

Article

Artistic Interpretation of the Image of Women in the Works of Alisher Navai

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Abstract: Alisher Navoi skillfully interprets his attitude towards women, their place in society and the family, and their importance in the life and development of children in various ways, based on the subject matter, genre, and expression of his works. The thinker, who wrote in more than thirty genres of our classical literature, especially in the works of the epic genre, can see a unique artistic depiction of the role of women in the development of mysticism, science, and government.

Keywords: Alisher Navoi, Image of Women, Artistic Interpretation, Motherhood, Female Saints, Rabiya Al-Adawiya, Nasoyim Ul-Muhabbat, Hayrat Ul-Abror, Sufism, Spiritual Values, Women's Status, Classical Uzbek Literature, Moral Education, Literary Imagery, Female Characters.

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1. Introduction

While reading the first epic poem of "Khamasa" "Hayrat ul-abror", which Navoi scholar Ibrohim Hakqulov compared the "river of thought" to "five high majestic mountains", we encounter the images of women in the articles discussing the philosophical essence of various topics and the stories attached to them, based on the educational and mystical character of the epic [1]. The article about Islam, which is part of the second part of the epic, describes the main conditions of the five pillars of Islam [2]. The fifth pillar, Bait-ul-Haram, is described as a pilgrimage to the holy Kaaba in two ways, and the second category of those who quickly return after performing their duty, people belonging to the category of mortals, who consider "poverty to be wealth", is emphasized. The heroine of the article attached to this story refers to the image of a woman [3]. The story describes the events that happened to Rabiya Adwiya, not Ibrahim Adham, who was in a hurry to visit the Bayt-ul-Haram and entered Mecca after 14 years of hard work [4]. As the first representative of the era of asceticism, Rabiya Adwiya is particularly important in the development of the science of Sufism for her rejection of everything except love for Allah. She was the first of the ascetics to emphasize that absolute love for Allah, without seeking any benefit from Him, is the essence of human spiritual life. Her ideas were widely spread among the Sufis of the next generation, forming the basis of the teachings of Bistami, Ibn Farid, Ibn Arabi and other Sufis [5]. Rabiya Adwiya is considered an example of piety and love for Allah, and is revered as a saint. Alisher Navoi, in his treatise on the most important and controversial issues of Islam, appropriately utilized the position of this symbol in the history of Sufism and achieved a beautiful artistic solution to the essence of the subject [6].

Barahim said: "O you who are pure,
Maybe aflokrav like malak khaily,
Don't let me have seven sorrows,
"I'm sorry for the pain you caused me, Ganj."
Rabia said to him: "Be careful,
Who has a path in his body for how many years,
You're done with your useless prayers,
It is worth praying to Sheva.
The prayer of show has been fruitful for you,

"This bar has given us the hope of death."

2. Methods

Navoi's work "Nasayim ul-muhabbat", which is about saints (people who are faithful, have a miracle, can predict, have nothing to do with the world or wealth, and are dervishes), which belongs to the genre of tazkira, also cites several stories related to Rabiya Adaviya, who was granted the status of a saint by Allah. They serve to illuminate the superior qualities of this miraculous woman, whose miracles are amazing, whose thoughts amaze one, and who knows the spiritual world, feelings, and sorrows of people.

3. Results

In one of the incidents, his exemplary activities and his superiority over the companions of his time are mentioned; for example, the famous Sufi Sufyan Sawri (may Allah be pleased with him) often asked him about Sharia issues and was devoted to his lectures and prayers [7]. (It is said in Fariduddin Attar's "Tazkirat ul-Awliya" that the famous sheikh of his time, Hasan Basri, would not deliver a sermon unless Bibi Rabiya was present in his meetings.) One day, Sufyan Sawri (may Allah be pleased with him) asked him:

- Which of the actions a servant performs to gain closeness to Allah is the best?

Rabia said:

both in this world and in the Hereafter.

In "Nasayim ul-Muhabbat", Navoi not only mentions the names of more than thirty saintly women within the framework of the tazkira requirements, but also expresses his high faith and devotion to them. Among them is Umm Hassan (may Allah be pleased with her) [8], [9]. Feeling sorry for her poor condition, Sufyan Thawri, who encouraged her to ask for help from people, said, "I ask for the world from Him, for He is the All-Powerful, the Owner, and the Spender [10]. I do not ask for wealth from those who are not capable of this." Or, when there was a drought in Gilan, Umm Muhammad (may Allah be pleased with her) would go out to perform the istisqa (prayer for rain) prayer and fulfill what the people could not do [11].

"All the people gathered in front of Umm Muhammad's house and asked her to pray to Allah for rain.

Umm Muhammad swept the front of her house and said, "O God, I have swept, you sprinkle water."

"After a while, it started to rain."

4. Discussion

For Alisher Navoi, the highest status of women is Motherhood. With the power of creativity, he tries to reveal the level of this category, which has the attributes of Allah, to the extent possible in the tazkira genre [12], [13]. Umm Muhammad Walidai Sheikh Abu Abdullah Hafif, who had many discoveries and miracles, went on a pilgrimage with her son by sea. She prayed to Allah that her son Sheikh Abu Abdullah would be honored to see Laylat al-Qadr (light). When the time came, he heard a voice: "O Muhammad, O child, what you want is here." When the Sheikh came down from the roof and entered the house, the light of Laylat al-Qadr fell on his mother's feet [14], [15].

5. Conclusion

In his work "Arba'in", which was created on the basis of the authentic hadiths of our Prophet, Hazrat Navoi also pays special attention to the poetic interpretation of the hadiths on this topic. In the 37th chapter, he comments on the poetic interpretation of the authentic hadith "Al-jannatu tahta aqdami ummahatikum" as follows:

- Under the feet of mothers
- The Garden of Paradise is the Garden of the Jinn.
- If you want to see the Ravza Garden,
- Be the mother's footstep.

Such examples can be cited as many as you like from Navoi's works on various topics. In all of them, we see sincere artistic interpretations of different ages: from the intelligence of a five-year-old girl to the maternal love of Bonu (Iskander's mother).

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