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THE IMAGE OF A WOMAN AND HER SOCIAL POSITION IN NAVOI'S POETRY

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ABSTRACT

The image of a woman is widely covered in Navoi's poetry. The role and social status of women in society are determined by their social activity. In particular, we see that they are not inferior to anyone in their work in public administration, they actively participate in public life, acquiring knowledge and profession. In the lyrics and epics of Alisher Navoi, women's activity, enlightenment, hard work for the welfare of the people, talent and talent are vividly shown. In the poet's poetry, the woman's position, love-loyalty and the issue of love are glorified in his ghazals and rubai. It has been analyzed that issues such as women's education and occupation are in line with today's times.

KEYWORDS

Navoi, Khamsa, poetry, lyrics, women's position, socially active woman, social life, society, state administration, profession, knowledge, science and enlightenment, the image of women, ruling woman, management of times.

INTRODUCTION

In the second half of the 15th century, science, culture and education flourished. A renaissance began in the East. Lutfiy, Abdurahman Jami, Alisher Navoi were great scholars, Hossein Boykara, Shaibani Khans were historical figures, Kamoliddin Behzod in Oriental painting, Khoja Kamoliddin Udi, Gijjaki, Qabuziz

appeared in music. In the great Turkish poetry, poets such as Haja Ahmed Yassavi, Sakkoki, Haydar Khorazmi, Atoi, Amiri, Gadoi, Maulana Lutfi, Navoi praised the image of women through beautiful lines. Uzbek poetry is rich in color. In classical literature, poets reflected the lifestyle of women, their laughter

and sorrows, their dreams of happiness in their poems. Also, in Navoi's poetry, the image of women is further enriched by showing her social status and activity, along with the descriptions of believers, enlightened, beautiful and graceful. The poet, who wants to increase the number of literate people in his circles, to read poetry with love among the people, and for the people's children to be educated, does not hide his respect for women, because science and art were prominent areas of social life where Navoi lived. In his poetry, Navoi expresses his dreams in idealized images. These images make up a large part of the images of women. It expresses the desire and dreams of women and introduces them to the reader. In Navoi's Shariat, we can see women who are innocent women, intelligent and skilled women, skilled riders, musicians and musicians, queens and statesmen. Navoi wants women to be educated and mature in every field. In his lyrics, he glorifies pure love and friendship. The poet expresses his impressions from social life, joy and sadness, dreams and hopes in his poems. For example, in the following verse from the work "Navodir ush-shabab" it is written:

Kimki, oning bir malaksiymo parivash yori
bor,

Odami bo'lsa, pari birla malakdin ori bor.

Kecha ulkim chirmanur bir gul bila, ne tong,
agar

C'unchadek har subh o'lub xandon nashot
izhori bor.

This ghazal is a manifestation of spiritual perfection. It also invites us to reflect on family relationships by giving life lessons. In the ghazal, we find noble qualities such as loyalty, devotion, and self-sacrifice. Socially active women have built a strong family as much as they have preserved their loyalty to their love. Navoi dreamed of becoming a devoted lover, a true lover of such malaksiyms. Such love is a royal couplet: He creates the verses "malaksiyma parivash or pari birla malakdin". The poet's famous ghazal "Qaro ko'zim" is a vivid proof of this idea.

Qaro ko'zim, kel-u mardumlig' emdi fan qilg'il,

Ko'zim qarosida mardum kibi vatan qilg'il.

A woman's eyes always have magical power, she expresses in her poem that through these eyes she can show love, affection and modesty. Navoi describes the image of a woman in the poetry of the East with high skill. In his ghazals, he reflects a woman's love, sufferings of hijran, compassion and love:

Ul pari paykarki, hayron bo'lmish insu jon anga,

Kimki hayron emas, men telbamen hayron anga.

