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THE ATTITUDE TO THE FAMILY IN LYRICAL TEXTS (ON THE EXAMPLE OF THE WORKS OF A. NAVOI AND YUSUF KHOS-HAJIB)

Submission Date: October 20, 2024, Accepted Date: October 25, 2024,

Published Date: October 30, 2024

Crossref doi: <https://doi.org/10.37547/ajps/Volume04Issue10-30>

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ABSTRACT

In this article, referring to the lyrical legacy of Alisher Navoi and Yusuf Khos Hajib, the allomas that left an indelible mark on the history of literature, it was determined what the attitude towards the family, the interaction between father and child should really be, and the essence of the ogets in this regard was revealed and analyzed.

KEYWORDS

Fiction, “Qutadg‘u bilig”, “Hayrat ul-abror”, “Mahbub ul-qulub”, “Badoe ul-vasat”, family, marriage, family relationships, farzand burchlari..

INTRODUCTION

The artistic form of literature can give a person both joy and peace at the same time, as well as sad feelings. The reason is that a person takes aesthetic pleasure from any aspect of an artistic work, lives with it, feels it with his heart. The processes and events described in the work come from the writer's heart, the solutions given to each problem help people draw conclusions and learn lessons.

Analysis of literature on the topic. "Poetry, as a special type of fiction, follows a unique path in describing reality, but in the use of language, first of all, in its consumption, it obeys the general rules - the norm of the modern literary language. In poetry, the stylistic and emotional possibilities of the language are realized within this norm" [2:23].



The formation of the concept of the family as a concept is primarily related to the mentality of the people, the leadership position in social life. This issue is mentioned in all written sources that have reached today, as well as in the works of many of our ancestors, such as Mahmud Koshgari, Nasiruddin Rabguzi, Yusuf Khos Hajib, Alisher Navoi, Lutfi, Babur.

METHODOLOGY

We think that it is correct to approach the study of the concept of "Family" by paying attention to the issue of culturalization of the language first of all. After all, the relationship between man and existence is reflected in the linguistic and cultural aspect. And the family is considered a place where national and cultural views appear, are formed and are transmitted from ancestors to generations. From this point of view, we decided to consider the cultural foundations of the family based on the text of the works of Yusuf Khos Hajib and Alisher Navoi in this small work.

RESULTS

Yusuf Khos Hajib's work "Kutadgu Bilig" is another important source of moral and educational character. There is a special section of this work called "The words of the fathers - the weight of the mind" [6:200], in which the words and advices of Oytg'ldi addressed to Ggdulmish. , expressed will. This section contains the following sentences:

Let the father and the daughter fall to the ground,

Don't make a fuss, shoot your father.

Oytgldi said, listen, you rascal.

Don't forget my mouth, take care of me. (Kudaggu Bilig, p. 46)

Each sentence presented in this work is conveyed to the reader in the form of a sermon and is distinguished by the fact that it is intended for an educational task. In all the advices from the mother tongue to the heart, a certain communicative goal is assumed in the selection of language units. "Positive use of language units allows, on the one hand, to make speech colorful, and on the other hand, to create the uniqueness of styles, starting from the speech of an individual. Thus, the possibility of language is realized in speech units" [3:25].

Based on the content and purpose of the text, didactic thoughts are given in the work, and the meaning expressed in them is embedded in the text: "If the father's actions are absorbed into his heart, his behavior will be changed." Investigating the child provides light to the parent's face. An out-of-control child drifts into wantonness and mischief. The behavior of boys and girls who pretend to be men brings grief and pain to their parents ("Kutadgu bilig", pp. 49, 50). The specific features of linguistic and cultural concepts are their verbalization in the language using different



linguistic means, which is related to different levels of language, namely word formation, lexical, phraseological, and syntactic levels [5:64].

