

Interpretation of Navoi's Image in the Uzbek Poetry during the Years of Independence

Gulbakhor Ashurova

Tashkent State Pedagogical University Named After Nizami, Uzbekistan

Abstract:

This article is dedicated to the issue of the interpretation of Navoi's image in Uzbek poetry during the years of independence. It also sheds light on how this issue is presented in the works of modern Uzbek poets.

Keywords: Alisher Navoi, Uzbek poetry during the years of independence, Navoi's image, Navoi's personality, creative work, ailment, spirit, spirituality, perfection.

1. Introduction

There are quite a lot of works in the Uzbek poetry devoted to Alisher Navoi, a great thinker, a statesman, who had made a considerable contribution to the progress of science, culture, literature and art of his epoch, to his image and his unique character. Through the image of Alisher Navoi, depicted in different styles, one can visualize the spiritual world of this master of words from new horizons. Since the times of Navoi, many hundreds of poets have written emulations, hemistiches and studies devoted to his works. The world of imagination and astonishment, figurativeness and artistic merit of Navoi are so strong that one cannot help become inspired by them. It goes without saying that the unique personality of this thinker and poet is behind all these achievements.

Navoi is not an ordinary personality. Apart from being a promoter of the ideas of humaneness, he was an active and courageous man who tried to implement them into real life. This is why he became a hero of poems and tales during his lifetime. Special research has been devoted to the image of Navoi in people's thoughts and interpretations (Ahmedov N. Mangu barhayot obraz "Eternal image". SharqYulduzi. 1988, No4; Ahmedov N. Tarixiy shaxs talqini. "About historical personality". Tashkent, publishing house named after G. Gulom, 1989).

Alisher Navoi is an incomparable son, thinker and poet of not only the Uzbek people, but he is a representative of all the Turkic-speaking peoples as well. Studying his personality and creative work closely helps to understand and resolve many such important issues related to life, epoch, time, nation and human destiny.

2. Analysis

After Uzbekistan gained independence, interest in Navoi's personality and artistic work increased even further. In this article, we are going to focus our attention on poems devoted to Alisher Navoi's image in Uzbek poetry during the years of independence.

The creative approach of the people's poet of Uzbekistan (state honorary title) and a hero of Uzbekistan Abdulla Oripov to the image of Navoi is unique: according to him, the poet is our national pride, honor and dignity, because "Such a name called Uzbek has become known to the world thanks to Navoi." We could feel Abdulla Oripov's special love towards Alisher Navoi. For Abdulla Oripov, Alisher Navoi is the greatest of great people, the master of masters and his "creative work and activities are equal to an entire ocean" (Oripov A. Selected works. Four volumes. – Tashkent: Adabiyot va san'at, 2001. Fourth volume.– p 129). Because Navoi "used his creative work and artistic merit and poems not only for the sake of art, but in order to implement his ideas, goals and wishes" (Oripov A. Selected works. Four volumes. – Tashkent: Adabiyot va san'at, 2001. Fourth volume.– p 130).

More than five centuries have passed since the times of Navoi and the poets of the XXI century are still inspired by his poems. They stress that, "as a one thousand-year-old man makes the history speak, he speaks about poet Navoi that he never parted with the works of such poets like Nizami and Fuzuli". Abdulla Oripov's poem called "The Navoi Street" is devoted to a street named after Navoi:

Streets are also like people sometimes.

They have their name, fate and honor.

Some of them are called O'rda, others like a sacred place,

Some of them carry nation's honor.

This is the history of a street, which still has the footprints of such great people like (writers) Oybek and Mirtemir, (actors) Olim Xo'jayev and Shukur Burxonov ...

All of them are dear to the motherland.

The nation will never forget them.

Though Alisher was always in the lead.

People like Majdiddin dared to challenge him.

One could feel that Navoi's image, his spirit and views are living in one of the ancient streets of the capital. It is always crowded day and night. In the poem we could see clearly how Navoi is living with the nation and the people of Tashkent, which is expressed by means of comparison, transference and description.

For the generation of young poets, going back to Navoi is felicity. A poem called "My poetry" by the people's poet Sirojiddin Sayyid is full of these feelings:

I am on earth but my master is in the skies.

My university is Navoi.

I am like a straw in his ocean.

I just love its waves.

His poem called “Mutolaa” (“Reading”) speaks about a generation who has read Navoi’s works and is inspired by them:

Your passes shine by the light.