Yoki yana bir boshqa g'azalida shunday deydi:

Yashil to'n birla oltin tugmalardin zebu var anda,

Qading naranj ra'no naxlidur butkan samar anda [1]

It can be seen that Navoi paid attention to women's clothing and appearance in addition to their love and loyalty. In that period, women's wearing of green tunics is a reflection of their beauty. We can also find these verses in Navoi's collection of ghazals called "Topmadim";

Qilg'ali kiygan libosin ul buti zebo binafsh,

Vahki, yoqmas xotirimg'a hech rang illo binafsh.

Sarvi ra'no hullamu kiymish binafsha bargidin,

Yo libosin aylamish ul chobuki ra'no binafsh [1. 325].

In ancient times, green was considered the color of Hizr, the color of life and youth. While creating the image of a woman, Navoi skillfully describes her appearance and dress code. We can learn from these verses that it was customary for women to wear green tunics during the time when Navoi lived. With this, we can also notice the dress culture of Eastern women, women's savs, pink dresses. In Navoi's lyrics, women are not depressed, they rejoice with their well-being, joy and beauty. In his poems, women have the advantage of having an unprecedented beauty and causing pain to the lover, burning him in the pain of hijran. The poet does not have a negative attitude towards women in any of his ghazals, perhaps the lover skillfully expresses the pain of the lover, not the pain of the lover. Makes a woman look like flowers;

Shu'lai ruxsorig'a ko'nglim qushi

aylonadur,

Tong emas,gul sham'ig'a bulbul agar

parvonadur.

Or in another byte:

Ul pari paykarki,hayron bo 'lmish insu jon anga,

Kimki hayroni emas,men telbamen hayron anga.

Otashin gul chunki bulbul kuydurur yuz vajh

ila,

Ne osig' faryodu afg'on birla ming doston

anga .

Also:

Dardu g'am bo'stoning tovsidir ko'nglim qushi,

Gul bo'lib jismimda kesgan na'l har yondin anga [1. 34-35].

He makes a woman like a flower and a lover like a nightingale. With this, Navoi appreciates the honor and modesty of a woman, shows that her love is a flower in her body, and shows respect to a woman. It is said in the description of Shirin in Navoi's epic "Farhad and Shirin": "Yuzi gul,lek gul xirmanidek..." It is not for nothing that the Turkish folklorist Portav Noili Baratov was inspired by his verses and in his epic "Gul ila Alisher" Alisher girl's face resembles a flower.

Senga o 'xshar gulistonda qaysi gul

Ismida gul, jismida gul, rangi gul [2].

The poet also beautifully describes the spiritual experiences, desires and aspirations of women in his lyrics. In fact, Alisher Navoi is a unique person in world literature, an incomparable poet and encyclopedic scholar. His position in poetry: the owner of four great books, the fourth creator of the work "Khamsa", the author of two great tazkiras – "Nasayimul-muhabbat" and "Majolis un-nafais". We can see that Alisher Navoi's ghazals are divided into praise and praise ghazals, social, romantic, moral, didactic, lyrical, landscape and portrait ghazals. In the Uzbek poetry of the poet, the genre of ghazal is distinguished due to its high content, form and artistry. Ghazals are written primarily for women, for women, to awaken her heart, to know what is on her mind, to understand her flirtations. "The male of the bird also sings" says our wise people, a man is interested in a woman. Therefore, the main hero of poets is a woman. Navoi's ghazals have a wide range of topics. Love, social-political, moral topics are covered in them so skillfully that one can see an example of artistic thinking in each ghazal. But none of them is a female figure. In Navoi's poetry, important problems of social and political life, comments about the representatives of different classes of that time, and advice on good morals were also penned. The image of women in his ghazals is full of beautiful images. In it, we see women's marriage,

