



ARTISTIC DEVELOPMENT OF LAND AND IRAN IMAGE IN UZBEK CLASSICAL LITERATURE

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Article history:	Abstract:
Received: 11 th October 2022 Accepted: 11 th November 2022 Published: 20 th December 2022	This article focuses on the artistic content of the image of Er and Iran in classical literature. Conclusions in the process of studying sources that provide information about the term and root of this image are described. Also, the specific aspects of these characters are covered as much as possible.
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Literature is a miraculous force that gives mankind the blessing of enjoying the ocean of thought and imagination, taking a breather from sensual desires. Poet and literary scholar Cholpon also said: "As much as water and air are necessary for our non-stop working body, so is literature for our soul, which is dirty with all kinds of black dirt in the way of life" [9,36]-. Literature is a world of hope and comfort that holds a mirror to the heart of the great creature-humanity and shows humanity the way to perfection. Since the main task of literature is the education of a perfect human being, it is important to create the image of heroes who serve as examples in humanity. In the experience of creating an ideal image, examples of classic literature take the lead, because most of the creators of this period were not only the owners of unparalleled intelligence, but also people who were steadfast in their faith. In the history of our literature, the image of a perfect human being has been reflected in artistic works with several names: ascetic, lover, rind, scholar, stranger, poor. It should be noted that Er and Eran are one of the first images of a perfect moral person reflected in Turkish literature, an image fully absorbed by the national spirit. At first, in the speech of the Turkic peoples, er - young man, male person, and eran were used in the sense of men. In the "Irq Bitigi", created in the 8th-9th centuries, there is such a passage:

Don't eat my food (type) sorry - you are picky in your teeth,
In the country, you are a good person.

In fact, in addition to the meaning of gender, the word "land" also includes qualities such as bravery and perseverance, so the Turks did not want their land to be equal to these qualities. In literature, this term is not used only in the sense of gender, it is embodied as a symbol of those who are able to control their ego, strive for perfection, and are cleansed of defects. The words "Er" and "Eran" are also attributed to women, and we can see a clear example of this in "Tazkirat ul-Awliya": "If we are asked: - Why did you mention Rabi'a among the Iranians?", we will answer: - Prophet says: "A woman is a husband in the way of Allah!" Calling her a woman is not a shame, it is an honor to be a prophet. There is no difference between greatness and smallness. The guardianship is the same. Hossatan, Robi'a was outstanding in his time in dealing with the truth and enlightenment" [5,145].

First of all, let's pay attention to the information from the first theoretical sources. In the first Turkish annotated dictionary "Devonu lug'ati-t-turk" it is said that men is a person, and eran is the plural form of this word. However, Mahmud Kashgari gives as information that the formation of the plural in the style of eran is against the rule, and the form of erlar, not eran, is correct. After all, the suffix -an is not used to form the plural form in Turkish. In addition to the meaning of a man, these words also have meanings such as a brave hero, a brave leader, and a virtuous person:

"They were two husbands - they both argued about bravery."

In some quatrains in the work, Eran comes in the form of a mentor, an educator:

*Erdi oza eranlar, erdam begi bilig tag`,
Aydi o`kus o`gutlar, ko`nlum bolur anar sag*

Meaning: In the past, there were masters of virtue who attained the pinnacle of knowledge. They used to say a lot of words of advice, (those memories) bring peace to the heart.

The visions reflected in the ancient literary sources created a perfect reality in the process of passing through the series of times, the essence of images and symbols became more perfect and enriched in content. Images, symbols, symbols are not only the result of imagination, but are born under the influence of time, worldview of the creator, faith, in a word, his unique personality. Indeed, "the content of the image always represents the truth of the soul and soul" [12,137]. Therefore, the evolution of the images of Er and Eran in literature is related to mystical-enlightenment literature and Sufi poetry. It is no exaggeration to say that this image reached its peak in the examples of Uzbek literature of the 11th-15th centuries, because the literature of this period focused on mystical ideas, that is, the

education of a mature PERSON. It can be said that the image of Er and Eran has become a perfect human figure created by the Turkish spirit. Professor Sulayman Uludog' in the dictionary that he arranged: "Man-man, brave, (cons.) man of God, guardian, murshid; Eran-etgan, gogan, ahli wusuul, vali, kamil insan"[3,45] and cites the following verse of the Sufi poet Yunus Emro:

When the land is destroyed, the land is destroyed
If it comes with a confession, there is no need to deny it
Hak ere benim said, the code of your existence is on earth
Eren's effort is top notch.

A guardian who does not deviate from the path of maturity, goes straight, freed from selfishness, there is no mistake in his words or actions. After all, they are the dear beings under the protection of the Creator, the saints who have reached the status of enjoying His attributes. The enlightenment of these pious people is the pillar that holds the mother earth.

