

The Interpretation of Eternity in Lyric Works

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Abstract: This article analyzes the interpretation of Sufi concepts in A. Navoi's works, particularly the categories of "fano" and "baqo" in lyrical works. The study illuminates the thinker's attitude to Sufism and the artistic expression of these concepts.

Keywords: Sufism, fano, baqo, lyrical works, artistic interpretation.

Introduction: In Navoi studies, A. Navoi's attitude towards Sufism has been evaluated differently. Some researchers oppose him to Sufism, while others emphasize the deep mystical content in his works. This article is aimed at analyzing the concepts of "fano" and "baqo" in Navoi's work. In the history of Navoi studies, Alisher Navoi's attitude towards Sufism has been evaluated differently. In a certain period, studies were even created in the spirit of completely opposing Navoi to Sufism.

In such studies, "Sufism is understood as an overly complex, intricate worldview," and in the opinions expressed on the issues of fano and baqo, which are one of the fundamental directions of Sufi ideology, views completely contradicting the truth of Navoi's works, the beliefs and worldview of the thinker are put forward, and such studies have for a long time hindered the reader's understanding of the works of the great A. Navoi. In these aspects, the issue of reassessing the relationship between the thinker's works and Sufism based on the criterion of objectivity is relevant. Today, thanks to independence, it has become possible to examine the artistic interpretations of every Sufi image and term in Alisher Navoi's work as a separate object of research. In this regard, important research is emerging in Navoi studies.

METHODOLOGY

The article uses the method of text analysis to study the Sufi concepts in Navoi's works and their artistic interpretation. "One of the richest branches of the concept and literature of Sufism," says Mustafa Kara,

"is fano - baqo." A comprehensive study of the artistic interpretation of the concepts of fano and baqo in the writer's work, the disclosure of their phenomenology, undoubtedly, eliminates various complex views in science. In this sense, this chapter aims to thoroughly examine the interpretations of baqo in the poet's lyrics.

RESULTS

The research results show that in Navoi's work, "fano" means the elimination of bad qualities, and "baqo" means adornment with divine qualities. Sufis, through the word fano, intend the disappearance of bad qualities, and with baqo, the preservation of praiseworthy qualities within themselves. In a slave, one of these two is certainly achieved, and it is also known that if one is not found, the other is found. In a person whose bad qualities are temporary, praiseworthy qualities emerge.

Topmading mulki baqo to o'zni,

Ozimi dashti fano aylamading [2:348].

Meaning: "Until you travel through the desert of mortality, you will not see yourself in the realm of eternity." The image of "Ozimi dashti fano" in the verse means "the annihilation of base qualities." Conversely, from a person whose bad qualities prevail, the praiseworthy qualities disappear. Sufis who have lost their self-identity in Allah's existence are called people of fano.

Istasang mulki baqo, salb qil o'z lukni burun,

Ki suluk ichra fano ahlig'a budur uslub [4:48].

The distinctive aspects of a slave are their actions,

morals, and states. Verbs are acquired through their own action. And morality is bestowed by the Creator. Nevertheless, it can be nurtured. States come after purity and purity of deeds. If a servant achieves high morals by polishing their heart and rid themselves of bad qualities like anger and envy, God will also please that servant with acceptable characteristics.

Agar baqoi abad istasang fano yo'li tut,

Yorut ko'zungni qilib to'tiyo g'uborin aning [2:357].

In this form, if a servant strives for purification by expending their deeds and strength, God grants them a perfect form of their state. The author of "Risoi Qushayriya" also describes the disappearance of bad traits in human nature as fano and the establishment of good character traits in their place as baqo.

Kashani speaks of nine different phenomena. These include:

a) Al Fano ani-sh-shahovat: To perish in lust, that is, the elimination of bad traits;

b) Fanou-r-raghib: mortality from the lust of the possessor of the soul, that is, from the lust associated with his external organs, mortality from the lust of the soul because he lives according to the rules of the tariqat;

d) the encouragement of al-Fano bi: to pass away at one's own will;

e) Fanou-l-mutahaqqiq bil-Haq: The state of being unaware of creations because of the Truth. Such a person desires nothing, because when Truth is with them, there is no place for others;

f) Fanou ahli-l-vajd: the seeker, due to his proximity to the Truth, is unable not only to perceive another being, but also to understand himself;

d) Fanou sohibi-l-vujud: The state of being annihilated in Truth;

h) Fanou-l-fano: to become annihilated from seeing the state of annihilation;

i) Fanou-l-vujud fil-vujud: The disappearance of the existing name in the face of the true being;

j) Fanou-sh-shuhud fish-shuhud: a state in the body that coincides with the annihilation of the body.