attitude towards women, intelligence, loyalty and loyalty, intelligence and wisdom. Perfect artistic images of women such as Shirin, Layli, Dilorom and Mehinbonu were created in their epics. In these images dreams and ideals are combined with reality. At the same time, Navoi opposes women's injustice and portrays girls who can think independently. For example, we can cite such characters as Shirin, Mehr, Layli and Navdar's daughter. We think that Dilorom's answers to Bahrom in the saga "Sabai Sayyor" are not due to arrogance, but because he can quickly express his independent opinion. Also, the image of Akhi's wife Gulshehra, who appears in the story of the 1st stranger in the epic, is the image of a family-oriented, strong-willed and loyal woman. The women in Navoi's lyrics fight for their freedom and are distinguished by their activeness in the social and political life of society. Navoi embodies women in the images of mother, wife, wife, sister and daughter. It shows their place and status in social life, and highly appreciates their participation in education, science, state and public affairs. Navoi activates women against the restriction of women's participation in society. The image of women appearing in every epic of Khamsa is fighters and social activists, because women have played an important role in the development of society. In the epics of Navoi, we meet the image of mothers who are active and intelligent in raising children. In the epic "Saddi Iskandari", Iskandar's mother, as a symbol of all mothers, is valuable because she gives the feeling of

love for the Motherland, work, and the desire for knowledge. Navoi expressed his love for his mother and respect for women in his lyrics. The great scholars of the East, Firdavsi, Nizami, Jami and many other poets created female characters with love and skill. But Navoi was more devoted to the protection of women than anyone else. The poet is on a continent:

Yuz tuman nopok erdin yaxshiroq,

Pok xotinlar oyog 'ining izi,[3]

That he considers women worthy of respect, poems are written in their honor. A positive attitude towards women is very vividly expressed in the work of the poet. It is noteworthy that we meet the image of active women who fight for their rights in the work of the poet in relation to women who are discriminated against by certain classes. In his ghazals, Alisher Navoi reflects on the management of society, which is one of the important problems of social and political life, and how managers should be.

Yordin ayru ko'ngil mulkedurur sultoni yo'q,

Mulkkim, sultoni yo'q, jismedururkim joni yo'q.

In this stanza, the main focus is that it is impossible to lose the heart of the soul, the soul is the king of the soul. Also, the poet says that it is impossible for the country to exist without a sultan in social life. That is, he compares the sultan to the soul of the country. With this, Navoi expresses his socio-political views on

society and its management. He also mentions what the head of management - a king, a sultan - should be, and what qualities he should have. At the same time, he combines these thoughts while creating the image of a woman - Mehinbanu, as the leader of the times.

In the articles and stories of Navoi's work "Hayratul Abror" he emphasizes that the greatest person on earth is a human being.

Ganjing aro naqd farovon edi,

Lek boride g 'araz inson edi.

Turfa kalomingg'a dog'i komil ul

Sirri nihoningg'a dog'i nomi ul [4]

So, if man is the greatest of creatures, his first teacher is a woman. In a word, Navoi's work is covered by various topics, and he has a great advantage over other poets in writing the image of women in his poetry. The image of a woman is a symbol of modesty and Ibo in the East. The theme of the role of a woman in social life is also expressed in the poet's poetic works. Alisher Navoi revealed the social position of a woman in his ghazals. In his ghazals, the thinker raised the image of a woman to a high level of respect, reflected her place in society, the emotions of the soul in social life in his poetry. Along with human love, divine love, it also glorifies enlightenment, knowledge and wisdom, kindness, humility and truth. In the poetry of

the poet, the image of women is always written with beautiful allusions.

O'yladurkim, ilgini hino uza qilmish nigor,

Ulki gulgun ko'nglak usra to'nin epkin aylamish.