In mystical dictionaries, the words "Er" and "Eran" are interpreted as those who have reached the destination, have gone, and are the possessors of people. Therefore, they are members of the Tariqat, noble people who have reached the highest rank in the sari suluk. It is known that the journey of the leech tax is the journey of the soul, gradual purification through prayer, meditation, observation, and reaching the original self. One of the main requirements for achieving spiritual perfection in the journey of the leech is to rise from the levels of the ego[4,85-86]. In the sources, the ranks of the soul are called seven: nafsi ammara (the soul that commands evil), nafsi lawwama (the self-blaming self), nafsi mulhama, nafsi mutmainna (the satisfied soul), nafsi raziya (content), nafsi marziya, nafsi sofia[7,55]. Iranians are the image of people whose egos have risen above self-satisfaction. At this level, the human heart becomes a place of divine love, it does not pay attention to anything other than the Creator, it begins to see the manifestation of Truth in everything. The words of guardians in this position are wisdom, and every action is prayer. Such great saints are embodied in the image of Eran. Sayyed Qasimi devotes a special chapter of his work "Haqiqatnama" to the hymn of the Iranians, and in this ode he clearly shows their careers:

God is the light of the Iranian Mazhar,
Sometimes you forget a moment.
In the environment of Noah's time,
The soul rests in the statue of an angel[11,171].

The tax that overcomes human qualities remains with angelic qualities. The Ahl al-Wusul are the people who have complete control over the body of the Iranian priesthood. It is known that Iranians aspire to the world of Truth and Truth, and that they make sacrifices to the Creator. At this rank, they become souls like angels, they are somewhat freed from the desires of the body. Eran is mainly used as a side character to the images of saint, scholar, murshid, pir. We can see that the name of the land is also used in the same sense:

Is it rare for a person with a disease to part with this pain?

*A person who sees a close friend is rare.
Vuslat A person who is a husband must wash his hands of the world.
To enter this way, let's see if it is suitable [10,66].*

Wali is an Arabic word meaning protector, friend, patron and helper, the plural form of awli wali. Al-Wali is one of the best favors of God Almighty. In fact, "Hazrat Haq, the Most High, has reflected in the mirrors of the existence of the prophets and saints, the quantity and quality of their talents"[6,30]. Guardianship is one of the most important qualities in mystical life. The images of Er and Eran are the symbols of guardians, who are described as possessing the highest qualities:

*Sheikh Shibli fell in love and went to heaven.
Sheikh Bayazid sold himself seventy times.
Your honors left this world,
Regrets about past work are surprising.
Andog' is a man who knows the conversation of husbands,
Mastu is wondering summer and winter,
It's his job to beat the clock in the mornings,
In Zahir Khan, his insides cry[8,112].*

As the Iranians are the owners of Fana who have reached the destination of the tariqat and have lived a full life, their main task is to reach the truth and return to the people. It is clearly expressed in the literature. Er and Eran are seen in the most important places in the form of murshid. It is known that in tariqat special attention is paid to the relationship between murshid and murid, because man is forgetful, we need the help of a mentor in every work in these trying paths of life, and in mystical life, one cannot set out without a murshid, the murshid must also control the small changes that occur in the psyche of the murid. It is often mentioned in the sources that following a true teacher on the path to perfection is the greatest happiness. The scholar Z. Rahmonova, who has conducted consistent research on the image of murshid and murid in Uzbek literature, emphasizes that there are many images that come in the meaning of murshid, and among them, it is Earth and Iran that give the Turkish soul.

So, Eran was one of the most important names of real sheikhs and murshids in literature. Therefore, Hazrat Navoi describes the happiness of being in the service of the Iranians as follows: "He spends his life in the service of the

Iranians, even if his life ends, but he lives forever. Do not keep yourself away from this emerald, if you have a headache, don't forget this point. Life is fleeting, unfaithful, and eternal life is the gift of life.

*Don't stop serving the Iranians.
If a hailstone falls on your head
If you have a stone in your head,
Happily act, but do not hurt" [1,86-87].*

Being in the service of the Iranians is an endless struggle, every minute must be spent with vigilance, one must have a will like a mountain in order to completely give up one's inner desires. Er and Erans are the means of "hunting the deer of the soul", and they can start the follower towards the bliss of perfection in the true sense. This path is extremely difficult, fighting with the ego requires only vigilance, the aspirant does not have the right to give free rein to desires for a second, but at the end of the path there is a light that reaches to illuminate the whole world, the hope of achieving happiness is greater than anything else. It is possible to reach this point in the Iranian Dargah. A question arises here? Why did creative thinkers choose the words Er and Eran to name the great ones in the career of a saint.

In order for every Armenian hero to learn from, the most beautiful character in literature was named Eran. In particular, in the history of Uzbek literature, people of creativity attributed this name to their national heroes and dear people, religious scholars and religious people were generally called Eran. The great poet Yunus Emro gives the most accurate description of this image, saying "Sheikh is a wise governor, his sentence is one, the road of the earth". Indeed, in the history of our literature, there are very few images sung with such sincerity and love. Already, in the words of the famous literary scholar, teacher Ibrahim Hakkulov: "...if the images of Er, Eran, Alp Eran, Ghayb Eran are removed from Turkish written and oral literature, its not only national-educational, but also universal essence will be weakened and even limited. . When they are mentioned, it seems that eternal truths such as bravery, fortitude, wisdom, and courage are illuminated and ignited from classical poetry" [13]. In this sense, the scientific-artistic study of the image of land and era is one of the most important issues facing literary scholars. National values can be further strengthened in the minds of young people by studying the genesis of this image, the process of improvement, and its unique artistic features. Taking into account that the main task of literature is the education of the generation, it should be noted that the in-depth study of the image of the land and era occupies an important place in the development of young people.

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