

UWAISI AND RINDON MENTALITY

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ANNOTATION

The article analyzes the gazelle of the ryndon of the poetess Uvaisi, a bright representative of the Kokan literary environment. In the ghazal, the teachings of Sufism and the theory of wahdut ul-wujud are artistically comprehended. These concepts are subjected to scientific analysis in the comments and comments to the article.

Keywords: rindona, wahdat ul-wujud, tax, riyazat, Iskandar Zulkarnayn, religious scholar, jurist.

The child of the old city of Margilon, the sensitive poetess Jakhanotin Uvaisy, who occupies a special place in the literary environment of Kokhan, was born and raised in a family of intellectuals. The activity of the poetess, brought up under the influence of the intellectual environment, was embellished by the education of young people. Enlightenment, glorification of human dignity, understanding and interpretation of the essence of the Absolute Truth constitute the main idea of the poet's work. In Uvaisi's poetry, the Islamic faith is harmoniously comprehended with mystical views, and he achieved artistic perfection. Below is an analysis of the ghazal Uvaisi, beginning with the words "If Jafosin does not smoke, you will not be able to die...".

If Jafosin doesn't smoke, it's impossible for you to die,
It does not hurt the heart and does not affect the Afghan.
Take courage, be patient, take your time on the pilgrimage,
You can't find darkness without going inside, my dear.
Why don't you wake up, I hope you wake up at dawn
With Firebu makr you will be fascinated by the seven hijras.
Your eyebrow shed a hundred thousand blood
In the field of your eyes you looked row by row.

My body is dirty or my soul is forbidden
Hey, you hold on to your homeland, do you have dreams?
Uvaisi, bodaku photo hijab olgay taaluhot,
This time the flood will drown them and weep.
mafoilun / mafoilun / mafoilun / mafoilun

B - - - / B - - - / B - - - / B - - -

Khazaji Maksual Salim

Spell, incantation, sorcery, trick, deceitful prayer, sorcery, legend, story, trick.
Jafa - oppression, reproach, insult, avoidance, distance, the opposite of loyalty
Kamil (a) - mature, perfect, impeccable, mature scientist, sage
Image is a rule, a lesson, a guide
Ushshok - lovers

Eyes with tears

Muzhgon - eyelash

Hajr - separation

Gamza - wink, wink

Taalluqat - related, pertinent

Girion cries, cries

prosaic statement

1. If you don't hurt your soul, you won't have a soul.

2. O heart, do not worry in the darkness of parting, be patient. You cannot find the water of life without entering darkness.

3. Well, you won't say hello, I hoped for the morning, by the evening I was lucky, Hijran enchanted the visa with a cunning trick.

4. Your eyebrow shed the blood of hundreds of lovers in one blow, as evidenced by the eyelashes that lined up around your eyes.

5. You forbade my body to crumble to dust on the way to your soul. O one who holds the land of your street, do you have a dream?

6. Uwaisi, Mei's duty is to hide all the sins associated with yor, but your weeping eyes create a flood and drown them.

Comments and comments

Uwaisi's ghazal, which begins with the words "If Yafosin does not smoke, it will be impossible for you to live," is written on a simple theme. Gazelle rhymes with Afghan, Animal, Hijro, Mujgo, Hand, Gry. The ghazal covers the issues of divine love, the union of soul and spirit, hijra suffering and divine enlightenment, discussing eternity. To earn God's approval, a slave must go through a difficult and difficult path, be content, fight selfishness. To resist mathematics patiently and enduringly, the pain of love must be kept in the heart of the lover.

If Jafosin doesn't smoke, it's impossible for you to die,

It does not hurt the heart and does not affect the Afghan.

In classical poetry, interpreted images reveal their meaning, not their apparent function. Although the images of "Hajr Shami, Zulumat" appear from the outside as a reference to the difficult aspects and difficult days of human life, when mystical interpretation, the tax goes against itself in order to rise to a higher status in society. the presence of the rabbinate, it denies the desires and desires of the soul, which can be expressed through the images of "Zulumot". It is these darknesses that are the beginning and the basis of the path to the bright end. It can be seen that blackness in form is the beginning of munawar hatim in meaning.

Take courage, be patient, take your time on the pilgrimage,

You can't find darkness without going inside, my dear.

In another sense, in the above verse, the poet is referring to the fact that Khizr alaikhisalam and Iskandar Zulqarnayn entered the darkness in search of eternal water. To seek the water of life in darkness means to attain the status of a robe by passing through several stages according to Sufism.

In Sufism, there is a theory of the unity of being, according to which there is only one Creator, and the rest of the visible and invisible world is a reflection and shadow of this single being, and each soul merges with the main existence. It is true that such doctrinal issues are not in

line with Islamic teachings and Islamic creeds and are criticized by theologians and jurists. The theory of the one is repeatedly mentioned in classical poetry, especially in classical works on simple themes. We assume that the poetess Uvaisi also touched upon this issue in the next verse.

My body is dirty or my soul is forbidden

Hey, why don't you sing a song about the motherland, do you have a dream?

In the final verse of the ghazal, the lover acknowledges that the reward for the tests in mathematics listed one after the other and the cure for the thirst for wisdom is wine (ma'rifatullah), and he equates his eyes, from which tears constantly flow due to the suffering of hijran, to the world of communication. The eyes are the mirror of the soul, the soul is completely filled with memories, the mood of the soul is reflected in the eyes, and it drowns the objects of material existence like May.

Uwaisi, bodaku photo hijab olgay taaluhot,

This time the flood will drown them and weep.

In general, acquaintance with the creative heritage of Uvaisi, deep immersion and study of the essence of man and being, foreseen by him, is one of the important tasks of literary criticism.

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