

PHILOSOPHICAL LYRICS OF AJINYAZ

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ABSTRACT

The author in the article addresses the issue of philosophical fabrication of the work of the great Karakalpak poet-thinker Azhiniyaz. That for poetic representations of Azhiniyaz, his views are characterized by a positive attitude to the beauty of the sensual world. The poet is characterized by deep love and respect for people, admiration for the external and internal beauty of man, passionate desire to help his contemporaries to live reasonably and happily. As the author points out that a great influence on the work of Azhiniyaz had Sufi teachings. Seitova Z. emphasizes the fact that paying tribute to mystical love, Azhiniyaz considers man the most perfect creation of God, but at the same time, like Hallaj, a great Sufi, who claimed: "I am the truth", adheres to the idea of deification of man.

Keywords: Philosophy, Ajinyaz, love, Sufis, God, beauty.

INTRODUCTION

When you get acquainted with the philosophical lyrics of Azhiniyaz, one very important thought comes to mind, although not new, but deeply felt, felt by the poet with all his soul. "Immortal images of world poetry serve for mankind as a kind of apertures, huge windows into the endless starry sky: each generation approaches them, and looking into the mysterious gloom, discovering new worlds, new distant constellations, not noticed before-the embryos of untried sensations, uncreated ideas, these stars and before lurked in the depth of the work, but only now they have become available to the eyes of people and shone with the eternal light of love for the surrounding world, man, nature [1.-p.12].

Karakalpak women, unlike other Asian women, were not only "wives": they pulled the burden of everyday life on an equal footing with men, herded cattle, grew crops, and if necessary, with a sword in their hands, like Tomaris, defended their native land from foreign enemies. Therefore, women are a special pride of the poet, who is in earnings far from the homeland. The poet's being especially protests if there is no harmony between the inner and outer beauty of a woman. A bad woman will not glorify the name of her husband, though in words she is equal to a righteous man in her virtues. The poet speaks about the beauty of women of the region, about their refinement and gracefulness before the courage and bravery of dzhigits, about the richness of the native land, about the generosity of nature. This also speaks about the place of a woman, which belongs to her in the poetic world of Azhiniyaz. But the best girls for Azhiniyaz are in his homeland. He jokingly talks about this in a contest with the Kazakh singer Menesh. To her question, "Are there girls like me on your side?". Azhiniyaz says: "Yes Menesh, you're special among girls, You're a beauty among beauties. But you'll never find a better girl than in my land, You'll never find a gentler and lovelier girl. If fate throws you to

our land, You will arrive even on a white camel, You will ask: "Marry me without kalym, You will be taken as a second wife, a single man will not be taken"¹.

Azhiniyaz, nowhere meets such beauties, such strong, brave and at the same time kind dzhigits as in his homeland. Love for his people, for his native land is a very strong and valuable feeling of the poet. Therefore, the poetry of Azhiniyaz has a great influence in the education of patriotic feelings in the young generation. This explains that each new generation turns to his work with great pleasure.

Azhiniyaz's poetic ideas, his views are characterized by a positive attitude to the beauty of the sensual world. The poet is characterized by deep love and respect for people, admiration for the external and internal beauty of man, passionate desire to help his contemporaries to live reasonably and happily. He subtly feels and skillfully conveys the beauty of his native land and its nature. He describes the love of the ordinary and the love of the chosen, but the main thing in his worldview is love as a human value.

The good for Azhiniyaz was that which contributed to the harmony of man with the world around him and created conditions for a decent life. And vice versa, evil was that which did not correspond to humanistic ideas, brought sorrow and suffering. As they say in the proverb: "All that enmity destroys, love revives!". The bearer of goodness is not only a happy person himself, but also the surrounding people get positive emotions from him. In the poem "I don't have you" the poet writes:

Joyful at heart when I see you,

I forget about all the cares and hardships of the world.

In other words, love is good, it builds, creates, pacifies, connects. Kindness and love for a person, humane attitude to him elevates another person, requiring courage, steadfastness, integrity, loyalty and his high aspirations. At the same time, Azhiniyaz emphasizes that a real man must be able to appreciate and cherish the kindness of another; otherwise he will lose his humanity:

If a man cannot appreciate another,

He is worse than cattle grazing in a meadow².

How much do Ajiniyaz's lines hold: "Just as a single grain does not become food, so one man will not become a nation"³.

A man must always preserve his humanity. Sometimes power and wealth spoil a person. There is a category of people who, after getting rich, forget their roots, who they were in the recent past, break away from the environment in which they grew up and became independent people. Such people have no future. What a deep philosophical meaning the following lines of Azhiniyaz are saturated with:

If the bald eagle becomes fat, it shouts more and more,

Its lake kin foolishly neglecting

If the king's eyes are fat, despising his people,

His throne will fall, and perhaps another head will fall⁴. /(T.Yaroslavtsev).

