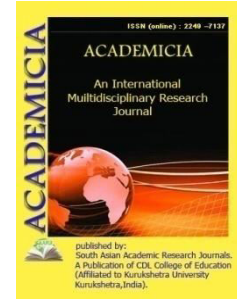




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## RELIGIOUS-ENLIGHTENMENT INTERPRETATION IN LYRICS

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### ABSTRACT

*The article deals with the events in the history of Islam in the expression of a religious theme, the exemplary lifestyle of the scholars who lived a mystical life. The characteristic of such a tyrant is the virtue of a Muslim. In fact, if you live by the tenets of Islam, "let your whole life become a prayer," "And this opportunity to be conscious is also a prayer." This was not allowed by the politics of the time, the ideological policy of fiction. After all, the dominant ideological principles of fiction set the requirements for the creators of the time very different, that is, far from religion. The development of Uzbek literature, inspired by and influenced by Islamic philosophy and Islamic teachings, has now become an officially recognized fact. For this reason, large and small scientific works on this subject began to appear. Obedience, true servitude, devotion, turning life into a garden of enlightenment, acquiring knowledge, mastering art, learning to recite - all of these are related to prayer. In fact, if you live by the tenets of Islam, "let your whole life become a prayer," "And this opportunity to be conscious is also a prayer."*

**KEYWORD:** *Spiritual Freedom, Religion, Mysticism, Enlightenment, Wisdom, Meditation, Classical Poetry, Prayer.*

### INTRODUCTION

By the time of independence, Uzbek poetry has undergone a renewal, a change in its poetic content. The poets expressed in a poetic way the religious feelings which they had not been able to express for a long time which had remained in their hearts. A wonderful blessing like independence gave poets spiritual freedom and great literary opportunities.

In fact, in the history of Uzbek literature, in classical poetry, there are deep philosophical analyzes and descriptions of the religious and enlightenment theme. The harmonious aspects of

lyricism with religion and mysticism, enlightenment and wisdom are clearly seen in the wisdom of Ahmad Yassavi, in the lyrical heritage of Alisher Navoi, in the ghazals of poets such as Mashrab, Huvaydo, Hazini. It is well known that a great deal of research has been done on the literary heritage of these poets in connection with religious philosophy and mysticism<sup>1</sup>.

Although Soviet-era Uzbek poetry had many facets of meditative lyricism and long-lived poetic masterpieces, it was neither possible nor possible to write religious-enlightenment, religious-mystical poems. This was not allowed by the politics of the time, the ideological policy of fiction. After all, the dominant ideological principles of fiction set the requirements for the creators of the time very different, that is, far from religion. The paths were closed for the artistic expression of the serpent-related concepts of faith. On the contrary, poems written in an atheistic spirit were promoted, supported, and resounded loudly in the pulpits. Under such conditions, the classical traditions, the artistic expression of the mystical sects that reflect the perfection of man, almost disappeared from memory.

However, the glory of independence provided modern themes for Uzbek poetry, renewed Uzbek lyrics. The tradition of the distant past has been renewed. From this point of view, religious themes began to be added to the agenda in fiction. The Hero of Uzbekistan, the great literary scholar Ozod Sharafiddinov, while paying serious attention to this issue in his time, puts forward the following remarkable ideas in his article "Religious Sounds in Literature": "During the years of independence, there has been a sharp shift in the relationship between literature and Islam. The development of Uzbek literature, inspired by and influenced by Islamic philosophy and Islamic teachings, has now become an officially recognized fact. For this reason, large and small scientific works on this subject began to appear.

They not only show the antiquity and scale of the relationship between religion and literature, but also help to identify what needs to be done in this area". Emphasizing that the genesis of religious issues goes back a long way, the literary critic emphasizes the need for talent in the artistic expression of this subject: "The fact is that any work of art requires a great deal of knowledge, high thinking, real discoveries. Every author has to work selflessly on his work, to sharpen his talent, in order to win the hearts of readers"<sup>2</sup>. The demand of the master literary critic is very reasonable. Because any subject in fiction, no matter what genre it is, must always be in the hearts of students, to stir their emotions. In particular, when Uzbek writers and poets include religious themes in fiction, they should have a great knowledge of the subject, know the history of religions and, most importantly, their writings should be deeply rooted in the hearts of modern poetry lovers.

In this regard, during the years of independence, the number of poems written by poets who visited the holy city of Makkah Mukarramah and performed the rituals of Hajj has increased. In the works of poets who recited the Qur'an or the hadiths of the Prophet (saas), a page was opened. People's Poet of Uzbekistan Abdulla Aripov led the caravan on this road as well. The series of the poet's "Book of Hajj" has appeared. Drawing attention to the general content of this series, as well as "the harmony of prayer and secular vigilance in poetry", literary critic T. Shermurodov writes: has a leading position in prayer poetry"<sup>3</sup>. The Quartet of Poets acquired a religious content, and the wisdom in them acquired a universal pathos. In previous chapters, the meditative aspects of the concept of path have been illuminated with poetic examples. A. Aripov addresses this concept both symbolically and in its own sense. He writes in a quartet:

"You probably get tired of walking around this city,  
 But you are kind to Allah.  
 You found Mecca lost,  
 If you get lost again, where will you go?"<sup>4</sup>

The traveler passes through different cities and villages. The goal is Mecca, and if the goal is Hajj, it will surely reach it. It is natural that they get lost along the way. But there is no other way for a passenger to reach Mecca. The reason is that everyone goes to this sacred abode to beg, plead, be free from sins. The poet emphasizes that it is impossible to get lost after this. It would be appropriate to connect the hadiths of the Prophet (saas) in the years of independence with the work of A. Aripov. The poet's creative heritage is dominated by meditative poems that describe the world and its condition, a happy life and various sufferings, happiness and unhappiness, regret and destiny. For example, in the poem "Listening to the prayer" it is natural that both the poet and the reader think deeply and immerse themselves in the ocean of thought. In fact, the very title of this poem is related to religious concepts. Translated from the Arabic language, the word "supplication", which means "supplication, supplication", also means to turn directly to the Creator.

