



I Cannot Include Myself in the Conversation of Good People (Spirit of Admonition in the Work of the Poetess Muazzam Khan)

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Abstract: In the article, it is said that the work of the 19th century poetess Muazzamkhan has the presence of admonishing spirit and mystical ideas. Pure humanity in the work of the poetess. He praised his virtues, and excerpts from his poems were cited as examples of his work.

Keywords: ghazals in the spirit of admonition, “ашколу ҳисоб”, “саду нахс” “Қоч”, “Эй кўнгул”, “дев”, “аждарҳо”, “шаддод от”.

The role of poets of the 19th century is distinguished in the development, improvement, development and discoveries of the literature of the period in terms of themes, ideas and genres. In the poetry of Muazzamkhan, a representative of this period, ghazals in the spirit of warning also have a special direction. In the ghazals on this topic, the poet reflects on moral issues that are a product of her life experiences:

This passion of yours always leads to strange paths,
I can't hold the reins without being satisfied.

At the center of the moral and educational thoughts described in these verses is the question of self. Darkness is not the need to run away from life, get divorced, get tired of people, but to be active again with spiritual maturity after a certain period of professional maturity and progress. Muazzamkhan refers to the virtue of the Sharia, which is repentance from all sins and vices that are considered faults and defects. According to I. Haqqul, “Lust is a tendency that leads a person away from good paths and leads him to many pitfalls. The soul is the joy in man. He is able to gnaw and tear a person from the inside. When the ego wins, livelihood, especially concern for the body, is the main goal, and selfish tendencies take the place of good dreams. This is the radical way to live”. That is why the poetess makes a covenant to devour lust, to pull her reins - to restrain herself from any scourges, to gnaw at the head of a seven-headed dragon with a horse of lust. Nafs Muazzam Khan found his pictorial expression in his poetics as “дев”, “аждарҳо”, “шаддод от” whose reins were released.

Among Muazzamkhan's ghazals, the poem “Қоч” is distinguished by its wide range of moral and educational thoughts and the strength of the spirit of educating a perfect person in life. What should a person stay away from in order to refrain from self-destruction, and how should he understand which of the events in life are good and which are bad? The lyrical hero communicates with his heart in the poem. The meaning of the ghazal is to avoid covetousness, greed, and greed for wealth. Therefore, self-awareness of a person is the basis for avoiding many evils in life. Muazzamkhan condemns human greed for wealth, and thinks that human dignity should stand high in the face of such “пуч capo”:

If you find a coin, you will say it again.

Do not take a single dirham in your hand, avoid this nonsense.

Don't say, "Such goods are not valuable, this cloth is cheap".

There is no need to talk too much and run away.

In the eyes of Muazzamkhan, the actions of fraudsters who try to predict the fate of people are also a great sin. A moral person should beware of such unscrupulous fraudsters, Sharia leaders who decide the fate of people with the blood of roosters, sheep and goats. While Muazzamkhan demands to move away from copies that disguise science, he also condemns the "вали" who open their mouths to reveal human happiness with various forms and symbols such as ашколу ҳисоб", "саду нахс". In these views of the poetess, firstly, a call to people to be vigilant and not to fall into any kind of fraud trap is expressed, and secondly, the confidence is expressed that the events in life, including the signs in human destiny, are only through the grace of God:

The modern scientist deceives the world

Nauzanbillah, run away from the ill-educated.

Muazzamkhan's radiative ghazal "Эй кўнгул" resonates harmoniously with the moral and educational thoughts of the radiative ghazal "Қоч". The above thought of the poetess is logically continued in this ghazal, and the idea she wants to convey is shown in a more impressive way. According to Muazzam Khan, the heart is the king and the mind is the minister. Figurative images in the ghazal remind of traditional images in the works of Yusuf Khos Hajib and Sufi Olloyar. Muazzamkhan asks the soul to govern all the organs of the human body with justice. He considers the tongue and the eye, and the mind to be the means of distracting the king. For this reason, he calls for caution. Symbolic images in Muazzamkhan's ghazal also served to reveal the image and moral views of the forces gathered around certain groups in life, in particular, kings and ministers:

The mind is a minister, give advice to everyone,

It will be a difficult job without advice, my heart.

Muazzamkhan's ghazals in the spirit of preaching are combined with mystical views. They also have modern value. The main themes of Muazzamkhan's ghazals in the spirit of advice are issues such as self-restraint, patience, perseverance, not giving up on the passing world, keeping the heart pure, protecting it, and striving to be in the conversation of good people. The thoughts of the poetess urging to act with honesty and purity, correctness and purity, mind and heart do not lose their influence even today.

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