Gar Navoiyg'a Sulaymon mulkicha
bordur ne tong,

Buki Bilqisi zamon nazmini tahsin
aylamish [1. 325]

As it is said in the hadiths of Navoi, "An old woman will not enter paradise" with the metaphor: "Allah rejuvenates a woman and enters paradise". By equating women with Bilqisi's time, Navoi turns his attention to women in classical poetry to reality behind metaphors and enriches his work. The poet chooses the beauty and beauty of the female image, intelligence, knowledge, activeness in the affairs of the state and the country, courage in battles like a necklace in the poem. In his ghazals, Navoi shows the progressive thoughts and ideas against the lifestyle of his time and the discrimination of women. He states that raising the position of women in social life, respecting her science and art, are his life dreams. The image of women is vividly depicted in Eastern epics. They are the epitome of faithful and loyal women who remain faithful to their loved ones for a lifetime. In Navoi's epics, he instills in his works the great importance of family education in creating the images

of noble and loyal girls such as Layli, Shirin, Mehr, Dilorom, and Navfal's daughter. In the epics, he acknowledges that the parents of characters like Laila, Mehr, and Ravshanak are morally high people. Fathers, according to their custom, do not oppose girls' education, but create conditions for girls' interests and education, and value their intelligence. We can see that the female figure created by Navoi found a perfect expression in his work "Khamsa". Another socially active female character of the poet is the character of Shirin. He describes it with the following lines:

Labidin tomibu oqib latofat,

Yuzidin oqibu tomib malohat,

Bo'yida hullalardin ruh olib qut,

Valealvonidin yuz aql mabhut.

Labining har so'zi yuz jonga ofat,

Sochi har tori ming imonga ofat [5].

Every word on Shirin's lips is graceful and gives pleasure to the whole soul. So, she is a socially active and perfect woman with such qualities as intelligence, courage, loyalty and patriotism. His spiritual world, philanthropy and science can be felt in his creative works. In this example, Navoi creates the image of a sincere and perfect person who can serve as an example both for the period in which he lived and for

the period after. Because at that time, it was difficult for women to learn, and thousands of girls were illiterate. That's why in Navoi's works, he sets the highest goal of making women literate and raising educated women. Considering the period in which Navoi lived, this is an expression of great nobility.

In the classic Uzbek literature, Navoi took a positive approach to the issue of women and created beautiful and perfect images of women. Positive ghazals and odes are written in their honor. The more we study and observe the great poet's poems and epics, the more our thoughts expand. Alisher Navoi's ghazals in the "Khazain ul-Ma'ani" library, which contains lyrical works, testify not only to the number, but also to the deep thinking of the poet. Navoi created images about women in such a way that he tries to raise her position in social life. For example, he creates a number of charming ghazals on the theme of "Jon" and "Jonon".

"Har labing o'lganni turg'izmakda jono, jon erur,

Bu jihatdan bir-birisi birla jonajon erur.

Hushdurur jonu jahon jonon birla,
jonon agar bo'lmasa,

Jon o'ylakim o'lmas, jahon zindon
erur."

Seeing that the word "jonon" is repeated several times in the ghazals, we admire the poet's ingenuity

and ingenuity. In his poems dedicated to women, Navoi always put forward blessed ideas about love, loyalty, and devotion. Jonon - mahbub, dilbar, dilrom, sanam - all these are synonyms of a woman. Alisher Navoi describes the inner and outer beauty of female characters in his works with high artistic taste and skill. It fully reflects the feeling of understanding, understanding and feeling the pain of a woman.

Navoi tries to increase the activity of women, promotes the idea of strengthening the position of women in society. He calls on women to work widely in public administration, science, and professions, and does not neglect their role in management. She considers it appropriate to increase the activity of women in the political process, to freely use their rights, and to create conditions for their chosen profession. Thanks to the immortal legacy of the poet, who became the pride of the Islamic world, the children of this country will enjoy priceless wealth. Navoi's goal was to live in this blessed land, raise the status of women, and serve the people. In this regard, Navoi clearly reflects the way of life and thinking, spiritual and spiritual world of women in his poems and ghazals, rubai and fard. In this Ruba'i, along with the beauty of a woman, her manners and words are reflecte:

Ko'z birla qoshing yaxshi, qabog 'ing yaxshi,

Yuz birla so 'zing yaxshi, dudog'ing yaxshi.

Eng birla menging yaxshi, saqog'ing yaxshi,

Bir-bir ne deyin, boshdin ayog 'ing yaxshi.