Худди шунга мос равишда “Муножот” сарлавҳаси билан Мирзо Кенжабек ҳам шеър ёзган бўлиб, жумладан, унда қуйидаги бандлар бор:

"I am just happy to be free. In the middle of the night I am dark night,  
 Who do I ask for enlightenment in my dark heart?  
 I am the soil, I am the sky - I am the whole world myself,  
 Who do I ask for other worlds than myself?"<sup>5</sup>

At the same time, social problems are combined with the "I" of the poet. In literature, theoretically, such harmonies are also directly explained by the phenomenon of meditation. This poem of the poet was written on the eve of independence. During the years of independence, a new page was opened in the works of MirzoKenjabek, and religious motives were strengthened in his poems. The prayers of his lyrical protagonists have risen to a higher level. The lyrical protagonist naturally took on the appearance of remembering and reminding Allah. In this regard, the poet's poem "Prayer" is very important. In fact, in the process of prayer, the burden of the Creator, the question of needs, man is interrupted in this world and imagines himself in another world. This state is associated with the state of truthfulness of worship, khushu 'and khuzu'. It is in the process of prayer that a person's whole body and spirituality becomes filled with a meditative mood.

“What is worship? Obedience to the Creator is also prayer,  
 True devotion and devotion are also prayers.  
 It is a prayer, a garden of enlightenment if you live,  
 Hard work, science, art, and recitation are also prayers.

The heart of your mother and father will pass through the circumambulation of the Ka'bah,  
 If you make them happy, this service is also a prayer”.

At the beginning of his poem, the poet asks questions such as "what is prayer" and "what is meant by prayer" and gives very appropriate and natural answers. Obedience, true servitude, devotion, turning life into a garden of enlightenment, acquiring knowledge, mastering art, learning to recite - all of these are related to prayer. The most important thing is to get the consent of the parents, they should be happy. This is also actually a prayer.

The poet gives prayer as broad a meaning as possible. The poet prefers to present the meanings of this, as a result of reading and studying, in the form of a poetic interpretation of the concepts that appear in the hadiths. For this reason, visiting a patient, dealing with relatives, and helping a stranger are also considered prayers. It is known that fasting is one of the five pillars of Islam. Therefore, fasting by a Muslim is a prayer. Cleanliness is important for prayer. Therefore, M. Kenjabek emphasizes the purity of the tongue, the purity of the body. "If you sleep soundly, that pleasure is also prayer." Whether the trade is built on honesty or the farmer's crop - these are also explained by the poet as a very natural connection directly to the state of worship. Then comes the central verses of the poem, the most culminating:

"This is a prayer, if you tell the truth to a tyrant,  
And if you remain silent to the ignorant, silence is also a prayer.  
If you have fun with your partner honestly,  
The sky is a witness, the angel is now, and this conversation is a prayer".

Poets of all times have drawn attention to the power of the word of truth. Poets are characterized by courage and bravery. The characteristic of such a tyrant is the virtue of a Muslim. In fact, if you live by the tenets of Islam, "let your whole life become a prayer," "And this opportunity to be conscious is also a prayer." Covering all the aspects necessary for human life, the poet writes that for the life of a person who is reaching such perfection, in fact, "the basis is faith and sincerity." Such belief and enslavement to the Creator is the essence of the entire servant who realizes that he is himself that he will come to this world. M. Kenjabek's poem "Prayer", written in the religious-enlightenment direction during the years of independence, is one of the best examples of metaphorical lyricism in terms of encouraging people to think about the world, life, the pain of the hereafter, the meaning of life.

Man's religious deeds are sometimes enticing and enticing in his efforts to improve his psyche. Man experiences insights, priceless beautiful feelings. When confronted with proverbs that lead people on the right path, good poets put them into poetry. The phenomenon of poeticization of hadiths is also an important feature of the poetry of the years of independence. In fact, this case is known in classical poetry by the term "Arba'in". ShukurQurban, who wrote the hadiths, called his forty-four "Arba'in" in the tradition of classical poets.

"Every moment has its rewards and sins,  
The meaning of this word is clear to believers.  
Fear the curse of the oppressed,  
There is no barrier between Allah and the oppressed.

Literary critic T.Shermurodov writes about such quatrains that ShukurQurban wrote in his poem:

Poems of religious and enlightenment content reflect a unique human life - a way of life. Such a "path" is, of course, connected in essence with the phenomenon of meditation.

From this point of view, the poems of the talented poet AzamOktam are important. The poems in the poet's books, such as "Taraddud", "The Fortieth Spring", "The Happiness of Two Worlds", are considered to be poetic interpretations of human religious concepts. At the same time, in modern Uzbek poetry, the poetic traditions of the distant past have survived. There is a phenomenon of putting hadiths into poetry. In their poems, the poets interpreted the religious theme with knowledge.

It should be noted that in fact, world literature is not separated from the religious-enlightenment theme, only the national literature was not allowed in the former Soviet Union, but in the years of independence it was revived and very good examples of religious-enlightenment poems appeared.

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