Your skies are so blue.

And Navoi enters our hearts.

Like an ocean and like skies.

In his poem called “ Mir Alisher” he describes Navoi using such comparisons like “the dawn of Turkic people,” “the loud sound of being alive,” “the color of greatness,” “the great ocean,” “endless motherland” and “eternal like motherland.” Whereas his poem called “Navoini o’qish” (“Reading Navoi”) stresses that everyone who is afraid of ignorance “should read Navoi.” “In order not to be second to anyone,” in order to control one’s own desires, to learn to not to be ashamed of and to be blessed by the people, one should read Navoi

Beruni and Avicenna,

Ulugbek and Babur Mirza.

Have left so many magnificent buildings,

So, young hearts should beat stronger,

And should read Navoi!

What if Uzbeks stop reading Navoi? People’s poet Erkin Vohidov has described such a tragedy in this way:

If Uzbeks stop reading Navoi,

There will be no more golden heads.

If they love Demyan Bedniy (a Russian poet) instead of Bedil,

There will be no black hair, just yellows.

If Uzbeks stop reading Navoi,

It is the time for crying.

If they make fun and ignore education,
It is equal to singing when someone is dying.

If an ~~Uzbek knows~~ Uzbek knows himself perfectly,
That means he acted thumbs up.
He would tell the entire world,
That he is the descendant of Navoi.

One has to work hard to learn Navoi. Not only the Uzbek people, but the peoples of the entire world and representatives of various nations should also read Navoi!

He is a great poet of not only one nation or people. He is an incomparable creator of the universe and humanity. It is not for nothing that his monuments have been erected in such cities as Moscow, Baku and Tokyo.

In order to be with Navoi, we should at least try to study and understand him. The poem above, by the people's poet Erkin Vohidov, proves this truth clearly. We learn humanity from Navoi. As if our hearts become calm, our feelings controlled and our faces shine.

People's poet of Karakalpakstan Guliston Matyoqubova's poem called "Ziyoga botayotgan daryo" ("The river getting filled with knowledge") expresses endless gifts, restless thoughts of a lyric hero whose feelings are like a river. Due to a "secret that makes your heart feel sad," "me" who "has become pale" and "busy with his own thoughts" imagines that he is standing next to Navoi .

"... I am alone on the river shore.
You are my world, you are in my heart.
I am like a star in a heart's night,
You are the dream of this helpless heart."

The lyric hero who is looking for Navoi with the aim of telling him about his "pains floating on the water," talks to him in his thoughts, "his heart trembles in his voice" like a "seven-day-old moon." As if the eyes of the lyric hero "smile full of shine". While entering the world of poetry, he feels as if "his heart is left" with roads through which Navoi passed once. Like Navoi, her feelings flow over the banks of Amu Darya and "pains float" on the water ... The lyric hero "through wings made of great hopes sees the view of his own city." She says with pride that "with the help of a great force and free love, we walked with Navoi."

In his poem called “Alisher Navoi”, one of the young poets G’ulom Fathiddin expresses his endless respect and admiration for the master of words in the following way:

No one can carry Navoi’s weight,

He opened a thousand doors to hearts.

I am speechless how a cradle,

Could embrace such a great heart?!!!

He compares the greatness of Navoi’s heart with mountains and stresses that his life, words, image, the way he loves life, his spiritual heritage left for the motherland, are given to him from the Almighty. Thanking the Almighty for giving such a gift to generations, he expresses his final amazement in a high tone:

“Tell me how the earth and the sky could embrace such a nation which grew up such a great scholar?”

The poet’s poem called “The valley of amazement” begins with the description of the birthday of the great thinker: girls from heaven, angels bring a cradle, stars sing lullabies, no sound of dangerous swords and the night is quiet, the morning of Khorasan is lit with a rainbow and mother Turkestan expressing thanks...

Wishing you all good deeds.

Angels bring milk from heaven’s river.

And a kingly decorated cradle.

Calmly rocks with pleasure.

The author describes Navoi’s childhood by means of a poem, and we clearly imagine for ourselves the childhood of a genius before who, “there were many wet-nurses, and many authors gave up before your talent”; at seven he learnt by heart the Koran, Hadith and Mantiquat-Tayr, stood on the path of gaining knowledge, gifted by God and who surprised the world. Unwillingly, we can imagine communication between young Alisher and Sharafiddin Ali Yazdi, and relations between teacher Jami and Navoi. This historical truth is described in a poem in the following way:

Praised for him in pleasant surprise.