This situation is more vividly reflected in the work of art. "As in the texts of other styles, strict logic, simplicity, comprehensibility, normativity are not strictly followed in the literary text. It effectively uses artistic image tools. Effectiveness comes to the fore. Melodic, catchy words are often used. A harmonious music, an inner harmony can be felt in the depicted reality. There are many ways to excite a person spiritually, to make him cry, to laugh, to lead him to the world of fantasy, to immerse him in his thoughts, to form his aesthetic thinking, to teach him to look at events from a deep, different perspective.

embodied the possibilities. It is known that the artistic text is formed based on the requirements and patterns of the artistic style, therefore poetic, romantic, and solemn forms of expression are widely used in it. The choice of words, the structure of sentences, the use of lexical-semantic, rhythmic-intonational units also come from the requirements of this style. The most important of the linguistic features of the literary text is that it contains emotional words, dialect words, historical and archaic words, slang and slang, words with different meanings, synonyms, forms, words. "similar, pronounced and opposite words, as well as units such as phrases, proverbs and aphorisms are given wide meaning" [1:15].

In the text of this work, written in the lyric-epic genre, the phrase "To be a father" explained in the introduction of the dissertation is also found. This sentence was said by Elig to Ggdulmish:

If your father is sad, I am your father,

Be a father, I am a father to you. ("Qutadgu Bilig", p. 56).

Here, these words were said in order to console the girl who lost her father, to adopt the child who was brought up by Oytguldi, who was considered a passionate, selfless, true friend. In this case, a romantic connection appeared. (The concept of Ggay was explained in previous chapters.)

In the process of observing the text of the work, we witnessed that the following excerpt from the speech of an intelligent person was quoted by the author:

Your father taught you to hold tight, tight,

Have a good day and bring it to you.

Always make your father and mother happy,

The reward for your work is thousands of dollars. ("Qutadgu Bilig", p. 56).

It was precisely because Ggdulmish strictly followed his father's advice, followed it constantly, and received



the consent of his parents that his work was blessed, his day was blessed, and he was loved and honored.

In the process of examining the lyrical examples of classical literature, it is impossible not to turn to Alisher Navoi, a great thinker, the sultan of ghazals. Because in almost all of Navoi's works, respect for parents, honor, separate verses are written about how noble they are. A person who has not heard the following verses of the writer may not understand:

I surrender my head to the spoon,

Donate your body to the head.

The light that turns your night into day,

One is the moon, the other is the sun.

(From Hayrat ul-Abrar)

One of the main themes of Alisher Navoi's art is respect for parents. In the above wisdom, it is said that a child should sacrifice his head for his father, give his body to his mother, and consider one as the moon and the other as the sun, just as light illuminates the world.

In Navoi's work "Mahbub ul-Qulub" the term father appears in different concepts. In one sense, he is equated to the sun, moon, day, flower, in another sense, he is elevated to the level of a teacher, a king of time. The masnavi given below describes the value of a father in a high degree. That is, it is emphasized that whoever disobeys the command of his father, this

situation is equivalent to counting the deeds of the pir and mahdum:

Who doesn't care,

Pir and mahdum work. (From Mahbub ul-Qulub)

It is known that pir is a word that means the head of a religious order, sect, religious leader. Pirs are deified and mythologized persons in connection with religious sciences. Mahdum is a religious scholar and a religious leader. Both of them are considered to convey religious knowledge and orders to the believers.

In the following poem by Alisher Navoi, the image of the father seems to be a little lower than the mother. After all, it is stated that the mother has more rights than the father in a young child:

It's an unbearable noise

It is possible to make a noise.

Compare Christ with Maryam

It is impossible to give an opportunity. (From "Badoe ul-wasat")

This issue is also reflected in the hadiths of our beloved prophet Muhammad Mustafa, may God bless him and grant him peace. The story of the Virgin Mary and Jesus Christ mentioned in the verses of the Holy Qur'an is characteristic in this respect. We know that the Virgin



Mary gave birth to Jesus without the presence of the father. Even when people accuse him of adultery, he does not associate with God and is patient. After all, all these events happened with the power of God. Expressing thoughts in this way is characteristic of classical poetic texts. In these texts, on the one hand, it is explained to the children to serve their parents with respect in marriage, and on the other hand, it is necessary to instill in them concepts related to faith. In the "Dictionary of religious terms of the Gzbek language" compiled by M.E. Umarghjayev, he divides the religious lexicon into a number of thematic groups [4:220].

CONCLUSIONS

So, in Alisher Navoi's works that we have reviewed, lexical units such as sun, moon, day, gulshan, pir, ustoz, shahi zaman, kadah, sarv, beminnat zot, sadaf are used in relation to the father, who is considered a branch of the "family" concept.

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