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Image of a Drinker and a Hermit in the Amir Al-Ghazali

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A B S T R A C T

The article comments on the mystical poetry of Amir, the images of the drinker and the hermit, which are often repeated in his ghazals. In the poems of the poet it is proved that the term saqi comes in all its meanings. It has been proved that love and affection, purity and spiritual maturity permeate the whole content of Amir's poems, in which the call for justice, generosity, simplicity, pure faith, humility, truthfulness, integrity of faith is fully felt.

A R T I C L E I N F O

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The literary heritage of Umarkhan Amir (1787-1822), the founder and great talent of the Kokand literary environment, consists of two devons, Fazliy Namangani's "Majmuai shoiron" and various poems. He is a brilliant poet, and among his poems written in Uzbek from Devon and Bayoz, there are beautiful Persian-Tajik poems, profound ghazals, muhammas, musaddas, and translators.

“Oriental word art is characterized by a high degree of tradition. That is why many people of the pen did not break this solid mold and remained in the shell of tradition. Only those who have great talents have achieved originality and innovation within these traditions ”[9. 436].

In Eastern classical poetry, it is difficult to distinguish between mystical and romantic poems. "It is true that the main factor that ensures the longevity of the creative heritage of the representatives of the classical literature of the East is the Islamic enlightenment and the ethics of mysticism" [8. 87]

“Perceptions of the world, perception of the essence as an event, self-awareness, striving to reach the essence, overcoming lust, and, most importantly, perceptions of the perfect man and perfection, which embody these qualities, are the main idea and main content of the ghazal poems. is formed ”[12. 4-5].

The first ghazals of the Emir's office were also orifona. The poet embellished the poem with terms and symbols that revealed the essence of divine love. The praise of the first gazelle in Devon seems to be devoted to the depiction of a natural landscape. However, if we pay attention to the content of the verse, it is not difficult to feel gratitude for the power of Allah, the Creator of this enlightened universe, and for the fact that human beings are valued as creatures:

Bosh ko'tarib har kuni saxar ko'k manzaridin quyosh,

Dam-badam husnung Amiriga demish yuz marhabo [2.41]

Even the fact that the nickname is iyhom gives grounds for such an idea. The worship of the sun is not a casrat attitude. At this point, the sun is serving its creator.

One of the main aspects of Orifona poetry is that they are an artistic expression of the rindona mood. The rindona direction inherent in Eastern poetry is, first and foremost, in tune with humanism and vitality. Not forgetting that this world is a testing ground, the poet advocates living life in wonder and wonder.

The images of the drunkard and the ascetic can be shown as the images that are widely used and widely interpreted in the poet's orifona poems.Saki is one of the most common images in mystical literature. It is known that in the Sufi terminology, the term saqi refers to the absolute fayzi, the saqi to the kawsar and the perfect murshid. In other words, “the drinker is the bearer of enlightenment and truth” [3. 27]. According to some sources, the drinker is God, who gives his lovers the truth and destroys it [13. 27].

In the Amir's ghazals, too, the term saqi comes in all its meanings. For example, in the following verse, it can be said that the drinker means Allah, because here it is said that nothing happens except the revolution of the rotation of the sky:

Soqiyo, may tutki, paymon bogladim paymonaga,

Gardishi davri falakdin kormadim yuz inqilob [2. 60].

Here the term "drinker" can be interpreted figuratively and understood in its own sense: nothing happens except the revolution of the celestial sphere, so, O drinker, it is better to forget the worries of this world and focus on the vessel of wine.

But in the classical literature of the East, drunkenness in the simplest sense is not promoted. Drinking may is forbidden in Sharia. This in itself requires that works related to May be interpreted in a mystical sense in past literature. “Just as a bartender is reminded of a feast, a glass and wine, wine and grapes are reminiscent of grapes, and grapes are reminiscent of orchards and flower gardeners.In other words, the circles of drunkenness were not only gatherings for drinking, but also a figurative symbol of the pleasure of life, the perception of beauty as a whole ”[4. 16]. Even in the quoted byte, the term saqi can be interpreted in all its meanings.

Although Paymana literally means a vessel of wine, in mysticism it has a figurative meaning, and Sufis use this symbol as a means of observing the essence of truth, the rays of the unseen, and perceiving meanings, the purpose of which is the heart of knowledge [14. 218].

Arif is the possessor of enlightenment, the one who knows Allah, the perfect man [12. 76-78].

