



A SYMBOL OF MAY AND DRUNKNESS IN ALISHER NAVOI'S WORK

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Article history:	Abstract:
Received: October 20 th 2021 Accepted: November 20 th 2021 Published: December 30 th 2021	Alisher Navoi, no matter how big or small, is undoubtedly a man of great faith and spirituality, a pure man who has mastered and adhered to the pillars of our sacred religion of Islam. But it is clear that a number of lines, ideas, analyzes taught by our simple teachers based on the ideology of the Soviet era, which were taught and memorized in the time of the Prophet, have raised many contradictory questions
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The artistic and scientific heritage left by Hazrat Alisher Navoi is still a delight, a lesson and an example for the world, as well as a way to amaze students. These can be felt in every moment occupied with the reading of the great poet's work. However, it must be acknowledged that due to the influence of the Soviet era, our people have moved away from our spiritual heritage and values to the Arabic and Persian languages, which are closely related to the Turkic language in scientific and artistic work. At the same time, it is no secret that a set of many sciences is required to understand, grasp and analyze the work of a great thinker. Nevertheless, we dared to express our weak opinions, acknowledging that our knowledge was extremely humble.

Alisher Navoi, no matter how big or small, is undoubtedly a man of great faith and spirituality, a pure man who has mastered and adhered to the pillars of our sacred religion of Islam. But it is clear that a number of lines, ideas, analyzes taught by our simple teachers based on the ideology of the Soviet era, which were taught and memorized in the time of the Prophet, have raised many contradictory questions. Many of these questions are related to the symbols of wine and drunkenness in the poet's lines.

**Ashraqt min aksi shamsil ka'si anvoru-l-hudo,
Yor aksin mayda ko'r deb jomdin chiqdi sado.**

Or

**Zohid sanga hur menga jonona kerak,
Jannat senga bo'lsin menga mayxona kerak.**

Or

**Ey Navoiy, boda birla xurram et ko'ngling uyin,
Ne uchun-kim boda kelgan uyga qayg'u kelmadi.**

These lines are familiar to all of us. Then we read that the image of May can be found in thousands of places in Navoi's work. The vigilant reader understands that may and drunkenness are symbolic. But he may not fully understand its religious, philosophical, and artistic foundations.

According to the science of mysticism, a believer reaches such a point of spirituality and enlightenment that he now wants to make his way to Allah, to reach His beauty. This road is a leech and the person in it is a tax collector. The leech path is **riyazat**. Riyadh is overcoming many hardships, improving morals, acquiring special manners and curbing lust. It is well known that lust is not easy to overcome. This will require a fierce struggle - **jihad**. There are many types and levels of lust. In order to understand the essence of May in Navoi's lines, it is necessary to know the status of the tax that is set before Allah. seven of the maqams are given the name of the valley in the poet's work "Lison ut-tayr" the last seventh valley is the valley of the fano.

In this case, the tax reaches the level of anesthesia, as if the traveler has completely disappeared from the divinity of the Truth he is striving for Yor:

**Yo'q bu vodiychra juz xomushluk,
Gung-u kar bo'lmag'lig'-u behushluk.**

Such anesthesia, which occurs in the state of salivation, is comparable to intoxication. It is also called usruklik in Turkey. May is a means of intoxication and a symbol of love. The light of God, that is, the beauty of the Earth, is reflected in the heart of the traveler and the glass is marked as a symbol of the heart. In Hayrat ul-abror, Hazrat Navoi devoted one chapter to the definition of the soul and three chapters to the journey of the soul, which is also a

separate topic. The means of pleasing may be. In the interpretation of the wise, the drink of water, which is drunk by the weak, is called spiritual wine, which is symbolized as a means of conveying love to Allah, the pleasure of His love, to the unconscious. It should also be noted that in our classical literature the meanings of wine are used, such as may, sahbo, boda, boda-yi nob, basil, mudom, rox, mul, chogir, khashr. So that they can be understood in the same sense.

So wine is called love. But this love is not the pleasure of the body, but the love of the pleasure of the soul. In the poems of Sufi scholars, love is analyzed in a long and deep way, and it has its own basis, history, types and levels. Alisher Navoi divides love and lovers into three parts: 1) avom love, 2) hoslar love, 3) siddiqlar love.

Awam love ends with marriage. Alisher Navoi belongs to this class of pokbozs. Pokboz likened love to wine, and the perfect man's enlightened heart to jam. Professor A.Rustamov, based on the work of Mavlono Abdurahmon Jami "Lavomi", explains the reasons for the purchase of wine as a symbol of love. According to Jami, there are ten similarities between love and May.

To make it clear to the students, we will simplify them a bit and express them:

1. Love rumbles in the heart of the lover as it boils from the bottom of the hum without the influence of others.
2. Love depends on the vessel of the lover's heart, just as May takes the form of whatever vessel it falls into.
3. As May affects all the organs of man, love occupies the whole body of the lover.
4. May makes her drinker, the one she loves, brave and generous.
5. Both May and love make a person brave.
6. Both lose the air of arrogance in a person.
7. Both May and love reveal the secret.
8. Both May and love make a person unconscious. But love anesthesia is the highest level of sensitivity and awareness.
9. The more the drunkard wants to drink, the more he is given the more he suffers from love.
10. Both May and love lift the veil of shame. So there are many aspects of love that are similar to May, but in terms of consequences, they are completely opposite to each other.

It is known that the poet refers to the bartender in many of his works. Here the drinker is the Almighty Himself! Most often it is used in the sense of Kavsar drinker. For example, in "Hayrat-ul-Abrar", the article on faith ends with the following verses:

Soqiy o'libman may-u iymon ketur,
Jismima iymon mayidan jon ketur.
Kuyma bugun jonima davron mayi,
Jonim ol, og'zimga quy iymon mayi.

So, to address a hermit who prays day and night, "If you need freedom and paradise, I need the Almighty Himself!" will have to accept in the sense. Alisher Navoi also wrote about the drinking wine that lovers drink, that in the works of Hazrat not all wine should be understood as spiritual wine. For example, the above:

Ey, Navoiy, boda bir birla hurram et ko'nglim uyin,
Ne uchun-kim boda kelgan uyga qayg'u kelmadi.

In verse 1, spiritual wine is meant and in verse 2, irrigated wine. Or in the fifteenth chapter of the epic "Hayrat-ul-Abrar", the intoxication of the weak and his drunkenness are severely criticized, and the drinkers are urged to sincerely repent to the Truth:

Ul-ki ichib bodani paymonadin,
Mast chiqar ko'yga xumxodadin.
Manglayi-kim tomga tegib qon bo'lub,
Boshida dastori parishon bo'lub.
Elga qilib hamla yomon it kebi,
Qaysi yomon it qopag'on it kebi.
Telba erur jurmga topmoq nukulf,
Oldidagi yo'lini ko'rmoq maxuf.
Bilsa-ki Haq hozir erur barcha vaqt,
Qilganiga nazar erur barcha vaqt.
Ko'ngli aro tushsa malomat o'ti,
Jonini kuydirsa malomat o'ti.

The above-mentioned comments are the fruits of wonder from the drops of oceanic creativity, the impressions we received from the lessons of Navoi scholars. God is All-Knowing.

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