The poet also gives such thoughts in the hadith of good women:

Yaxshi xotunlar safoyi zuhdidin

Olam ichra gar yorug 'luq bo 'lsa fosh.

Yo'q ajab, chukim arab alfozida,

Istiloh ichra muannasdur quyosh.

We are sure that increasing the activity of women in social life embodies such a great idea. In the modern age, her poetry serves the dignity of a woman and her closeness to the spiritual and spiritual world. The poet left a huge literary and scientific heritage in classical poetry. Undoubtedly, the image of a woman in Navoi's poetry is present in all his works and divans. In it, noble qualities such as a perfect person, social virtues, and oriental manners are glorified in the image of women. In the course of human development, no religion or civilization has seen a woman who has paid as much attention to women as Islam.

When talking about a woman in Islam, she is described as the owner of a high status and high respect. In Islam, a woman is a full-fledged person with rights and duties. The use of the word woman in 35 surahs and more than 100 verses of the Holy Qur'an, and one of the surahs are called "Nisa", i.e. "Women",

and the position of a woman, her role, and rights are described in detail in it is a vivid example of attention. In our holy religion of Islam, there are many orders and prohibitions to do good to the mother. It is mentioned in the hadith about women: The Messenger of Allah, peace and blessings be upon him, said to one of the Companions: "Take care of your mother, Paradise is under her feet." The level of a nation is determined by the level of a woman of that nation, because people cannot be higher than women. After all, the nation is the product of a woman. The Uzbek saying: "A mother gives birth to both an Alpine and a scientist" is not in vain. Mukhtasar Tojimatova, candidate of philological sciences, "Give me the joy of mother's heart!" Or in the article "The image of mothers in Nasoyim - ul mihabbat", he says: "A number of historical and artistic characters in Navoi's work, including Alankuva, Zoli zar, Halima ona, Bilqisi soni - Khadichabegim, have been analyzed to a certain extent in Uzbek literary studies. In the work, it is said that 35 female sheikhs are mentioned in a separate section with their names and surnames. Navoi writes that the level of respect and approval of mothers is even higher than the level of merit obtained through the act of Hajj, which is one of the obligatory acts of Islam, and that the paths to heaven are connected with mother's joy and mother's approval. We can witness that in the Islamic world, the status of women is also considered. Ibn Asakir, who lived in the 12th century, wrote that in the Islamic world there were great opportunities for women to acquire

knowledge. He wrote that women could study, obtain scientific degrees, and become scientists and teachers, women in the Islamic world were inspired by Khadijah, a successful businesswoman of the Prophet Muhammad and was inspired by Aisha, a well-known hadith scholar. Muhammad, peace be upon him, “modesty did not prevent them from learning their faith.” It is said that he praised the women of Medina for their thirst for religious knowledge [6].

Although there were no legal restrictions on women’s education, some men, such as Muhammad ibn al-Hajj, were displeased with the behavior of some women during his lectures. In the 15th century, al-Shahawi dedicated his entire twelve-volume biographical dictionary to women scientists, the dictionary contains information about 1075 of them. During the Islamic Caliphate, women actively participated in economic and social activities. Women worked in various professions, in all branches of the national economy. The role of women in the medical field was also great. In this place, a poet who thoroughly mastered the Islamic world like Navoi reveals the position of a woman in his works. The 4 epics of Navoi’s work “Khamisa” are about love, heroism and patriotism, and the names of about 45 socially active women are mentioned in them. They are the symbol of religious women who have contributed to the development of society, have their own status. Navoi praises the contribution of women who are socially active in most

of the Muslim world to the development of society through raising children, education level and acquiring a profession. For example, in Navoi’s epic “Farhad and Shirin”, the poet describes Shirin’s special concubines Ten Dilarom and Mehinbanu as follows:

Bu majlis ichra hozir o ‘n dilorom,
Bori ham sarv qomat, ham gulandom.
Bo ‘lub Shirin bisotitining nadimi,
Alardin xush Mehinbonu harimi.
Kelib har qaysi bir fazl ichra mohir,
Mahorat shevasi har birda zohir.