May is a symbol of love, divine manifestation and pure love in mystical literature [14. 751]. Accordingly, drunkenness means enjoying divine enlightenment, drowning in a river of spiritual pleasure.

According to mysticism, “the universe is a mirror of the eternal and eternal one soul, born of the desire to love oneself and see its own beauty. The light emitted from the radiance of the primary power is reflected in this mirror, that is, all beings and creatures in the material world - from the particle to the sun, the earth is blue, the fixed planet is illuminated by this light, moves because of this light, develops in a certain harmony. This divine manifestation was received by poets in the image of May. The material world, on the other hand, is a glass or a cup according to this notion.The colors of the world, the changes, the renewals, the mysteries of nature, the spring awakening, the blossoming of the trees, the drunken birds, , is described as foaming ”[10. 167].

Soqiyo, may birla bir soat meni shodon qil,

Notavon konglumni hijron dardidin ozori bor [2. 82]

The main goal here is "the radiance of the divine light in the heart of the Sufi ... the enjoyment of the Sufi by the divine radiance" [1. 17]. Because the weak heart of the lover, who is suffering from the pain of hijrah, wants to enjoy the absolute beauty of the moment for a moment.

Yomon ranju erurmen bodai la'ling xumoridin,

Iloj aylarga, ey soqiy, sharobi arguvon keltur [2. 86]

In this verse, in addition to saqi, there are the terms bodai la'l, humor, wine arguvan.

Lab is, in Sufi terminology, "the word that comes to the prophets through the angels, to the guardians through the purification of the heart" [1. 17]. Consequently, the purpose of bodai lald is the passion of enlightenment, the spiritual pleasure. When we say humor, we mean piri kamil and murshidi vasil. It is also said that the status of the tax is a humor [14. 370]. Wine is said to be a love affair. It refers to the Suri of Love and the Charm of Truth. Love is also likened to wine [14. 498].

It turns out that the tax is extremely thirsty for the spiritual presence that comes from the pir, and requires him to become acquainted with this presence.Pir can be replaced by both a prophet and a mistress - the essence does not change. Because in mysticism there is only a spiritual pleasure, a spiritual bliss, which can be obtained from all that has been mentioned. Consequently, when the lover is meant, his divine word, which gives life to the lover, is interpreted in the sense of infinite passion and infinite pleasure by hearing it.

The image of a hermit as opposed to a drinker is common in Amir's poems. Condemnation of Zahid has a wide place in classical poetry. The status of ascetics is prayer, fear, hope, and "knowledge is near."However, in the science of "Near", the doors of guidance are closed to the ascetics because they have not been able to advance and fully master the professions of abandonment. The tendency to self-satisfaction in false ascetics has led to an increase in negative attitudes towards asceticism in general. This is the main reason for the criticism of ascetics in our classical poetry ”[5. 42-43].

However, in the science of "Near", the doors of guidance are closed to the ascetics because they have not been able to advance and fully master the professions of abandonment. The tendency to self-satisfaction in false ascetics has led to an increase in negative attitudes towards asceticism in general. This is the main reason for the criticism of ascetics in our classical poetry ”[5. 42-43].

Meni may ichmakimni ta'na ko'p aylar edi zohid,

Ani kordim sagarga kulbai xammordin keldi [2. 348].

In the mystical term, Hammor is a wandering lover [14. 370]. Accordingly, the hut is the address of lovers of raw wandering, that is, the tavern.

In another verse, a hermit who does not know the value of a charming lip jokes that he did not know the value of a kawsar in heaven:

Bexabar zohid chu bilmas la'li dilbar qadrini,

Ne bilur jannatda , yo Rab, mavji kavsar qadrini [2. 314].

"Under the piety of the ascetics, if there is hope from heaven, that is, covetousness, then at the heart of the Sufi worldview is love" [10. 80]. The only goal of Sufis is the beauty of Allah. They do not want either heaven or hell. This category means that even when they go to hell because of their divine love, they do not feel its sufferings, and they do not feel its pleasures in heaven.

In short, in Amir's work, as in the word artists of the East, the hymn of figurative and real love is intertwined.Although there are no calls to the path of the sect or pure rindona among the poems of the poet, we often encounter the image of divine love, the promotion of human perfection, the glorification of the saqi, may and meykhana, but rather the condemnation of the ascetic and others. He skillfully used the ambiguity of the symbols, such as saqi, may, meykhana, face, hair, spot, lip, qad, eyebrows, eyelashes, mainly because he wrote on a romantic subject.

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