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ANALYSIS OF AN IMAGE IN AHMAD YUGNAKII'S CREATION

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ABSTRACT

This article analyzes the artistic features of the image of land and land in Ahmad Yugnaki's work "Hibat ul-haqayq". The importance of the image in understanding the essence of the work is taken into account, and its spiritual and moral character is shown.

KEYWORDS

Land, eran, diligence, generosity, generosity, knowledge, intelligence, thinking.

INTRODUCTION

Ahmad Yugnaki's work "Hibat ul-haqaiq" is of special importance in Turkish literature. This pandnoma is also important because it can show the commonality of Turkish image and thought. In particular, this opinion can be proven by analyzing the meaning of the image of husband and wife in the work. The poet pays special attention to the original Turkic words er and eran in fully expressing his maslag. In the description of human qualities, he recognizes them as real people:

So'ngakka tek eranga bilik,

Eran ko'rki aql o'l, so'nakning yilik.

Bilik bilti bo'lti eran belguluk,

Biliksiz tirikla yituk ko'rguluk [1,41].

Abdurauf Fitrat in the book "The Way of Salvation": "The leader of the happiness of the world is the mind. The leader of the happiness of the hereafter

is the mind" [4,82], he emphasizes that the basis of humanity is in the mind and thinking. After all, it is said in the Holy Qur'an: "Osmonlar va Yerning yaratilishida, tun va kunning o'rin almashib turishida aql egalari uchun alomatlar bordir. Ular turganda ham, o'tirganda ham, yotganda ham Ollohni eslaydilar hamda Osmonlar va Yerning yaralishi haqida tafakkur qilib (deydilar): "Parvardigoro, bu (borliqni) behuda yaratganing yo'q. Sen (behuda biron ish qilish aybidan) Poksan" (Oli Imron:190-191). Sources say that intelligence is innate and professional, while the former is a quality given to human nature by the Creator, and the latter is knowledge that emerges through science and experience, that is, a person enriches the intellect given by God and rises to the level of observation. Ahmad Yugnakiy emphasizes the importance of intelligence, and in the following verses, he also reflects on the level of his knowledge. With knowledge and thinking, a person, first of all, learns the real meaning of the mortal world - to distinguish truth from falsehood, to distinguish between justice and injustice, and to understand the program of living a life worthy of mankind. So, Ahmad Yugnaki describes the people with intelligence and knowledge as the dead, and the ignorant without knowledge as life and the dead. The poet puts the value of knowledge in the most important place, that is, he sees it as a sign of life:

Biliklik er o'lti oti o'lmatu,

Biliksiz eson erkan oti o'luk [1,42].

According to A. Yugnaki, the most tragic point of ignorance is here:

Bilik bilmagandin bir ancha budun,

O'z elgin but etib idim be tedi[1,45].

Content: Because of ignorance, many people made idols of their own hands, and God said this.

It is known that the author relied on the Qur'an and hadith in the ideas and expressions of the work. The idea in this passage is also in Surah Furqan: "Nafsi badini iloh qilib olganlar. Ularning hayvondan farqi yo'q" (Furqon: 43-44) related to verses like. Knowledge is the basis of belief and faith, through which one can get to know the Creator and divine enlightenment. Indulgence in various desires, generally speaking, malicious vices can be eliminated by means of science. According to Adib Ahmad, those who have attained the status of enlightenment are men and women. The following passage, which has been variously interpreted by literary scholars, is not actually about the inequality of men and women, but about those who can be human and who, although born in this image, are not considered worthy of this name:

Biliklik biliksiz qachon teng bo'lur,

Biliklik tishi er, johil er - tishi[1,41].

The difference between a knowledgeable person and an ignorant person “Yoki kechalari sajda qilgan va tik turgan holda ibodat qiluvchi, oxiratdan qo‘rqadigan va Parvardigorining rahmatidan umid qiladigan kishi (bilan boshqalar barobarmi?!) Ayting: “Biladiganlar bilan bilmaydiganlar teng bo‘lurmi?! (Zumar: 9),” clearly stated in the verses. Adib Ahmed's statement that an educated woman is like a husband and an uneducated man is like a wife, there is no sexual discrimination or social inequality at all. Adib Ahmad, who is "a very intelligent and intelligent and ascetic and muttaqi person" [2,426], is an attempt to clearly explain the difference between knowledgeable and ignorant people. Similar similes can also be found in mystical dictionaries: "Wives also become husbands. This is the level of spiritual maturity. And some men are wives because of their weakness in effort and maturity" [5,126]. Adib Ahmad puts the interest of knowledge in the highest place, he believes that the meaning of living is to study and search, and he describes the owners of this essence as the people of Iran, who are close to the Turkish spirit.

