

Glorification of divine love in the works of Alisher Navoi

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Abstract: this article talks about the poet Alisher Navoi and the glorification of divine love in his works.

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On February 9, 1441, a boy named Alisher (his poetic nickname "Navoi" means "melody") was born in Herat, the capital of Khorasan state, in the family of Ghiyosiddin Little, a well-known person of the king. Herat has long been known for its cultural traditions; During the generations of Timur, in the 15th century, the culture of the city reached its peak. The builders of the city and its wonderful library gained special fame. The Navoi family, close to the courtyard, was one of the most cultured families of Herat. The uncle of the future poet, Abu Said, wrote good poems, and his other uncle, Muhammad Ali, was known as a famous musician and calligrapher. From his youth, Alisher was brought up together with the children of Timurid families; he was especially friends with the leader of Khorasan state, poet, patron of art, Sultan Husain.

Alisher studied in Herat, Mashhad and Samarkand. Among his teachers was the great Persian-Tajik poet Jami himself. In 1469, Navoi returned to Herat from Samarkand on the day his friend Sultan Husayn ascended the throne of his ancestors. Soon after, he was appointed to the high state position of keeper of the seal, then minister, and was given the title of Amir. In 1476. the poet resigned, but remained "close to His Majesty". Navoi could not completely stay away from state affairs. He ruled in the city of Astrabad (almost in exile) or in Herat itself. The poet died in 1501.

Historical sources report that Alisher Navoi was a generous patron of science and art. Famous historians such as Mirkhond, Khondamir, Vasifi, Davlyatshoh Samarkandi, painter Behzod, architect Kavash-Edin, many poets, musicians, and calligraphers created with his support. But Alisher himself was not only a poet and statesman, but also a musician, artist, architect, historian and philosopher. "Navoi, like his Western contemporaries like Leonardo da Vinci, appears before us as a well-developed and integrated person who united science and art, philosophical theory and public practice in his universalism" (V. M. Zhirmunsky).

Alisher Nawai was given to the world by Nizami, Amir Khusro, Firdawsi, Unsuri, Sa'di and finally his teacher Jami during the brilliant period of his development in Arabic and especially Persian poetry. Beginning as a Persian-speaking poet, Navoi quickly mastered the techniques and imagery of classical Persian poetry. But he lived at the time of the disintegration of old cultural zones and the formation of new national cultures. As N. I. Konrad wrote, "this great poet, poet-thinker, as it is rightly said, belonged to a huge, ethnically diverse world, became a classic of Uzbek poetry, the founder of Uzbek literature. He is the most widely was removed from the circle and included in a narrow circle. The poet who has heroes is everyone: Farhad-Khitoy, Shapur-Persian, Shirin-Armenian, Kais-Arab, Alexander-Greek, this poet turned out to be the poet of the Uzbek people." This was a trend of cultural development, and Navoi accepted and responded to this trend.

Navoi's humanistic universalism influenced the breadth and diversity of his creative legacy. His lyrical poems-ghazals-a "treasure of thought" divided into four cycles are collected in a large combined sofa: "miracles of childhood", "uniqueness of youth", "Interests of middle age" and "old age the last tips"; poems of more complex forms created on the basis of ghazal-Muhammadlar, musaddas are also located here, mestezads, as well as kyta, rubaiy and go back to the sense of Turkish folk art. Navoi wrote his "five" work - "Confusion of the Righteous", "Farhad and Shirin", "Layli and Majnun", "Seven Planets", "Iskander's Wall" including "Hamsa". He also imitated the famous poet Attar's book "The Language of Birds" wrote a philosophical poem. In addition to the pen of Alisher Navoi, he wrote the literary work "complex collections", the poetics of "the weight of dimensions", the linguistics of "the conflict of two languages", "The history of the kings of Ajam", "prophets and "History of Scientists" historical works, as well as philosophical treatises, are part of it includes biographies of his contemporaries and others.

Navoi was a student of Persian classics as a lyric poet. He did not try to change or destroy the conventional forms of the ghazal. On the contrary, it demonstrates the endless poetic possibilities that exist in this capacious lyrical form with its obligatory theme of love (glorifying the extraordinary beauty of the beloved, regretting her coldness, the pain of separation from her). ed., "bacchic" (extolling the joys of drinking wine, friendly conversation over a glass of wine, praise to the wine drinker) and the same with such binding conditional language, very rich ways.