Even teacher Sharafiddin Ali Yazdi

Lutfi was also amazed many times,

Jami looks shocked at this young child.

The author, when he was young, wanders around the world.

After he was expelled by Mirza Abu Said, in his dreams he travels across Saikhun, Jaikhun, Taft, Herat, Mashhad, Astrabad, Bukhara and Samarkand, which had seen the sufferings of the poet. And while traveling he tries to understand Navoi's thoughts about missing the fatherland, kith and kin and friends. And gives him his due. In his poems inspired by the spirit and prayers of teachers, connects himself with Lutfi and Jami, Yassavi and Khoja Ahrar, Farididdun Attar, and by showing respect to them tries to draw the image of the poet, who created in the blossoming valley and cured hearts suffering from love". A part of the poem called "Ishq vodiysi ichra..." ("Through the valley of love") in a poetic way describes the great love of Navoi:

Every moment and every time,

You were supported by great love and by great beauty.

About what kind of "great love" is the author talking about? In this case the author is talking about "divine love", peculiar to Navoi's creative work, which has a higher meaning than images of "flower and nightingale", "lover and beloved". As Navoi began to know himself through the stairs of perfection and describes the lover moving towards the "divine love" through mystic ideas, the author of the poem also colorfully revived the image of the poet whose heart was filled with the ideas of Sufism. Those who followed Navoi, from beggars to kings, "flew to highest levels of perfection."

You have Lutfi's look in your hearts,

You have a belt given to you by Jami.

In the first of these two lines, if Sufism in Navoi's creative work has links with Lutfi's spiritual world; then the "belt" presented by Jami means firmness of the person in love towards divine love, his will and courage, and proves his decisiveness in achieving his goals. This is why, every line written by Navoi is filled with spirit and gives our hearts divine light.

The author describes Navoi's creative field in the following way:

You have entered this space like a lion,/

You created your works driven by inspiration.

You read sufferings of deer in their eyes.

You create cloth for divine spirits.

While describing the quality of the great master of words with the help of such poetic methods like comparison, transferring, metaphor, metonymy, the author stresses proportionality between the figure and image. The attention of the reader is focused on the spiritual world of a great person and a perfect master who had achieved the happiness of both worlds. By the image of "deer" we understand agile, elegant and graceful people.

Like human beings, signs of sufferings could be seen in their eyes, too. For Navoi, this means sufferings of people moving towards “divine love” through the stairs of perfection.

3. Conclusion

Coming back to Navoi is an ongoing and inspiring process. Studying its continuity also helps to make exemplary conclusions. This is why, from the times of Navoi till the present times works have been written praising Navoi’s image. The life and creative work of Navoi is truly a school of example for us. For any talent acting, based on the experience of this thinker and poet, improves his knowledge and skills, ensures creative success.

Because, of Navoi’s exemplary life, his great personality and attractive inspiration are still of the utmost importance today.

References:

“Abadiyat gulshani” (“The blossoming land of eternity”): Second book; Devoted to the 575th anniversary of Alisher Navoi’s birthday. The manager of the project is O’. Rahmatov, -T.:”Sharq”,2016. – p 192

Karimov I.A. “Yuksakma’navitat – yengilmas kuch” (“High spirituality – invincible power”). T.:”Ma’naviyat”, 2008. – p 176.

Sirojiddin Sh. “Alisher Navoi: manbalarning qiyosiy-tipologik, tekstologik tahlili” (“Alisher Navoi: comparative-typological, textual analysis of sources”). T.: “Akadem nashr”, 2011. – p 328.

Yusuv Chetindog. Alisher Navoi. T.: “Muharrir”, 2013. – p 156.

Haqqulov I. “Navoiga qaytish” (“Back to Navoi”). T.: The Academy of Sciences of the Republic of Uzbekistan, “Fan”, 2007. – p 224.

Almaz Ulvi. “Alisher Navoi hayoti va ijodi namuna maktabi” (“The life and creative work of Alisher Navoi as a school of example”). Materials of a national conference. T.: 2016, 26 February.

Ahmedov N. “Mangu barhayot obraz” (“Eternal image”). SharqYulduzi. 1988, No4.

Oripov A. Selected works. Four volumes. – Tashkent: Adabiyot va san’at, 2001. Fourth volume. – p 384.