Adib Ahmad did not say for nothing about his work: "Teach the one who can't shoot to shoot." In the epic, the path to be followed in order to rise to the rank of land is fully revealed, so that it is clearly understood what kind of person is worthy of this title.

Adib Ahmad sees generosity and generosity as one of the main qualities of manliness:

Axi erni o‘ggil o‘gar ersa sen,

Baxilg‘a qatig‘ yo o‘qun kizlagil [1,60].

It is known that the word akhi means my brother, my friend. The name of the land is close to the words fati and javonmard in Arabic and Persian literature, and the behavior and mood of the Akhiya community are very similar to the image of the land. According to science, this sect is mainly spread among lands. According to Usman Turar, the Futuvat group was called Akhiyeh among the Muslim Turks. In the work of Adib Ahmad, the frequent repetition of the combination of ahi and land is a complete proof that the status of husbandry is similar to the concept of akhiya. In the work, the husband is worthy of praise, because diligence and kindness washes away all the flaws of a person. According to the poet, Akhiyas spend all their wealth for the needy because they are able to realize knowledge. Already, the Qur'an is in my heart “O‘zlarida ehtiyoj bo‘la turib, (ehson qilishda boshqa muhtojlarni) ixtiyor qilurlar” (Hashr: 9) the verse is the basis of Akhiya. It can be seen that the rich man described by Adib Ahmad spends all he has for the needy:

Axi er bilikni yeta bildi ko‘r,

Anin sotti molin sano oldi ko‘r [1,61].

Content: See how a generous husband spent all his wealth and received praise and applause for being able to value knowledge.

Although the combination of "ahi er" in the work is changed to "generous land", based on the difference between these two concepts, it should be said that the land that Adib Ahmed is referring to is akhi. Although the term "Akhi" is used in Turkish literature in a generous sense, it is known that they do not have the same meaning. Alisher Navoi explains generosity and generosity with the help of a real life example: "He who divides one pass into two and gives half a point is called generous; Say ahiy what you give to the needy... Sakho understood this word in history, but he understood the month of cabbage and the style of futuvvat in a different way" [3,80]. Generosity is the constant nurturer of generosity. A good man eases the burden of the people, puts the interests of the country first, puts everyone before himself, and lives by blaming himself. No one will be hurt by his tongue, because he will stay away from lies, backbiting and idle words. Akhii sacrifices everything for his friends, shows kindness to guests and strangers. In general, the characteristics of the earth are extremely necessary for the prosperity and prosperity of the society, and their increase is the guarantee of a fair marriage. For this reason, such akhiyas are considered worthy of the people's infinite respect:

Bu budun to'lusi axi er turur,

Axilik sharaf, joh, jamol ortturur[1,62].

Content: The most mature of people is a generous husband, generosity increases honor, rank and maturity (Q. Mahmudov).

It is known that "er" means "person" in Turkish. This should not be confused with land tenure, which meant a priestly career. In the work of Ahmad Yugnaki, there are places where the word "earth" is used in its own sense. Let's focus on the husband (person) described in negative adjectives:

Safih er tili o'z boshi dushmani,

Tilindin to'kuldi telim er qani[1,48].

Content: The tongue of stupid people is hostile to itself, and many people's blood has been shed because of their tongue.

The word land in this stanza is essentially different from the word land in the following passage:

Butun qilg'i fe'lin o'ta irtagil,

Karam kimda bo'lsa, ani er tegil[1,73].

Content: Watch everyone's actions, consider him as a husband if he is kind and compassionate.

But eran term does not mean plural, that is, people in the work. Since this name is an istilah meaning status in the work of Adib Ahmad, it does not appear much in the passages, nor does it receive negative adjectives:

Eran hayri sharri kuzaf kechmas ul,

Esiz o'dgu ishga yonut bo'lmas ul [1,80].

Meaning: Good people can't do evil, and bad people can't find an answer to return good.

A. Yugnakiy calls his work "Turkish book" in the epilogue. The author is completely right in this sense, because the only image that represents a perfect person in the pandnoma is the pure Turkic words er and eran. It is known that Adib Ahmad relied on the Holy Qur'an and Hadith in writing the work. However, he does not use mystical images from other languages, such as hermit, scholar, lover, rind, dervish, and fakir, which existed in Turkish literature in his time. In the book, human qualities such as intelligence, knowledge, enlightenment, correctness, generosity, cabbage are attributed to the image of the land and land. It is clear that this method of representation serves a noble purpose. The author wanted his pandnama to be closer to the heart of the nation. More precisely, he dreamed that the land would become a symbol of maturity among the people.

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