Navoi's lyric poems are unrecognizable, and they barely respond to the events of the poet's life that we know. His ghazals do not differ from reality at all. The combined divan "treasure trove of thoughts" opens as a lyrical confession of the poet, inspired as in Dante and Petrarch, but sensitively conveying his rich experiences typical of the Sufi style typical of the advanced poetry of the Middle East. reflects Navoi's poetry is metaphorical. All this is a constant forcing of metaphors, which the poet is unusually bold, inventive and clear. A generous metaphor revealed to the reader all the colors, sounds, smells, shapes of the world, all the joyful manifestations of existence. Some of Navoi's metaphors and similes do not depart from established poetic traditions, while others are new and original. Navoi felt nature delicately and filled his poetry with images. Here is the fresh green of the meadows, the attractive coolness of the forest, the blue color of the sky and the cold whiteness of the mountain snows, birds, animals, all kinds of flowers and grasses, and at the same time the stars in the black, overturned cup of the night sky. blink.

The feeling of love is interpreted by the poet as high, spiritual, attractive, but at the same time it subjugates a person and burns him to the ground.

This obsession with love is characteristic of Navoi, and thoughts about the inevitability of the end on earth do not cause a pessimistic attitude to the world in the poet: "so accept the inevitability of leaving the world, Navoi, // bring love and tenderness out of worldly distress." He interprets love as an all-consuming feeling that fills human life with great content and meaning. The optimistic, world-viewing pathos of Navoi's lyrics is also expressed in the verse to the wine master.

Navoi's lyrics are aimed at the people with all his artistic skills. The poet has poems that condemn the wrong rulers and are distinguished by genuine love for the common people. However, the very life of Navoi, an aristocrat, refined, elegantly cultured, but keenly listening to the needs of the people, speaks of the folk roots of his humanitarianism. Navoi himself admitted over the years: "I took only what was necessary for an ordinary person from my money - I was content with a robe that would protect me in heat and cold and simple food. The rest was spent on communication with people, ministers and households. and what remained besides the expenses of food and various duties, I gave to charity.

Navoi's five great poems are distinguished by their positive characters, high aspirations, and deep wisdom. The poet, who developed the centuries-old poetic traditions of Nizami, Amir Khusrav and Jami, filled the traditional plots with new ideological and artistic content and created a deeply unique epic cycle.

A. Navoi's poems raised issues of morality, love and friendship, philosophy, science, art, and the state system, which were important for his time.

"Confusion of the Righteous" (1483) is a philosophical and didactic poem. Political issues play an important role in it. The poet strongly criticizes unjust and cruel rulers. His ideal is his own version of an enlightened monarchy in the oriental style, whose leader surrounds himself with wise, educated and dedicated advisers. The machinations and selfishness of modern poets of Navoi rulers and rulers are compared with high moral ideals of generosity, generosity, kindness, loyalty in friendship and love, humility and honesty. Navoi's poem is a hymn to the "bright sky of knowledge" against the "darkness of the night of ignorance". Admiring the ascetics of science, Navoi glorifies active, enthusiastic people who strive for a clear common goal, not scientists. Humanistic tendencies are visible in the poet's thoughts about the equality of all in the face of fate. The poet glorifies life, spring, blessed nature, together with it is the key to human happiness. Navoi is a figure and thinker of the period of the rise of Central Asian culture. The poem "Confusion of the righteous" is imbued with the human idea of justice, faith in the victory of good. These humanistic ideals correspond to the ideals of the Western Renaissance.

The poem "Layli and Majnun" (1484) is a book about obsession with love. It is not for nothing that the hero of the work, an Arab young man, Qays, is called "Majnun", that is, "obsessed with demons." They laugh at him, put him in chains, send him to Mecca, have to run away and hide, but nothing can stop his love for Layla. Purity and strength of feeling are opposed here not only to the evil of tribal strife and inequality, but also to

the eternal evil that dominates the world . Layla and Majnun must defeat this evil only at the cost of death. In the end, the lovers die together, finding the necessary unity in death.

We glorify the feeling of love that triumphed in Navoi's poem illustration: the meeting of the ruler by the people of Samarkand A miniature for Baburnoma with a detailed description of Samarkand. XVI century.

