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International images in Alisher Navoi's poetry

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Annotation. This article is devoted to the study of international images in the works of Alisher Navoi. Alisher Navoi, one of the many writers in the classical literature of the East, included in his poetry symbols that are understandable to all. With the help of these images, he helped to reveal the essence of the content of his poems. We can see this only in the example of the prophet Khidr. In addition, the skillful use of folk proverbs can be a proof of our opinion.

Keywords: commonality, psyche, folklore images, water life, art, essence of epics, perfect man.

The main goal of fiction is to penetrate the hearts of people, to have a positive effect on their psyche, that is, to perfect their taste. Fiction, both oral and written, serves to shape the human worldview. The enjoyment of written literature, one of the elements of oral literature, which is the essence of human civilization, is one of the classic traditions of placing art in the hearts of the people and focusing on the path of human perfection. Ancient mythology and legends have left a deep mark on the works of the great thinker Alisher Navoi. Alisher Navoi was acquainted with myths and legends through various sources. These sources include history books, scholarly works, fiction, religious books, and more. Alisher Navoi's direct acquaintance with myths and legends has a special place in the work "Shohnoma". Because the basis of the sources of the work "Shohnoma" is folk mythology, folklore.

Alisher Navoi's works often contain images of prophets. We can see this in the example of Jesus, Hizr. One of the most common prophets, especially in the epics of "Khamasa", is the prophet Khidr. There are many verses about the water of life associated with Khidr. In many sources, the prophet Khidr is interpreted as a saint in some places, and sometimes as a mythological figure. In our opinion, the concepts of "water of life" and "source of life" possessed by Khidr are connected with mythological notions. The sources say that the water of life, the "water of life", was in the world of darkness, and that this water was sought by Khidr, Elijah and Alexander. N. Kamilov writes about the life of water: In mysticism, it is the source of love, the source of the light of truth. If we look at the interpretation of Khidr in the work "Sab`ayi Sayyar", it contains the following verse:

My thoughts in the black paralysis, darkness,

The water of life has flown like Khidr. [1]

This story is about the adventures of Farrukh, the son of King Jasratkhan of India. In Farrukh's dream, he fell in love with a beautiful girl, went to Jerusalem and Aleppo in search of her, met a rich and hospitable man named Ahi in Aleppo, told them about his love affair, said that he was Ahi's wife, that Ahi divorced his wife and married Farrukh. , later Farrukh became aware of the events and described the events of his brother's marriage with him as a good ending. In the above verses, Ahi's reunion with his wife is compared to the fact that Khidr's water found life. Black paralysis is an expression of darkness. Because when both Farrukh and Akhi are in a difficult



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situation, they are wrapped in a black parachute and decide to leave the place of strangers, where they meet each other. Obi Hayat is my favorite friend. After all, his wife Gulchehrasi, whom he found after a long separation. So, the darkness, Khidr, the water of life, the black paralysis, Ahi and his half are compared.

We are once again convinced of the high level of Navoi's artistic skills. There are many themes in the play related to the image of Hizr. The poet likens Bahrom's mental state to the darkness of the night, and describes that this darkness is more terrible than the darkness in which the water of life flows in his bosom. From this we can see how skillfully the poet used the art of talmeh:

Darkness covers the face of the universe,
Lek can not live in the moment.
Thousands of Hizr
Boris's death was imminent.
Bolubon charkh javfi qiyr andud,
The airway is blocked.
The way to rest is kept clean and tidy,
Surprisingly, Hizr perished.
Maybe it wasn't dark that night,
Hold the fire of Hajj and hold the world. [2]

In an excerpt from this epic, the poet says: Can Hizr die because of suffocation? Probably, it was not darkness at night, but a fire that covered the world with smoke. "Here we see an artistic interpretation of the mythological legend of Hizr's journey to the underworld in search of a fountain of living water, which is supposed to be located underground, in a world of darkness. According to popular belief, Hizr is a mythological character who has achieved eternal life. The reason why he never died, that is, the reason for his survival, was that he found and drank the water of life flowing in the depths of the earth, the "water of life" (also called the "water animal").

