

The Influence of Nasimiy's Literary Career on Turkmen Literature

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Annotation: This article analyzes literary activity of Nasimiy and his influence to Turkmen literature. His literary career was devoted to writing poetic pieces as masnavi, ghazals and others.

Keywords: Turkmen literature, tasavvuf, ghazal, literary analysis, poetry, inner meaning.

I. Introduction. One of the great representatives of Sufi poetry is Imodiddin Nasimi. His ghazals and rubais, masnavi, and mukhammas imbued with the ideas of Hurufism, were a source of inspiration for many Turkish poets. , hurufism is paid special attention to the deeper meaning of the Arabic letters. Among Hurufiys, there was a belief that the secrets of the world can be understood through Arabic letters. In addition, the Hurufi faith says that the Arabic letters were created before man and the universe.

II. Literature Review. The tragic life and impressive work of Nasimi did not leave indifferent the poets of Central Asia. One of them, Kamoliddin Khusayniy in his work "Majalis al-ushshok" stated that Nasimi's poetry influenced the poets and writers of Central Asia. In this regard, the judgments of the Turkmen scientist S.A. Karrieva have a weight: "The deep philosophical poetry of Nasimi has become the most important and influential theme of Turkmen literature." One of the great poets and thinkers of the Turkmen people is Maghtumkuli Firogi says. " He is one of the major representatives of the enlightened poetry of the East in the 18th century. In his literary heritage, were found the writer's opinion in the form of artistic expression about the feeling of brotherhood among Turkic peoples. Besides this, In most of Nasimi's poems, the leading theme is socio-political, moral and spiritual, theological, and mystical ideas. The spirit of pure Islamic enlightenment breathes with the spiritual treasure left by a competent artist of the word. In addition, in the poetry of Makhtumkuli, a living connection with Sufism is easily understandable¹.

III. Analysis. There are many poems in Nasimi's work that mention the hidden meanings of Arabic letters. Alif stands out among them because it is a monotheistic symbol. Also, alif has the same meaning as an abjad. These considerations are shown in the following verse of the poet:

In the world, Nasimi became like an alif.

If you don't believe, three balls, three witnesses!

(Жаҳон ичинда Насимий алифдек бўлди фард,

Агар ишонмас эсанг учта шаръ, учта гувоҳ!)

It is known that Nasimi believed in the path chosen by Mansoor Hallaj in the matter of love. Halloj, Nasimi, and Mashrab can be included in the list of those who have widely promoted the achievement of Allah with love and passion, mentioned in the world of Sufism. Nasimi focuses on the inner meaning of "Alif" in the above verse. Pointing to the unity of God, he also strongly emphasizes that he is a unique individual (one). This is justified by the presence of three Sharia

¹ И.Ҳаққул. Шахсият ва шеърият. –Тошкент. 2014. – 67-б.

aspects and witnesses confirming his opinion. The Holy Koran, Hadith Sharif, and the cult of Hurufism. The poet recognized them as Sharia aspects. Love, faith, and Nasimi's beliefs are the three witnesses. Sufis gave the poet love, faith, and faith in the Holy Koran, Hadith Sharif, and the Hurufism sect. Their conclusion is clear and unified: "In the world, Nasimi became a fard, like an alif."

It can also be seen that on many occasions in Nasimi's verses he refers to the monotheism of God through Alif:

*Who did not become a single individual like "alif",
 He knew that he was not brave, but he was not brave.
 There was no guard on the path of truth,
 He was like a stone - there was no pain in his heart*

(Ким “алиф”дек ёлғизу фард бўлмади,
 Билки номард бўлди-ю, мард бўлмади,
 Ҳақ йўлида кимки бир гард бўлмади,
 Мисли тош у – кўнглида дард бўлмади.)

The poet's work contains many verses reflecting Sufism sects, symbols, and ideas. The leading place in his work is filled with poems on religious and mystical themes. Several poems of the great poet came into being as a result of the influence of the Hurufi sect. One of these poems is called "alif avval ibtido":

*"Alif" is the beginning, give praise to God,
 "Be" - don't be idle in slavery, if you fall into pain and trouble,
 "Te"-type hobby is careless, your life has come to an end,
 "Se" is there, be ready,
 "Quiet" is a struggle.
 (“Алиф”-аввал ибтидо, ҳамдинг етказ Худога,
 “Бе”-бўш юрма қулликда, тушсанг дарду балога,
 “Те”-тур хоби ғафлатдан, умринг келмиш арога,
 “Се”-сақар бор, ҳазир бўл,
 “Жим”-жаҳд айла яровга.)*

IV.Discussion. The beginning and the end of everything is Alif, that is Allah. That is why, the poem focuses on the praise of God, which can be seen in every work created in the classical literature of the East. According to Islamic teaching, all people who are caliphs of God on earth are considered as His slaves; therefore, they should not waste the life granted to them by the Almighty, but engage in obedience and righteous deeds and leave behind a memory of themselves and a noble name.

