

Soul-Body, Soul-Love Relations in Alisher Navoy's Interpretation

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Abstract. This article discusses the artistic expression of soul-body, soul-love relations used in the poetry of the great poet Alisher Navoi. The ideas advanced through the concepts of soul, spirit, body, love, and lust are analyzed.

Key words: *soul, soul, body, body, love, particle, cage, nightingale, light, earth.*

Introduction

The relationship between body and soul (spirit) has been philosophical for centuries, It is a religiously and scientifically discussed topic. Just as there is no existence without a soul, so a soul without a body is inconceivable. A soul without love is like a body without essence.

The body is the physical structure of a person or animal. It includes bones, muscles, organs and all other physical parts that make up a living organism. The body is the material aspect of the individual, which is necessary to perform physical functions, experience emotions, and interact with the surrounding environment. In a broad sense, "body" refers to the physical structure of any living thing, including plants and microorganisms.

The body is part of our physical existence. The body allows us to interact with the outside world, to perceive and experience the environment through our senses. Sometimes the soul is seen as the immortal essence of the individual separate from the physical body, and sometimes the body is thought to be the vessel for the soul for the person's existence on earth. In Imam Ghazali's work "The Chemistry of Happiness", the following thoughts about body and soul are mentioned:

*"Билгилким, сени ким халқ қилибдур? Икки нимарсадин бири зоҳир бадандурки, ани тан атабдурлар, муни зоҳир кўз бирла кўргали бўлур. Яна бири маъний ботиндурки, ани нафс дерлар, жон атарлар ва дил ҳам дерлар"*¹.

Imam Ghazali mentions that the human being created by God is composed of two "things". One is the visible body, and the other is the inner soul - the soul.

Body and soul have their own functions. Therefore, in Eastern poetry, especially in Sufism poetry, symbolic meaning is assigned to both concepts and the images or images created through them. For example, the body is considered a temporary material entity. The body is a source of struggle with material needs and desires, education of the soul, striving for spiritual development. The body is the vehicle for the soul to reach God. By controlling the needs of the body, praying and training the soul, it helps the soul to draw closer to God.

The soul is the ruler of the body. He is eternal. It has its influence everywhere in the body, but it has no place. It is neither inside nor outside the body. Neither far nor close to him. It's all at once

¹ Зайниддин Муҳаммад Ғаззолий. Кимиёи саодат. — Т.: Камалак, 1995. - Б. 5,7.

manages tasks, one task does not interfere with another. Imam Ghazali's "Ihyou ulumid-din" (Book of the Heart) uses the word "soul" instead of the word "soul". Ghazali emphasizes that this word is used in two senses. Its original meaning is said to be a "piece of meat" placed on the left side of the chest. "The soul, the form of which we have mentioned, exists both in domestic animals and in mortals. The second meaning is that the priesthood given by our Lord to His servants is something that is related to the physical soul. This divine blessing is the true essence of man. He is the perceiver, knower and knower of man. It is he who is called upon, punished, rewarded and demanded. It has such a strong connection with the physical soul that many people do not have the intelligence to know this state of commonality. Therefore, Ghazali focuses on the fact that a person consists of a body and a soul. According to him, man has material and spiritual dimensions. The physical dimension is related to the body, while the spiritual dimension is related to the spirit and mind.

In Eastern poetry, the body is associated with worldly existence and difficulties, while the soul is associated with spiritual elevation, inner peace and enlightenment. A number of symbolic images were created to represent the body and soul. For example, the body is represented by symbols such as soil, clay, and mountain, while the soul is represented by symbols such as wind or air, fire, and light.

In the lyrics of Alisher Navoi, we can see that the image of body and soul (spirit), soul and love served for different ideas and purposes. Following the expression of soul and body, body and soul relations in the poet's poetry, we preferred to give the images related to them in the following classifications:

The soul is a particle of God.

It is known that the whole universe is made up of particles. In classical literature, this word represents a part of the whole, but it also represents the "universe" that cannot be understood by human thinking.

Вужудунг айлади мавжуд улусниким, бўлмас,

Вужуд зарраға мавжуд бўлмағунча қуёш.

The sun is a symbol of God. He made the entire universe a nation. And the world of blessings made by the people is His reflection. In particular, there is a particle of the Sun in the human body. So, in the verse, the soul is interpreted as a particle of Allah.

In the following stanza, the relationship "Allah is a particle" is evident. Mehr - If Allah is not stable, your existence will not exist. God's creative quality is interpreted in the verse.

Вужуди зарранинг мумкин эмас то собит ўлмас мехр,

Не ҳожат зарра хайлидин қуёш зотиға исботе?

The body is a cage, the soul is a nightingale.

In classical poetry, the representation of the body with the metaphor of a cage has taken on a traditional tone. The metaphor of "cage" is often used to express emotionally or mentally "stiff" situations of a person, situations of "restriction" in his inner world.

