

Potential of Language and Artistic Art

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Abstract--- *Most of the poems 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 AlisherNavai. The article deals with the masterly use of iktibas, the unacknowledged borrowing in AlisherNavai`s Turkish and Persian ghazals.*

Keywords--- *Quotation, the Koran, Hadith, "Arbain", Turkic Ghazals, Persian Ghazals, Bilingual, Poverty, Prophet, Muhammad, Lesus, Ideal Person, Love.*

I. INTRODUCTION

Gaining knowledge – as Sadriiddin 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”. Hijri's enjoyment of "an obese animal", 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.

II. LITERATURE REVIEW

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”s which are devoted to the hadith. For example we can clearly see that in the qita of the Alisher Navai`s following “Arbain”.

Under the feet of Mothers
The Garden of Paradise and the Jinn.
I would like a viscous garden
This is under the mother's feet.

III. METHODS AND ANALYSIS

It is clear that, the meaning of sacred hadith, "Ал-жаннатуахтаакдамиуммаҳатинум", 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:

Trust me with the pearl of faith when it comes to life;
The ghost is a loser, the loser is the loser [3, 5].

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The meaning of 101st verse of surah “Yusuf” is hidden in the following passage. The verse says: « O Allah, take me to death as a Muslim, and join me with the righteous». 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: «Do you not see that Allah is He Whom does glorify all those who are in the heavens and the earth, and the birds that draw along in wings?». In most bilingual ghazals of Alisher Navai, poverty is appreciated, people are taught to reject this life in order to gain promised forever life

One of the seven sangas made a desert,
If a person wants it first, the fan will appear [3, 199].

In this passage, the meaning of hadith - “Whoever knows his eternity knows that his Lord is immortal”.

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

In these passages taken from Persian devanwe 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: Yaallah, 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 circumstance” 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

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

In “DevoniFoniy” it is commented so:

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

Meaning: “Hey lassie! Open your face, handle me flower and let me die with honor because of your love.” Karan waspacked because of his large amount of wealth and faced to beastliness forever. We can read about it in the 84th verse of “Yusuf”: “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:

Мунчаҳашматгопмоғингдинсўнграбировникулунг,
Жоҳ ила мукнатда Қорунга тавонгар бўлди тут [3, 18].

As well as, talmeh is used in ghazals of AlisherNavai through approaching the karan stories which are related to Hizr, Nukh, Sulayman and Karan`s names. The main purpose of this method is to show the insatiable power of the God. « Truth — Man» attitudes are hidden by this art through these esthetic symbols.

Заҳрифироғингдинқаюошиқкибўлдиталҳком,
Нўши висолинг етмаса, Исо анга топмас даво [3, 69].

We can run into this style in “DevoniFani” as well:

Чун Масихо руҳбахшон 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 «Imron», verse 49. «I have come to you with a sign from your Lord: If I make an image of a bird of clay for you, it will be a real bird by Allah's leave And I can heal the blind and lame and raise the dead by the permission of Allah, and I can tell you what you eat and what you store in your homes. Surely in that is a sign for you, if you are believers». 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".

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 Fani":

Орази Юсуф намуда ламъаи рўят,
3-и шуда машъуфу зари ишқ Зулайхо [5, 10].

In many Ghazals and in the Ruhul-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 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.

Чиқудратест, кидарборгичархибаланд,
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:

Юзунгўзгусидиноламдаюзнурусафопайдо,
Куёшандинанингдеккимкуёшдинзарранопайдо [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 Ruhul-quds. Thus, verses 3 and 5 of Surah Yunus are significant:

"АлбаттаПарвардигорингизосмонларваЕрниолтиқундаяратиб, сўнграЎзаршиниэгаллаганОллохдир.
Уқуёшнизиёсочувчи,
ойниёруғлиқкилганвасизларийилларнингсаноғинихамдахисобинибилишларингизучунуниманзил-

буржларга бўлиб қўйган зотдир. Ҳечшак-шубҳасиз, Оллоҳбу (борликни) Ҳақ (қонунвамақсад) билан яратди. Узотбиладиган қавм чун ўзоятларини муфассал баён қилур" [8, 133].

IV. DISCUSSION

In Hamd Ghazals and "Ruhul-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'am ", " Araf ", "Yunus ", " Hut ", " Yusuf ", " Ra'd ", " Ibrahim ", "Hijr", "Nahl", "Al-Isra", "Kahhor", "Toha ", "Anbiya ", "Hajj", "Mumin", "Furkan", "Ankabut", "Greek", "Lukmon ", " Fatir ", " Yosin ", "Vas-saffot", "Fussilat ", "Va-z-Zoriyat ", "Va-n-najm", " Kamar ", " Rahman ", " Event ", " Hadid ", " Tagabun "Niha, Wah-hawat, Takbir, Inshiqaq, and others, such as "First", "Al-Haqqa", "Noah", "Jin", "Muddasir", "Doomsday", "Val-Mursalot". From this point of view, the ghazals and the art of imagination of the "Ruhul-quds" are very close together.

In 1st ghazal of «Ғаройибус-иғар» said that the most perfect miracle that created by the God is the perfect person. In the first ghazal of «Наводируш-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:

Чужилва айлади улхусниста боношиқ,
Салойи ишқин этиб офариниш ичра нидо.
Пари қабул эта олмай ани, магарки мен,
Қилиб отимни залуму жахул бирла адо.

The place of love in human destiny, and its "history" is in verse 72 of Surat al-Ahzab: "We had placed this deposit in the heavens, the earth, and the mountains, and they refused to carry it, and were afraid of it. But man took it. Indeed, he (who was self-righteous and ignorant), that is, the whole universe knew how heavy this deposit was, and felt that he could not bear it".

This was the «залуму жахул» 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

Чуаззаминаш бардошти басадэъзоз,
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 "Navodir-ush-shabob" Alisher Navai wrote about this:

Every whirlwind is in his head
One by one, one by one. [2, 5].

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

Thank you so much,

Who is on the courtesy of the courtyard. [7, 14].

There was good rain over the soil body, because of this mild behavior appeared. In the 85th serve of Koran Karim is written: "Ваясьалунакааниррухулиррухуминамрироб". 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 “Kimyoi saodat”: "The soul is the original of the human body, the whole mold and body. The absence of the soul is a dead body". [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. 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 бахравар 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. Kholiki Azam created the world of mirrors to see himself. And the world is built by man. In this hadith said about this: “lavlaka limo xalaqtul-afloq”.

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:

Паииложиваймеваҳоиборурутаб,

Мизожи инсонро сохтӣ қарини шифо.

Замин зи бӯстон 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. Alisher Navai point out to the surah “yasin” in his “ruhul-quds”`s 2nd and 118th sentences: «Иннамаамрухуизаародашайғананякулалахукунфаякун».

Чи хомаест, ки дар коргоҳи «кун фаякун»,

Нагашта бе раками 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. And these sentences are artistic educational interpretation of Surah al-Baqarah and hadiths as “lavlaka”, “kuntukanzan”.

V. CONCLUSION

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 AlisherNavai. Commonly used art tazmin in ghazals of Abdurakhman Jami is not common in poems of great poet AlisherNavai.

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