"Farhad and Shirin" (1484). But this work is more complicated than Layli and Majnun. In the poem "Farhad and Shirin" the poet addresses new important topics. And the figurative structure of the poem differs in many ways. Next to the semi-fictional episodes, you can find a realistic and inspired description of the daily work of a digger and a stonecutter. The poem contains many folklore motifs (for example, fighting fire with a dragon, miraculous prophecies, a magic mirror, hyperbolization of the hero's power, etc.). In Navoi's poem, there are many adventurous episodes - wanderings, shipwrecks, chases and heroic-romantic scenes - images of brave battles, sieges, hand-to-hand combat, in which the hero takes the whole army to flight. So, here love forces the hero to brave, selfless deeds.

The poem "Farhad and Shirin" most clearly expresses the originality of Navoi and the changes in artistic thinking in three hundred years since Nizami's time. Among other poets, Navoi considers Amir Khosro Dehlevi, his mentor, and himself worthy of the blessing of the true successors of Nizami, "Sheikh poets".

However, Navoi, who started writing in the Turkic language, the ancient Uzbek language, thus addressed a new, less sophisticated, direct public audience. He could not believe that each of his readers or listeners would be familiar with the Persian-Tajik poetic tradition, mastering the entire new "five". Navoi unintentionally made each poem more synthetic, for example, the poem "Farhad and Shirin" included not only "Khusrav and Shirin", but also partly Nizami's ideas and themes from "Layli and Majnun" and "Iskandarnoma". All this was transformed into a new synthesis, which was more complex and simpler than Nizami's poems. It is more complex-due to synthetics, or simply because the elegance of Nizami or Amir Khosro is softened and the wonderful motifs are close to the living folklore of the Turkic peoples.

Medieval moments of the Sufi understanding of love obsession as a force that helps the hero to overcome himself, to rise above the worldly interests of the "I", sometimes in Navoi's poem, sometimes in the image of Farhad, similar to Qais-Majnun feels. Farhad, who appeared from time to time among the Nizamis, was a worker-hero, a stonemason and a builder, an ordinary man. Navoi's main character is Farhad. With his hard work, he wins the free heart of Shirin and the love of his people. The motif of passion for art, crafts, the work of a blacksmith, a builder and a simple stonecutter runs through Navoi's entire poem, plays a major role in the formation of the character of the hero. The decisive role in Farhad's life and success is played not by his heroic battles, military exploits (which are partly devalued by his inability to resist deception), but by work: he lays ditches in the mountains through solid stones, builds castles, palaces.

Among the great poets, Navoi develops the universalist ideas of Nizami, who are mainly concentrated in Iskandar nama. An important point in Farhad's humanistic upbringing is a peaceful march to Romania-Greece (that is, to the country of the Romans-Greco-Roman or Byzantine Empire and Greece) to prepare for Socrates. The motive of connection and communication of Rum with the far Muslim East and the Western and Northern parts of Europe is fully depicted in Nizami's poem. Greek sages act as "their" property. In addition, in the artistic fabric of the poem "Farhad and Shirin", which is similar to the folk epic poems of the Turkic peoples, if Socrates is more "wise" than "philosopher" or "scientist", then Navoi's " In the poem "Alexander's Wall", a large group of Greek philosophers (Socrates, Plato, Aristotle, Archimedes, Porphyry of Tyrus and T. Alexander of Macedon, synchronized throughout his life (of whom only Aristotle was a contemporary)) describes the great artillery of the magicians of Kashmir Khan. opposes the creation and impresses with a moving model of the Planetary system with a display of Turkestan or true Khaqan and a spherical earth.

The unity of the Navoi peoples is manifested not only in the global importance of the Romanian state and Romanian science. Navoi's paradise on earth is embodied in Armenia (for him Gentile), which in its image is not so idealized, but in a more realistic and simple form reflects the analogy of the Utopian country of the Charter of Alexander, where money relations, the power of gold and the evils of property are overcome. . Friendship and love are the nation in the poem "Farhad and Shirin". does not depend on the difference between i and . In the poem "The Wall of Alexander", Navoi unites around the ideal Alexander the forces that were traditionally opposed to the Muslim East in his time.

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