I will save your soul from nature

It is a long time to be a nightingale in the cage.

The poet created a wonderful image in the verse. In the verse, the nightingale is described as a symbol of the soul, and the body as a symbol of prison (kawas). We have emphasized above that we cannot imagine a soul without a body or a body without a soul. So, what purpose did Alisher Navoi intend with the image of the soul leaving the body? The abode of the nightingale is the garden. He loves freedom, freedom. The soul also loves freedom. For this, it is necessary to be free from "nature chahi" - emotional vices. The original abode of the soul is the abode of God -

the gardens of paradise. Only a mature soul freed from the cage of the body can reach such a place.

Alisher Navoi's love ghazals skillfully used the symbol of existence - a cage to express the lover's mental state.

What a fantasy, you envied the bird of the heart,

Every time you hit my body, you turned it into a cage

The lover, who wanted the bird of the heart, shot a bow arrow (khadang) into his body from all sides and imprisoned him (the bird of the heart - his soul) in a body cage.

Spirit is light, body is soil.

"The heart is a piece of meat. At the same time, the soul is the place where the rays gather".² The relationship between spirit and light is closely related to the inner enlightenment and spiritual perfection of a person. "The human soul is essentially made of light, so when a person sees light, he is happy and afraid of darkness. All causal creations in the universe ultimately return to Nur ul-Anwar (Allah)..³

Рух ул нурдурурким, ҳақ анга бермиш авж,

Нафс зулматқа қолиб, қилмиш анга поя ҳубут.

Rasulullah s.a.v. It is said in the hadiths, "Allah created mankind in darkness, then sent light to it."⁴ In the above stanza, the poet emphasized that the soul was created from light, and that the role of light in the spiritual perfection of man is guided and enlightened on the ground of God's "Ajj"-elevation, while the ego "remains in the darkness" and causes it (the soul) to be inferior to the rank and level (hubut). So, the spirit is the light that illuminates the path of man in the darkness, represents faith and hope.

In Eastern poetry, the human body is often compared to soil, because soil represents naturalness, permanence, and natural cycle. By comparing the body to the soil, emphasis is placed on the human connection with the world and being a part of nature. At the same time, soil represents the physical existence, transience and death of man. This analogy allows to explain the human being as a part of nature.

Десаанг фалакка чиқай, фоний ўл аносирдин,

Нединки рухунггадур чормих бу тўргов.

Anosiri arba' - four elements: air, water, fire and earth. These four elements are the basis of the human body. "Going to space" is the flight of the soul. This means that in the process of spiritual ascension and approach to God, the soul goes beyond the limits of the material world and merges with the real being. In the verse, the great poet states that the soul ready for flight should have four anasir "chormix", i.e. "four stakes".

Of course, mystical ideas were promoted through such images. In Sufi literature, it has become a tradition to describe how the soul escapes from the limits of the material world and ascends to the Divine world by finding true bliss and peace. By purifying the mind and overflowing with divine love, flight of the Soul can be achieved. For this, the soul must be mortal, i.e. free from the "four pearls". In the verse, "four pearls" are the symbol of "self".

What connects man to God is the soul. Therefore, in order to reach and discover God, a person must train and control his spirituality. Only then will his soul mature and be able to realize his true nature. For this, the body must be freed from the bondage of lust.

Балодур нафс ширки фақр йўлида, хуш ул фоний,

² Ҳаққул И. Тасаввуфий ҳаёт. - Тошкент: Мовароуннаҳр, 2004. - Б. 257.

³ Сирожидинов Ш. Ўзбек мумтоз адабиётининг фалсафий сарчашмалари. - Т.: "Янги аср авлоди". 184-б.

⁴ Абулҳасан Хужвирий. «Кашф ул маҳжуб». Техрон, «Теббийён». Фаридун Осийбий Ишқий Зинжоний тахрири остида. (А.А. Болтаев таржимаси), 2003. - Б. 122.

Ки бир рахравга жисми туфроғин гарди широк этмиш.

In the cited stanza, the image of a tax collector who wants to die on the road to poverty is presented. He wants to be a journeyman (rahrov) who has set out on the road. However, he has not yet fully realized his identity. The poet describes it through a unique "find". The soil in the body of the tax collector was a shirok (shoe string) tied to his feet for his actions on the path of phantasm. Shirok - "shackle". In the verse, the idea that not only the soil, but also the tax that is not freed from its garb cannot reach its goal is predominant.

It can be seen that the body is prone to eating and drinking and sexual feelings because it is made of earth. This condemns a person to hell. And the soul suffers from it. As a result, there is a fierce and constant struggle between the body and the soul. The victory of the soul is seen in the spiritual elevation of a person, and the victory of the body is seen in the joy.

Alisher Navoi skillfully uses the image of soul and body in his ghazals of praise. In this way, he achieves the great power of God, the artistic interpretation of the divine themes of human life on Earth and the hereafter.

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