¹ Эжинияз. Танламалы шыгармалар. Нокис. Каракалпакстан.-1994.596.

² Ibid.

³ Ibid.

⁴ Ibid

Above we have talked about the influence of Sufi doctrine on Azhiniyaz's work. The Sufis' concept of development clearly traces the principle of determinism. It is known that the Sufis divided the world into the noumenal and phenomenal. "Allah gives to a thing only that which belongs to it in being". This Sufi concept is echoed in the muhammas of Azhiniyaz ("My Eyes"):

Light made me a man, early spring is my eyes,
I walked in all gardens, my flower garden is my eyes,
I wandered as much as I wanted, my freedom is my eyes,
Take care of my body, my grave is my eyes
Where I wanted, I was delivered, the gift of sight is my eyes .

(G. Yunakov)

Here Azhiniyaz's "eyes" are perceived both in direct and figurative meanings, as "eyes of the heart", "eyes of the soul". The poet has seen much in his life with his own eyes. One of the characteristic features of Sufis is their doctrine of mystical love, which makes a person free, removes the shackles of stereotypes.

Almost all great poets of the Muslim East experienced the attraction of mystical love - Omar Khayyam, Hafiz, Saadi and others. The great A. Navoi was unrestrainedly attracted to Sufis from childhood, and his parents even feared for the boy's sanity, subject to ecstatic experiences. Azhiniyaz, too, drew inspiration from this source during his years in madrassa.

Serving God out of love, through love that burns the lover to the ground, and not out of fear of punishment or thirst for reward, is the dominant teaching of the Sufis. It contains the rapture of intoxication and the searing longing, the wisdom of experienced pain and the mischief of a sixteen-year-old boy who is ready to hop on one foot after his first date.

"Sheikh Najmeddin Razi says: "Love contains the qualities of fire and the wandering in the world of nothingness. In general, mystical love is the highest bliss that can be experienced. In this case, the goal of the mystical lover is so high that even the famous story about the love of a slave and a princess pales before it.

Sufi poets have cited the image of a moth rushing towards a candle. He knows that he will burn in the fire of the candle, but this fire is so beautiful that it is not a pity to say goodbye to life in it. Paying tribute to mystical love, Azhiniyaz considers man to be God's most perfect creation. But at the same time, like Hallaj, the great Sufi, who asserted: "I am the truth", he adheres to the idea of deification of man. This is the meaning he puts into the words that have become immortal:

The beauty of this world is man,
And his word will reach heaven⁵.

Man and his interests are the main measure of value in life. Everything is created for the sake of man and for him. Even God, according to Azhiniyaz, is in a sense put at the service of man. At the same time Azhiniyaz not only sincerely admires the beauty of the human body, physical perfection, but also emphasizes that a person should have worthy mental qualities. In his perception, a beautiful person must be harmonious and have perfect external appearance and spiritual and moral qualities. These thoughts are confirmed by the poet's lines:

If a guest comes to the house,
To greet him kindly,

⁵ Ibid

You need morally rich children.

In praising the moral qualities of man, the poet singles out such concepts as the sublime and heroic, characterizing high mental traits, his creative daring. Azhiniyaz emphasized that the sublime and heroic have their own qualitative definiteness and specificity and, as a rule, are connected with the boiling, fruitful creative activity of man.

By the end of the world there will be no good deeds,
The letter will be erased and no sign will be seen,
Everyone will become a dried up ditch,
There is no aspiration for good deeds in anyone⁶.

In the harsh trials of life, to which Azhiniyaz and his contemporaries were constantly exposed, it was kindness, compassion, mercy that helped a man to survive.

Azhiniyaz's thoughts are addressed to the love of a loving man and a beloved woman. He sang the benefits of real existence of man, the triumph of man on Earth. Therefore, love, faith and hope are closely interconnected. In the center of attention of the poet is always a man with his experiences and feelings. At the same time, Azhiniyaz as if rises to very bold generalizations, revealing the beauty of earthly love of man to man, native land, Motherland.

CONCLUSION

When we talk about the influence on the minds and hearts of entire generations, we imagine the inner force that prompts a person to spiritual purification and growth, enrichment of the inner world, awakening of conscience. This force helps to form a free citizen, whose consciousness is based on immutable moral and spiritual values, deep and democratic humanism. In the conditions of the renewal of social life, it is necessary to achieve that the person internally always corresponds to external, material changes, so that his morality does not succumb to spiritual erosion, soullessness and inactivity, but promotes the growth of the need for spiritual values.

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⁶ Ibid