



## ARTISTIC INTERPRETATION OF ISLAMIC ENLIGHTENMENT IN CURRENT UZBEK POETRY

Otajon Norov

Doctor of Philosophy (PhD) in Philological Sciences,  
Researcher of QSU

### Abstract

This article talks about the formal-stylistic, ideological-artistic features of the reflection of Islamic enlightenment in Uzbek poetry. In particular, the unprecedented changes in artistic thinking that occurred at the end of the 20th century and the beginning of the new century made it possible to fundamentally reform the level of philosophical coverage. This determined the content of the poetry of the next period.

**Keywords:** mysticism, word, spirit, poetics, materiality, philosophy, structure, ethics, experience.

Man comes to the world looking for logic and knowledge. He gets inspiration from every part of it. His summary and happiness are combined with beauty. Today's world view of the world's eight billion inhabitants has also become fragmented. What is being discovered now is related to that important Nizam, which was theoretically stated in time for the past. Today, a person of the new era should develop his worldview and be aware of the secrets of poetry. "It's no secret that there are some shortcomings in our social and moral life at the moment, which worries many people. In life, a person should be content with only satisfying his material needs, and it is necessary to give importance to his spiritual nourishment. A person will achieve the happiness of two worlds only if the education of the soul is in harmony with the education of the body. Therefore, every day of a person is a treasure. A poem that teaches how to use it correctly has been bringing only good to people since ancient times:

Deceased, if this is the earth, where is the sky?

Every valiant guardian and every avratki maloik,

I rule, you rule, where is the devil?

Until Ishq Zulayho, Ishq is like this,

Where is Jacob? Where is Yusuf Kan'an?

Tarsoki died in a happy chapter,

Where is San'an, who set fire to the mosque?

The sharp conclusion comes from the poem that if a person's pain is wealth, and his desire is the world, then who thinks about the hereafter. Because the poet Askar





Mahkam is a poet of faith. That is why every poet should pay great attention to the education of his heart and inner world. As the people praying in the mosque come from different directions, they all face Allah. He asks to forgive his sins. At such a time, the eyes of a person's heart will be opened even more. He separates white from black and builds his future anew. Based on this principle, in the above poem, the prayer that God forgives our sins is heard. Not forgiving sins is in the name of Allah. It is very good that the poet put forward the idea that it is necessary to multiply the beautiful and meritorious work that passes between this life and the next. People are always tempted by that idea. Inspired by an idea. It recapitulates the paths leading to truth.

Sun, you returned to the trail from the evening,  
When the prayer comes from the lips of the Prophet,  
How happy you are, oh moon, you burst  
From the fingers of the Messenger of Allah

These lines, written by the poet Mirzo Kenjabek, are two of the greatest miracles of Muhammad (pbuh). "The phenomenon of the sun being suspended or its return for the Messenger of Allah is one of the bright miracles. Imam Tahawi narrates from Asma bint Umays in two ways in the book "Mushkilul Hadith". When the revelation came to the Prophet, peace and blessings be upon him, his head was in the lap of Ali ibn Talib. He did not perform the Asr prayer. The sun set and Rasulullah said to him: "Have you read the Asr?" they said. He said "No". He said: "O Allah! He obeyed you and your Messenger. Bring back the sun for him," they prayed. Asma said: "I saw the sunset. Then I saw him come out and stand on the mountains and the earth. This incident happened in a place called Sohba in Khaybarn".<sup>4</sup> It takes a lot of talent and skill to convey such a sharp truth to the readers in the form of poetry. Only a skilled artist can do such meritorious work. There is a great hope in the spiritual life of a person. To live with such hope, it is enough to step with a pure heart. We should always follow this principle. The world is not always flat. It also has low elevations. It should be interpreted correctly, only:

Who is in the robe, who is in the body, the four elements,  
"Kill," said the saint, "kill the soul!"  
O those who built a castle and died in a hut,  
If there is truth in the world, it is that.

"It is useless to talk about Sufism until a person deeply feels the need to walk in his light and without light, good and bad, clean and ugly. A dervish state is only a person who has not drowned in his inner pain, difficulty, depression, torture, sadness, pain and suffering, who has put aside his human loneliness without joining the games of society. perceives its essence. Then the pleasures of the world and the people of the



world do not distract the heart, and a great confidence, a calm passion for the road that saves us from anxiety grows day by day."

In fact, the more beautiful a person's inner world is, the better results it brings. The noises of the world should be aimed at crushing the ego:

Mansuru Ishq went and lost the hat,

San'an gave me a biyobon robe.

Ketgum bequeathed this deposit to you,

O God of Love, God of Love, God of Love

Everything is beautiful in its own way. In this poem, we can see the greatness of love for God. That's why Allah gives a good mood only to those who love him. In any poem, the poet can express ideas that he has realized or not realized. This is sometimes measured by the variability of mental experience. After all, today's creative is not with noises from the outside or with some kind of call, slogans, but the whole is going on the way to express his inclinations. Now the development of a person's own "I", which is an image in the essence of poetry, comes to the fore. Now, the socio-economic development of the society, the search of poets, in a certain sense, is being contrasted with the increasing attention to the interpretation of the growth and changes in the heart of a single soul.

