



Komila has high hopes for you...

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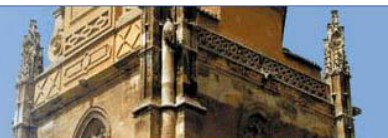
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ABSTRACT

Annotation: This article attempts to analyze the essence of the poetic views on Islam and Sufism of the poetess-queen of the Uzbek classical literature Nadyra - Makhlarayim.

Keywords: Sufism, Islam, interpretations, creativity, perfect man, irfan, enlightenment, ghazal.

INTRODUCTION

It is known that Uzbek classic literature flourished by taking food from the sources of Islamic science. Let's not look at the work of any classic literary figure, we will see the breath of Islam, the spirit of Islamic mysticism. The spiritual influence of the Islamic world, to which she belongs, plays an important role in the development of poetess Nadira's outlook.

The concept of love, which we want to study, has acquired a philosophical meaning, and love-selfishness is the highest manifestation of the desire for enlightenment. Forgery and hypocrisy may occur in all other cases, but this is not a defect in love. Only divine love leads to eternity - the world of survival.

Imam Abu Hamid Ghazali "Loving God is not only a virtue of certain individuals who have jinn, certain tax people, God is beloved by everyone, because he has all the virtues of human imagination, all qualities and qualities that attract people to themselves and cause their love. " The scientist explains this through the following factors.

1. A person loves things that are the basis of his self-improvement and life;
2. He loves those who do him good and help him, he loves generous people who do good to everyone, including just kings;
3. All beautiful things, the world of sophistication is beautiful and beautiful things are beloved;
4. People love each other regardless of profession and sect." [I.Ghazzali. "Book of Science". 2005 "Movaruunnahr" publishing house.

This does not mean the body of a specific person, but his mental and spiritual world.

The great philosopher-scientist Plato also expresses such an opinion in this regard. This concept is called "Platonic love". According to Plato's theory, the universe comes into being based on love and moves according to this law. It is the ground for spiritual development from the bottom up. The ideal love object of this person is absolute beauty.

According to Nadira, there is a particle of God in all the things you love. It is the desire and plea of the poetess to pass away the pleasures of this world and choose the true pleasure of the family.

Ey, ko'ngil yor uchun jahondin kech,

Havasu bog`u bo`stondin kech.

Anga uzluk bila yetib bo`lmas,

Istasang yor vasli jondin kech.

Olam ahlida chun vafo yo`qtur.

Bir yo`la yaxshi-yu, yomondin kech.

or

Ko`ngulni xobi g`aflatdin dami bedor qil, yo rab,

Oqarg`on ko`zlarimni mahrami diydor qil, yo rab,

Ul oy xajrida chandon yig`ladim, har qatra ashkimni,

Make a gem in the Wafa market, dear. [Rare. Devon. T. Uzbekistan, published in 1963. B.121.] author seeks comfort from divine love.

In Nadira's poetry, we can see a deceptive philosophy that attracts one's attention with its depth and intelligence. It is known that in Omar Khayyam, the image of May reached such divine perfection that this height recognizes the poet as the singer of divine pleasure.

Soqiyo - hajr davosini demishlar mayinob,

Tutako`r maykadada qayg`uluk oshiqqa sharob,

Ishq dardig`a giriftor bo`libman na qilay,

Zohido, menga nasihat bila yetkurma azob. [O`sha devon. B.135]

The peace of the soul, which is suffering from the pain of love, is the divine pleasure of wine. The ideal of beauty, the ideal of power, the ideal of purity, the ideal of eternity, the ideal of all ideals. He himself. Admiration is from him, enthusiasm and courage, and elegance of life is from him. Observing the power of life in everything animate and inanimate, marveling at His beauty, delighting in His beauty, recognizing God as "my dear", "friend", worshipping Him, relying on Him, pleasing Him speaking - this is the aesthetic world of a Sufi poet, the meaning of life!

It seems that Sufis do not deny the beauty of the real material world, but the real material world is not valuable in itself. According to the Sufis, the value and valuable thing is related to the soul, to God. The poet writes:

Qilma g`urur ey ko`ngul, kinga jahon vafo qilur,
Kimni sayd ayladi, g`ussa bilan fano qilur.
Holi falakni, ey ko`ngul mahridin aylagil xazar,
Yo`qsa, seni firib ila domig`a muftalo qilur.
Men seni mustamandingam, ori ,xudoyi lamyazal,
Qilsa birovni podshoh, birni anga gado qilur.[o'sha devon. B.193]

"The evil of the world is so merciless that it will not destroy anyone who is caught in its trap, because the trap of the trap is doomed to death, and you (Nadira) will be saved from destruction only by loving God and relying on him."

