

IMAGE OF JAMSHID JOMI IN AMIR'S CREATION

Submission Date: December 16, 2023, **Accepted Date:** December 21, 2023,

Published Date: December 26, 2023

Crossref doi: <https://doi.org/10.37547/philological-crjps-04-12-11>

Journal Website:

<https://masterjournals.com/index.php/crjps>

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ABSTRACT

The article analyzes the skill of using mystical symbols and the image of Jamshid Jami in Amiri's ghazals.

KEYWORDS

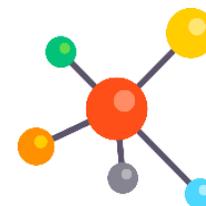
Mysticism, symbol, image, Jamshid Jomi, mirror, purpose, intention, follower.

INTRODUCTION

It is known that the path of mysticism is the path of perfection. Each stage of Tariqat eliminates a defect in a person and increases a virtue. A person who has followed this path is completely freed from material attachments and remains only with the soul. Glorification of perfect people, recording the vibrations of a perfect human heart, reprimanding the world, ego, people, glorifying divine love, promoting Sufi ideas form the basis of the work of all mystic poets. For example, in Amiri's work, mystical concepts such as passing away from oneself, death, mortality, poverty,

unity (tawhid), survival, trust, contentment, overcoming the self, not giving up on the world, such as Sufi, dervish, scholar, pir, murshid, maykhana piri, dayr piri The concepts that express the people of the sect, such as the qualities of a perfect human being, the people of poverty, the people of Fana, the people of Sidq, and the people of the heart, are interrelated and appear as a single system.

In addition, in classical poetry, a perfect person is described with artistic symbols such as eyes, face, mouth, lips, waist, and adjectives such as



neighbor, friend, beloved. In this case, the face is the face of a perfect person illuminated by the divine light, the eye is the eye of the soul, which knows the mysteries of the two worlds, examines and tests the student, the mouth is the word that warns of divine enlightenment, the lip is the meaning of the lively word, the waist is the imagination of a perfect person, a thin waist - this means the subtlety of imagination, etc. Talib loves this mouth because of the divine words pouring out of it, this waist is so delicate that it perceives the truth of Allah.

Jam, that is, Jamshid, is a legendary king of ancient Iran. He invented a world map - a map showing the world, in which not only the present, but also the events that happened in the past and will happen in the future are reflected in the world. In classical poetry, the mirror is equated with the world cup in terms of keeping the divine secrets in the cup of may and the perfect human heart. In Amiri's work, the image of Jomi Jam was also used in a productive way. The fact that the lyrical hero is asking the singer to bring "Jomi Jam" becomes more clear in the content of the following stanza:

Нетай гар жоми Жам бирла Сикандар кўзгуси
бўлса,

Бу кун дайр ичра, соқий, қисматим синган сафол
этмиш [2,136]

Professor N. Komilov, a mystic scholar, analyzes this verse related to the poet's mystical views as follows: "If a person is connected only with worldly worries (zangi); he will be deprived of the divine light. However, the highest goal of a person

is to perceive his own Reality and return to it. That's why he should wash the impurities of his heart and turn it into a place where God's light is reflected, because a person who has reached this level realizes that the world itself is a place where God's beauty is reflected. Then a person feels powerful and perfect, and even if he is poor and humble, he ripens in the fire of this love and feels stronger than the king Jamshiddan" [3,16].

In this verse, researcher A. Qazikho'jaev, with the confession of Navoi, also refers to the stories of King Jamshid's invention of oil, and when it is filled with oil, he makes a cup that shows the world. expresses the idea that it is full of secrets and wisdom, and secondly, the broken heart of a dervish ("Sing'on safol") is more important and valuable than the cup of kings like Jamshid, and it expresses the opinion that these same "Broken hearts" can reflect the light of God and show the world" [4,177].