"A person may not know many secrets of this world, may not be interested in many truths. But it is necessary for him to think as much as possible about his creation, spiritual and moral life, the foundations of perfection, and his fate, which is extremely difficult to reach. If this qualification is not formed, a person will be mentally crippled and will not be able to properly observe his own situation for the rest of his life. . In fact, every tragedy is actually caused by this servant's forgetting the Truth and lusting after the rich world. In the bosom of such a tragedy, trouble always lives for a long time. Poems glorifying Islamic ideas always reflect the great ideas of their time. With this aspect, a person rushes to glorify his universal ideas. We see that in Uzbek literature, there have been many attempts to color the ideological and artistic interpretation. However, with the passage of time, we witnessed that the ideology also served that era.

According to the critic B. Karim: "The language of poetry is delightful, melodious, and magnificent; it should be elegant, delicate, gentle, full of extraordinary graces.

The alphabet of poetry is figurative thinking. Symbolists relied on this theoretical principle. The next generation denied it. Poetry is an image of feeling. The poet paints a picture of feelings with colorful words. Covering the feelings of the poet with a golden dress, he goes on stage and dances. All of them reflect the heart of a talented poet - a great person. One of the world's scientists very aptly said this saying: "Poetry





begins in the place where the sea is the vast sky, and the boats sailing on it are called and imagined as pigeons"9. The mentioned table also refers to formal and stylistic changes in Islamic poetry, and the trends of late development. Therefore, it will be difficult to understand the scope of the aesthetic choice in every Islamic poetry, unless it is understood by emotional perception, unless the essence of its meaning is revealed. The spirituality of the poems being interpreted is based on the knowledge and skills of poets. Even if we observe the original text, we can determine the existence of such a series of philosophical-aesthetic observational poems, and that they correspond to the requirements of the time. Therefore, there is a person (creator) who fully understands the technique and theory of poetry, who can say his correct and necessary words perfectly. Also, each of our observations allows us to conclude that:

A thousand rakat-yor zulfi of prayer to a lover,

Allah Ahad erdi, Ahad-yor zulfi.

This battle is futile.

A sword struck a lover only - yor zulfi. 10

A great universal philosophy is reflected in this poem. Askar Mahkam wrote about the importance of faith and piety, as well as the need to fulfill noble intentions in terms of love for God. Every lover and lover in the world has great hope that they will be able to reach Allah's will only if they behave in this way. So, in this poem, which reflects Islamic ideas, the poet urges the importance of loving everyone from the heart.

It is known that "literary creativity is a blessing with a wide range of possibilities. After all, his medium is a word, not an ordinary word, but an artistic word. Therefore, he can visit all the addresses of life, heart and consciousness as an invited guest. The creator always needs help. At the same time, the perfection, imperfection, completeness, and imperfection of the work are all related to the author himself, his internal factors. It is not in vain that great artists are afraid of the Creator and ask for forgiveness from the Creator, avoiding and protecting themselves from writing that is increasingly expressive. It should be considered that the same scene of the poetry of the beginning of the 20th century echoed in the psyche of both peoples. Also, this similarity can be seen in the fact that space and time open a wide way to mean the attitudes of the period.

Every person is destined to be rewarded according to his deeds. Because a person who does good will only see good. Sometimes there are such cases that evil returns to good from the same owner. Our Sufism poets spread this to patience and good intention. The basis for such work opens a wide path to the spiritual development of every person:







You are the sun. I am the grass that misses you.

Stretch out your arms. Drink the flames.

After all, if there is no rain, the grass will not grow.

After all, if there is no fire, the sun is also nothing

It should be noted that in each verse, grasses are drawn to the Sun. In this poem by N.Afakova, there is a special message that nothing happens without God's permission under any circumstances. Therefore, a great talent is needed to organize the mystical ideas in Islamic poems in a single aesthetic center.

Every blessing is precious. It does not happen without God's permission, regardless of whether it is perceived in a poetic or prose way. Sufi scholars also want this. They deeply describe that it is a great merit to educate the society and the people who live in it, to guide them in the right way. This principle has been going on for almost a thousand years. However, by the 90s of the 20th century, the image and scope changed. In its essence, very different meanings were reflected. In it, the continuous changes in the human psyche were placed in the bosom of the poem. This aspect gave new meanings to each image. After all, the development of mystical meanings in Islamic poetry is valuable because it is aimed at the deep discovery of a new human image.

In general, each poem has an ideological-artistic feature. But in Islamic poetry, it is known that there is only love for God. Because God's image is reflected in each image. Poets deeply testify that there is no greater decree than the Decree of Truth. In such a situation, the gap between good and evil opens up. The heart that knows the truth always strives for the truth. For example, it is said that there should be a single conceptual view that no matter what mood a person lives in, he should be patient in facing the coming trials. Patience is the main core of this poetry.

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