While these girls gained their position in the social life of that time with their knowledge of science and intellectuals, Mehinbanu was a notable figure as a leader and patron of science, and Navoi gave him such an assessment gives:

Mehinbonuki donishparvar erdi,
Bilik ahliga shohi sarvar erdi [7]

Also, through the character of Dilorom in the epic “Sabai Sayyor”, the activeness of the woman in art and the stories told to King Bahram by strangers every night, in the story of the 3rd stranger, the daughter of Mas’ud, who was shown to King Jonah, has no equal together with her skill in playing “chang” shows

another vivid example of revealing the status of a woman:

Dedi Mas'ud: "Sozini chalsin,

Burqani olib, ultirib chalsin!"

Ulturub chunki burqa' ochti hur,

Bo'ldi el aqlu husnidan mahsur.

Chang tagida chun big'on berdi,

Kimki o'lturmish erdi – jon berdi" [8]

Navoi proves in his works that the position of girls who are socially active through the art of music, and that they deserve respect among the people due to their perfect mastery of this art. When Navoi praises the girls who are good at playing music, we can witness that the interest and attention of women to music was very high in the time when he lived. Because in "Khamsa" the girls skillfully play musical instruments such as chang, oud, tanbur, flute, dutor, which shows that they know this art.

CONCLUSION

In conclusion, it can be said that men's various needs and generations cannot be fulfilled without women. Therefore, attracting women to social life and raising their social status comes from the demand of men. Knowing this as a reality of life, Navoi always prioritizes the image of a woman and her social status in his

poetry. As a mature politician and statesman, Navoi, raising the status of women in society, in many ways serves him in the realization of humanitarian and civilized ideas. However, although the attitude towards women is not taken into account in modern times, Navoi gives a special definition and classification to women in his works and lyrics. He appreciates the position of women in politics, commerce and society. We cannot say that women's position and equality were not fully manifested in the works of predecessors before Navoi. However, the image of a woman in Navoi's works can lead the state, that is, we can witness that the position of women has been strengthened in politics and economy. Navoi shows that the goal of leading women is to end poverty, end wars, and ensure social justice. A woman refers to a person's ability to rule the country, to be knowledgeable and skilled, not to be indifferent to the fate of society and children embodied in his works. Because of this, colorful images of women were created. These positive images can be divided into the image of the mother, the image of the wife, the image of wise and clever women, the image of warrior women, and the image of enlightened women at the level of the leader of the times. It raises their status in society. In Navoi's poetry, we can witness that women are represented in various spheres of society's life and activities, including politics, law, education, science, and the social status of our women has increased. With this, we can see the unique aspects of Eastern gender

equality on the example of the poet's poems and ghazals. Honoring a woman, showing respect and honor to her is one of the noble characteristics of the Uzbek people. By the 21st century, as Navoi dreamed, the place and status of women in Uzbekistan has grown significantly. Women are doing many things of national importance. In the political, socio-spiritual environment of our country, the attitude towards women and young girls deserves attention. All conditions have been created in our country for women and girls to become knowledgeable, good specialists, qualified profession holders. Strong family, mothers and children's health are constantly being paid attention to. The unique spirituality of the Uzbek nation, the place of women in society, their activeness in social life is of great importance, their status is high in all respects. In order to build a legal state and a democratic society, equality of women and men is ensured in all spheres, legal rights and interests are being protected. In the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the 78th session of the United Nations General Assembly, he said: "Active participation of women in society and state management is an urgent issue today. The noblest goal at the center of our national policy is to ensure the strength of families, legal protection and peaceful life of our women." Our Honorable Head of State said: "Smart, beautiful women maintain the balance, purity, honesty, sincerity and justice atmosphere in the family and in the whole society with

their care, kindness, generosity of heart." This is the truth.

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