perfect miracle that created by the God is the perfect person. In the first ghazal of «Наводир уш-шабоб» describing love which is the thing that people differ from other creatures by the help of this. In the ghazal below the same thing is described:

Чу жилва айлади ул ҳусн истабон ошиқ,
Салойи ишқин этиб офариниш ичра нидо.
Пари қабул эта олмай ани, магарки мен,
Қилиб отимни залуму жаҳул бирла адо.

The place of love in human destiny, and its "history" is in verse 72 of Surat al-Ahzab: "Биз бу омонатни осмонларга, ерга ва тоғу тошларга кўндаланг қилган эдик, улар уни кўтаришдан бош тортдилар ва ундан кўркдилар. Инсон эса уни ўз зиммасига олди. Дарҳақиқат, у (ўзига зулм қилувчи ва нодон эди), яъни бу омонатнинг нақадар вазмин юк эканлигини бутун коинот билди ва уни кўтаришга қурби етмаслигини сизди, аммо инсон ўзи билмаган ҳолда ўша мушкул вазифасини ўз зиммасига олди".

This was the «залуму жаҳул» who took responsibility of savings.



Great poet by taking only two words from this verse pointed out to history person and love. Another aspect is he spread the idea of Karan

Чу аз заминаш бардошти ба сад эъзоз,

Ба мартаба гузарондй зи торуми хазро [7, 12].

With the respect you picked up it and did its rank great. Sentence shows that the God made the human the one which is the best of all. There are several reasons for this. Great poet mentioned every of these reasons separately. Everything in nature created from the main elements while human made from elements which are opposite to each other and this is the reasons of complexity of human. In the 5th ghazal of "Наводир уш-шабоб" Alisher Navai wrote about this:

Сарсаройи ҳар қуюн қилғай бадан туфроғининг Жузв-жузвин бир-бир ушбу
гунбади гардон аро [2, 5].

Man differs from other creatures in the world with its conflict:

Чаҳор зидро карди ба якдигар таркиб,

Ки хоку оташ буд, онгаҳ об буду ҳаво [7, 13].

According to Islamic Thoughts, man consists of two basic thing – body and spirit, by the way body consists of 4 element- water, fire, air and soil. Man connected to angels by its spirit and to the nature by its body. In several verses of Kuran Kerim is written about this, for example 11th verse of surah —vas-saffotl

Man is a creature between animal and spirit. Spirit leads a man to the spiritual maturity.

Ба хоки жисмаш борони раҳмат афшондй,

К-аз он мулоимат овард тинаташ пайдо [7, 14].

You are rained good rain over the soil body, because of this mild behavior appeared.

In the 85th serve of kuran karim is written: " Ва ясьалунака анирруҳ қулир руҳу мин амри роб"

Spirit is nourished with divine education and wisdom. So that the person who lives in this kind of life is mild, kind, merciful, good-natured person. it means the essence of the man is the spirit. Zayniddin Muhammad Gazzoliy describes the spirit in —kimiyoi



saodatli: "Рух одам вужудининг аслидурким, ҳама қолип ва бадан анинг тобеъидур. Вақтики рух бўлмаса тан мурдордурки, анинг ҳеч эътибори йўқдир. Бадан маркаб ва сувор рухдир" [9, 9].

One more unique attribute which distinguish the man from the other creatures is his intelligence. Heart of the man is done a place for irfan and the God is hidden itself there. Poet creates beautiful environment by arts like iktibos, tashbeh-tamsil:

Дар ў нишониди дилро ба тахти султони,

Ки шуд ба расми салотин хидеви мулкоро.

Хирад вазорати он шоҳро муайян шуд,

Гадои шоҳону вазирон, камина банда туро [7, 15].

In that kingship throne you put the heart. And the intelligence certainly was the minister. In fact every king and minister is your slave. Poet substantiated these thoughts by the verses of karan:

Зи илми маърифаташ чунки баҳравар карди,

Малоикаш ба сужуд омаданд абдосо [7, 16].

After that Angels are week at decree of the God, the adam explained the reality of the creature. The seven-floor sky will be bright by the intelligence of adam who was created from soil. Because of this intelligence angels prostrated to adam.

Эй, нечукким, дурни махфий асрабон уммон аро,

Гавҳари ишқини пинҳон асраған инсон аро?!

Чунки инсонни бу гаар бирла айлаб баҳраманд, Сарфароз айлаб малойик хайли бирла жон аро [4, 9].

Kholiki azam created the world of mirrors to see himself. And the world is built by man. In this hadith said about this:

—lav laka limo xalaqtul-afloqll.

While in literature every season has its specific symbol, spring is the symbol of being young, waking up, updating and



the end of human life. And autumn is the symbol of harvest and by the way windup of life in the rare works of Alisher

Navai. The God who manage changing seasons gave a chance to enjoy from seasons and avoid from disasters:

Асиреки, зикрингни айлаб ҳадя,
Берибсен халосиға юз минг ҳадоё.

In —Ruh ul-quds||:

Паи иложи вай меваҳои бору рутаб,
Мизожи инсонро сохтӣ қарини шифо.

Замин зибӯстон афрӯз гашт хунолуд,
Зи теғи куфр б-дон сон, ки тораки шуҳадо [7, 15].

To make sure that the new ripe fruits will be healed for the sake of humanity you made them good friends. Poet suit that it was blood of person who had been martyr and it mentions the heads of martyr`s also. Poet feels that the God has miracle power, so he gets excited from surrounding situations. He worships the God because of that kind of wonders and he devotes to poverty.

Ду рангу даҳ ранг чӣ бувад, ки ҳар варақ аз барг,
Нигошта ба дусад ранг шуд зи килки қазо [7, 15].

Related to imagination of great poet:

Мунча хилъат махзани инъоми ташрифидин ўлди,
Чарху тоғу баҳрга атлас вагар хоро вагар хаз [2, 146].

Alisher Navai point out to the surah —yasin|| in his —ruh ul-quds||`s 2nd and 118th sentences: «Иннама амруху иза арода шайъан ан якула лаху кун фа якун».

Чи хомаест, ки дар коргоҳи «кун фаякун»,

Нагашта бе рақами ў зи қатра то даръё...

Ба пайҳ камтар аз он метавонияш, ки кунт,

Чунон набуд, ки набувад асар аз ў пайдо [7, 6].



In the 10th and 23rd couplets poem the nearness between the body of human and the structure of the world and the appearing of human, the function of inside and outside parts of body and miracle perfectness also clarified. In —Ruh ul-quds the word —olami sug`rol describes like this:

Дар он ажуба намудорй аз ҳама кардй,
Амонататро ҳам додияш ба расми хифо [7, 10].

And these sentences are artistic educational interpretation of Surah al-Baqarah and quds hadeeths as —lav lakal, —kuntu kanzanl.

Examples show that, most of sentences of great poet appeared under the Islamic religious scholars. If every ghazal is compared with authentic book, we can see that most poems of Navai are educational and artistic comment of authentic book. At the end, Alisher Navai in his poems used not only open talmeh but also frequently he addressed to hidden form of this artistic art. Divine expression styles as talmeh, iktibos, tafsir are actively used in ghazals of Alisher Navai. Commonly used art tazmin in ghazals of Abdurakhman Jami is not common in poems of great poet Alisher Navai.

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