Moreover, fano is evaluated as two cases under the titles fana anh and fana fih. While fano has described various acts of purification and abandonment that allow the servant to witness monotheism, fano fih is the servant's final abandonment of their own soul and their annihilation in Allah's presence. In this case, fano anh means the state of fano, which is the means of achieving tawhid, and fano fih means the end of the process. Moreover, fano fih is a state that lasts much

shorter than fano anh.

CONSIDERATION

In Navoi's works, through important concepts of Sufism, the human striving for perfection and the path to divine love are artistically interpreted. Whoever abandons evil deeds through the language of Sharia means they have vanished from their desires. If one passes away from their desires, they become eternal through their intention and sincerity in worship. Whoever turns their heart away from the world, for them it is mortality from worldly desires. When one passes away from desiring the world, they remain eternal with their righteousness. Whoever frees themselves from bad morals and drives away from their heart vices such as greed, envy, enmity, stinginess and greed, arrogance and anger - this is for that person becoming annihilated from bad morals. Through being annihilated from bad character traits, one remains with futuwva and righteousness. Whoever sees the flow of power in the hands of judgments is mortal from events that come from the people. He becomes eternal with the attributes of the Truth by being mortal from influences coming from others. That is, those who have passed away from the people will be eternal with the Truth.

Topmag'ung dayri fano ahlida yong boshtin baqo,

Qilmag'uncha bodai vahdat vujudungni adam [4:399].

The servant's annihilation from evil deeds and base states occurs through liberation from them. It is possible to perish from one's own desires and the people by losing the ability to hear the people and one's desires. Even in a time of annihilation from the ego and the people, the ego and the people actually exist, but the servant hears neither the ego nor the people. This is similar to how a person sometimes enters the presence of a sovereign, but out of fear forgets the assembly members and themselves, and even the ruler. When asked "Who was in that great person's assembly, and what was the state and form of that great person?"

The story of Joseph and the women who cut their hands in the Quran is similar. If one creature's self-denial when facing another creature is such, what else can be said about a person who forgets themselves when they see God, free from all kinds of flaws? One who perishes from ignorance becomes eternal through knowledge, one who perishes from desire becomes eternal through grace, one who perishes from worldly desires becomes eternal through asceticism, and one who perishes from desires becomes eternal through the will of Truth. With these mentioned things, when a servant perishes from their own desires, they rise to the level of seeing perishing from their mortality. Indeed, as a sign, one of them said: "A group of lovers were amazed at a

husband whom people could never find. Another congregation was also stunned in the field of God's love and affection. They were destroyed. Then they were destroyed again, then they were destroyed again."

The seeker encounters hardships mainly in mortality. For those who have passed through the difficulties of mortality, the hardship of eternity seems like a light and easy task:

Ey Navoiy, dema iqboli baqo mushkil erur,

Foniy o'lg'ang'a erur ushbu ish oson asru [1:528].

The disappearance of bad behavior and habits, and their replacement by beautiful behavior and good habits, is expressed in Sufism by the concept of takhalluq bi-akhlaqullah.

The servant's liberation from his attributes (nafs) and characteristics and adorning himself with Allah's attributes and characteristics is called ittisaf bi-awsafillah.

The seeker first vanishes from himself, then, having seen the Truth, vanishes from the attributes of the Truth, and then, having completely disappeared from the existence of the Truth, vanishes from the state of seeing his own mortality. The fact that a person does not know that he is in a state of fana is "fana from fana" - fana andar fana. A person's inability to see themselves, the people around them, and objects is eternal.

CONCLUSION

Navoi's work is based on Sufi principles, and the spiritual elevation of man is reflected through the concepts of "fano" and "baqo." Fano is a condition for reaching eternity. It is impossible to achieve eternity without burning in the fire of mortality. And to overcome mortality is not easy. Fano is like a calamity, a hardship. But after being purified by burning in the fire of this calamity, they will be blessed with eternal happiness. While a person is eternal in bad character, state, and qualities, in this journey they are mortal from good character, traits, and qualities. In this sense, just as being eternal in filth is bad, being mortal in beauty is also bad. One enters the path of Sufism with the image of being mortal in the bad and eternal in the good.

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