It can be said that folk proverbs were a school of meaning and expression for Alisher Navoi. Their conciseness, simplicity, the scale of the content, the ability to combine the world in a row, of course, inspired the great poet, and the effect of this inspiration is especially evident in the work "Mahbub ul-qulub". In addition to the use of proverbs in Navoi's works, he also created profound poems and masterpieces. The wise words of the poet, such as "You do not want the language, you do not pay attention to the wind", "True word is honorable, good word is short" have become proverbs in the vernacular. In the works of Alisher Navoi there are many words of advice - admonition, admonition, wisdom, rebuke. However, the poet pays special attention to the word rebuke in "Mahbub ul-qulub". In such reprimands, the poet speaks mainly about the etiquette, the benefits of restraining the tongue. In the reprimand given in the play, it is said: It is interpreted among the people as follows: The tongue puts the evil on the head, The tongue eats the head long. The study of the poet's influence on proverbs and the transfer of the great poet's wisdom to proverbs plays an important role in the theoretical solution of the principles of direct influence on the oral tradition of the people.

In almost all of Alisher Navoi's works - poetry and epics - the use of folk wisdom has risen to the level of artistic sophistication.

From the house where I could not speak for seven years:
"Hope for the future" - This is a famous parable. [3]



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In this verse, the poet says: "Even if my soul comes to my mouth, it will not come out free, but the hope of the soul that does not come out" does not despair of the poet. This proverb is very useful in better describing the spiritual world of the lyrical hero.

It is very rare for a proverb to be used in every verse of a byte, while retaining its form. We can see this in the following poem:

Let the people of the world know: "Enmity is not work",
Let's kill each other: "Erur is a work in progress."
When the earth says, "The earth is hard,"
As the saying goes, "Blue melts away." [4]

This poem begins with the poet's address to the world: "People of the world, know that enmity is not a matter, but be brothers for each other." In this verse, if we read the works of this great thinker, who from the depths of centuries turned to the future, foresaw various dangers and threats, and sought to guide mankind, it seems that he has found a solution to today's complex problems. `lamiz. Topics like this are still very relevant today. In the second verse, the poet uses the proverb "Heaven is far, the earth is hard." That is, no matter how hard the earth is, no matter how long the sky is, the idea of brotherhood has been put forward. In this ghazal, the proverbs "Work is not enmity, label work", "earth is hard, blue (sky) is far" are given in the form.

In Navoi's poetry, the content of a proverb or parable is absorbed into a byte according to the requirements of the weight of the poem, resulting in a new word of wisdom expressed in a new form on the basis of the content of a particular proverb or proverb. That is why it is obvious that the text contains a folk proverb. Newly created wise words using the content of proverbs are often found in Alisher Navoi:

Emerald has little value, however
Emeralds are not pleasant.
High evil angakim, enters the evil hand,
Look at the coal seam. [5]

In this poem: "If an emerald is small, it is worth it. But emeralds are worthless if they are infinite." That is, if human love is in moderation, it is worthwhile, and if it increases or increases, it can be worthless among people. In this verse, the good qualities of human beings are compared to emeralds. . In the next verse: "If there is a bad person among the people, his evil will be transmitted to the people, just as our hands are black when we touch the coal. There is a proverb among our people: "If you approach the cauldron, you will get black, if you approach the calamity, you will get infected". In this verse, a proverb is used in the second verse as an explanation of the first verse. In such ghazals of Navoi, the arts, such as parables or fables, are mainly used in conjunction with the method of parallelism. The poet used proverbs to prove the point he wanted to make.

The main reason for the widespread use of folklore in Navoi's poetry is that the poet was always in touch with the people, lived with their pain and increased the effectiveness of his works. It is unique in its use. It is very difficult to understand Navoi's poetry. To understand Him is to understand Himself. The poet has the following verses:

If you are human, don't say you are human,
Onikim, no, the people are worried. [6]



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If you are a human being, be with the people's worries, otherwise you cannot be called a human being. Because these lines should become the poet of our time, the criterion of activity of each of our compatriots. After all, since Man is the flower of this world, he must always be different from other creatures in his humanity, faith, and intelligence.

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