"Mayi vahdat comes to a broken heart, it takes place in a strange and poor heart, it becomes a heart that understands the essence of the whole existence and is free from other patterns. At every moment of his passing life, he rises to the status of a king" [4,178].

At this point, it is appropriate to remember the following words of Aziziddin Nasafi: "...There are such tax collectors whose heart window can be welded with people of admiration. But the mirror of their heart is with mind and lust, and some of them may have relationship with others. And the mirror of the human heart is perfect. But the



whole worldview and the mirror of the world are characteristic of man. The system of existence comes to an end with the human being, the human being was the highest form of the being, sometimes the last created being was the Adam, and this mirror was perfected" [5,17].

Туган миръотида кўргил жаҳон тимсолини ҳар дам,

Скандар кўзгусига солмагил кўз, жоми Жам чекма [2,295].

Дарғаҳида хок бўлғон ошиқи бечоранинг

Маснади Жам, тожи Искандардин истиғноси бор [2,118].

"O dervish, the goal of creating a person is a perfect person. In other words, we say that a person is the whole world and purity and purity are manifested in him - this is a light, our goal is a perfect person" [5,39].

In some of his ghazals, the poet uses another symbolic image - Iskandar, his heir.

Жоми Жам миръотида доғимни кўрсатсам, Амир,

Тавқи ҳайрат бўлди Искандарга кўзгу ҳалқаси[2,325].

The transitory world, which is not faithful to Jamshid and Iskandar, to the cup and the mirror, is also a treasure for the lover. That's why he needs to be the owner of the cup and mirror even for a moment.

The mirror is not only a magical symbol understood from a literary point of view, but also a means of self-perception. After all, the path to perfection is a process of perception. Perception of oneself or the world - knowledge, understanding is acquired in several stages, not within a certain limit.

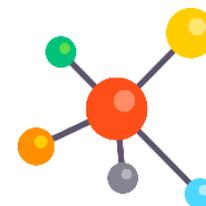
In Sufism, the ratio of external and internal is one of the important issues. Jalaluddin Rumi's wisdom about a person: "Either look like you are, or be like what you seem to be" is also related to this issue. This issue is interpreted in this treatise by Aziziddin Nasafi: "There is no doubt that the outside has an effect on the inside. Also, the inside has an effect on the outside. Therefore, in the conversation of a wise man, after the appearance is correct under the influence of riyozat and mujahada, the inside also becomes salt. After the external and internal salt, the internal was purified between the two worlds. One side will be the world of testimony, and the other side will be the world of the unseen" [5,37].

Нақши қадаминг муяссар ўлса,

Найлай бу жаҳонда жоми Жамни[2,345].

Another idiomatic meaning of the image of Jami Jam is used in classical lyrics. This simile was created on the basis of mystical concepts, and it means the heart of a scholar with the gift of enlightenment.

Jomi Jam is used together with the symbols of Kharobot and the tavern. In this place, the lover enjoys the wine of love. In Sufism, the image of a



lover who enjoys this place is described as a drunken state, having seen the beauty of the land, or being intoxicated by the grace of his lover, who has completely forgotten his identity.

Кимсаким ойинарўлар илгида жоми тараб

Кўрса, анга ҳасрати Искандару Жам бормукин?! [2,284]

Many of the poet's ghazals mention the famous Jam. In the eyes of the poet, this symbol means the heart, the world, life, and the wine in the cup is described as the wine of love, the water of life. In some of his verses, Amiri also mentions the broken porcelain against the image of Jam, and through this he achieves to exaggerate his mental state and strengthen the gloomy image of the lover.

The poet skillfully used the image of Shah Jamshid in his lyrical poems to express the emotional and spiritual experiences of a lover, as well as his Sufi views. In general, in Amiri's work, there are many verses related to Jamshid and his robe. At the same time, interpretations related to Jamshid and Jami Jam also gave an opportunity to deepen the understanding of the essence of the poet's creative heritage. Human morality, which constitutes the high ideal of the poet's work, is also summed up instructively by using Jam.

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