Hazrat Muhammad S.A.V. is a model of poetic perfection. He suggested that we can understand the meaning of an idea through the meaning of the letter "B". Through this letter the faith of Hurufism is mentioned by the Prophet of the last times. For example, Muhiddin ibn Arabi said:

“Allah first created my light. Then he created everything out of my light,” and his conclusion that the purpose of the light discussed here is the letter “B” is proof of our opinion. The letter “T” mentioned in the next verse is given as an indication of the divine path, so the thoughts presented in the poetic line also fully correspond to the hidden meaning of the letter. If a person wakes up from the sleep of carelessness, cleanses the heart of evil vices, and achieves enlightenment, then he will certainly reach the divine rank. The great poet Makhtumkuli, developing the above Islamic-Sufi ideas, urges Muslims to be on the alert, saying letter: “C” there is hell, be ready.” In the verse, the poet draws people’s attention to two points, hell and a cemetery. The reason for attracting the attention of the reader to the cemetery is that in this place lies the great truth of life. Because the final destination of all people living in this mortal world is the cemetery. Therefore, Makhtumkuli expresses the universal idea that it is necessary to avoid evil, not forget the hellish torments and not harm his fellow believers, everyone born from dust and inevitably returning to the earth itself, the author expresses this through two or three words which he showed great skill. Secondly, the poet drew the reader’s attention to the teachings of the Qur’an. In support of his words, he quotes the surah “Ali Imran” of the Holy Quran: “Neither the property of the infidels nor their children can save them from Allah (punishment). They are the fuel for Hell.” The essence and meaning of the verses of the Holy Quran and hadiths prompted a person to educate him spiritually and morally, to achieve perfection. Makhtumkuli writes “jahd ayla yarovga” in connection with the need for struggle in each work. “If we start any righteous deed with sincere efforts, it will certainly have a happy ending. Indeed, our Prophet Muhammad, who diligently performed every deed, is an example for us.”

The “X” in Hurufis is the letter for anger against oneself. In both Islam and Sufism, this is considered an inseparable double wing, the ego is considered the source of all evil and sinful deeds. For example, in the 53rd verse of Surah Yusuf of the Holy Quran, we read: “I will not justify my soul. For the ego—if God is not merciful—ego desires only evil. Verily, my Lord is Forgiving and Merciful.”

Makhtumkuli wrote: “letter “X” respect your heart, have mercy on me, God.”

In the works of Maghtumkuli, along with poems interpreting the inner meaning of Arabic letters, there are also poems related to the tragic life of Nasimi. For example, “Aytishuv” by Makhtumkuli Durdi, refers to the life of Nasimi as a Talma:

Makhtumkuli:

They didn't eat something - were they full?

Did they put something on the big day?

Who was he killed?

If you are a poet, let us know!

Durdi the poet:

He is fed, they do not drink - they are satisfied,

It is a prayer, they put it on the doomsday.

They killed Nasimi from the heel,

Greetings from us, that's the answer.

Makhtumkuli:

(Ул нимадир, емадилар – тўйдилар?

Ул нимадир улуғ кунга қўйдилар?

Ул ким эди товонидан сўйдилар?

Шоир бўлсанг, шундан бизга хабар бер!)

Durdi poet:

(Ул дийдордир, емадилар – тўйдилар,

У намоздир, қиёматга қўйдилар.

Насимийни товонидан сўйдилар,

Биздан салом бўлсин, жавоб шул эрур.)

V. Conclusion. Therefore, along with the Ottoman Turkish and Persian poets, the ideas and symbols of Hurufism were reflected in the works of representatives of Turkmen literature. Of course, these poets cannot be classified as purely Hurufi literary poets. This once again proves that the work of Nasimi, to one degree or another, influenced the Middle Eastern culture. Creativity Nasimi in some times was a source of inspiration for the Ottoman Turks and the Turkish nation. In particular, the creative influence of the literary heritage of Nasimi in the works of Jahanshah Khagik, Fuzuli, Turkish poets Rivani, Karamanly Nizami, Kul Nasimi, Turkmen poets Andalib, Maghtumkuli should be noted.

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