The closeness between Sufism and artistic creativity can be traced to the spiritual closeness of Sufis and artists. The talent of Sufis is "charm", which is love-divine madness. In the heart of a person, the love of knowing God, the pleasure of reaching him is so strong that he cannot stop himself. This is a great and noble PAIN, and this knot of pain and charm brings together dervishness and poetry in a broad sense, and mysticism and creativity. is typical.

Ishim yo`qtur jahonning yaxshi-yu yomonig`a
Muruvvat ko`z tutib olamda yaxshidin, yomondin ham.
Erur ishq - muhabbat muddao ijodi olamdin
G`araz bu jazbayi tavfiqdur kavnu makondin ham.[O'sha devon.B.205.]

From these verses, it can be seen that the poetess was well aware of Sufism philosophy, studied and tried to develop it.

The work of Mohlar Ayim - Nadira was formed on the basis of certain social, political and aesthetic views in her time. The spiritual influence of the Islamic world, to which she belongs, plays an important role in the improvement of Nadira's outlook. Opening the preface of poetess Komila's poem with praise of Allah, prophet's words and hadiths shows that the poetess is deeply and comprehensively aware of the knowledge of the Islamic world. As Nadira entered the field of poetry, she enjoyed the works of A. Navoi and Jami, Fuzuli and Bedil. These nobles were among the figures who deeply acquired all religious and worldly knowledge, expressed all their good aspects through their works in high artistic forms, and earned the respect of the people. Following the path of these teachers, Nadira receives spiritual support from the philosophical and educational aspects of Islam in her works, and her special respect and love for holy books shines through the colorful images of people and nature in her poems. The following notes of the poetess are extremely noteworthy: "I helped the religious development of the scholars, until the Shari Sharif flourished, and I showed sincerity and faith in asceticism until the religion of the country was perfected." In the divans of the poetess, her hopeful outlook on life, all the miracles of life that give her hope, from the moment of pleasure and the moment of bitterness of women, are glorified with high art. That is why the poetess Komila's divan in the preface, "perhaps they will recite the prayer together, looking at the reasons and the sahibdil ulul-albabs", that is why:

Yo rab bu savod ishqda sodiq bo`lgay,
Iqbol bayozig`a muvofiq bo`lg`ay
Ishq ahlining xotiri bo`lib xush andin,
Maqbuli tabiat haloyiq bo`lgay- deb umid bog`laydi.

This was the happiness of the people of the order, who were indifferent to worldly affairs, the spatial observations of a peaceful soul, the flight of imagination, the secret conversation with the layers of the universe, the soul enjoying the wonderful wonders of the universe, the blessings of wisdom and knowledge.

Bo`ylakim nutqi ravon bahshing erur poku maleh
Tilga keltirma adab birla iboroti qabih.

It is a blessed duty for a poetess to believe from the heart, to serve goodness with pure faith, to water every blessing with the blood of her heart.

Shakkaram az nay nabuvad muddao,
Xush dil ast az mijayi tar laziz
Har chi rasad az tu buvad komi jon,
Ey, hama lutfi tu sarosar laziz.
Xurdashi g`am maqsadi Maknuna ast
Nest az in tu`ma nikutar laziz

Translation

I don't need cane sugar, but the blood of the heart dripping from wet eyelashes is delicious. If everything comes from you, it is the goal of the soul. there is no more delicious food. The lyrical hero of Nadira (Maknuna) strives for perfection amid sufferings, longings, and separations.

Throughout her life and work, Nadira followed humane and Islamic ethics. As an Islamic woman, she was able to win everyone's attention, she always strived for purity and greatness, and she loved her people with deep, divine love.

The essence of the world - for man, his life consisted of a struggle to purify both the inner and outer worlds.

Incomparable affection, love, and loyalty created their statue in the work of the poetess, and her life became a symbol of will, intelligence, and greatness.

We should appreciate Nadira not only as a poetess, but also as a strong-willed, great person, and an intelligent scientist who learned the world's sciences, was able to follow them and grasp the principles of both the eternal and the mortal world.

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