



RELATIONSHIP BETWEEN TEXT IN THE WORKS OF JALALUDDIN RUMI AND ALISHER NAVOI

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Abstract

The article discusses intertextuality in the works of Jalaluddin Rumi and Alisher Navoi and the factors that created it. Intertextuality has a biographical character, and its close connection with the creator's attitude to the world and man, forms of poetic perception of existence, and philosophical and mystical views is examined, and some conclusions are expressed.

Keywords: Artistic creativity, intertextuality, creator's credo, philosophical concept, biographical character, thinking

Introduction

The unique spiritual heritage of the two great thinkers of world literature, Jalaluddin Rumi and Alisher Navoi, is always a necessary need for all times and all peoples. These works, which purify the human soul, purify his morals, and change his attitude towards the world and man, are saturated with divine truths. In them, the essence of existence, the meaning of life, the meaning of life are expressed through various artistic images, metaphors, symbols, and philosophy.

There are such works that a person of any era who reads them finds the most necessary truths for himself, sees the honest and correct path. The meanings hidden in the layers of the text are so dense and dense that each reader can extract from them the masterpieces of thought that meet his level and needs. The charm of poetic thought, the depth and sophistication of images, the sophistication and charm of the artistic word lead the attentive reader to mysterious spiritual places that

ordinary people often do not understand. The works of Jalaluddin Rumi and Alisher Navoi are such masterpieces of art, and are read with love by the peoples of the world. The literary sources of the great Eastern literature are the Holy Quran and Hadith, the masterpieces of the great literary predecessors, which are filled with universal ideas, and the influence of the tradition of intergenerational unity is felt in them. If we carefully observe the works of the two great literary predecessors, we understand that the closeness of the socio-political life they lived, their attitude to spirituality and enlightenment, and the commonality of the creative philosophical concept led to the emergence of intertextual connections.

Perceiving the truth has never been easy. It is natural that Navoi, who highly respected the personalities and works of such figures as Fariduddin Attar, Jalaluddin Rumi, and Abdurahman Jami, was influenced by their works. There are specific reasons for such intellectual closeness, devoid of imitation.

The universe is a manifestation of God, and in everything some quality of the Creator is reflected. This process is so unique that it is impossible for human consciousness, intellect, and thinking to encompass it; this is characteristic only of perfect people. Everything that exists in the entire universe manifests the qualities of God, and only perfect people, saints and prophets, have the ability to see this. A common social, political, and literary environment, harmony in the philosophical concept of the creator, and direct similarity in the leading principles of fiction lead to the emergence of intertextual connections.

“Man, who consists of a few drops of blood, a thousand worries...” (Sheikh Saadi), accepted a trust that the heavens and mountains did not undertake. However, according to the predestined destiny, man became one of those who wronged himself. According to Navoi, “The noblest of all...Who is astonished at his perfection” [1; 234], man consists of body and soul, and his essence is in the face and the whole. When the Creator, who wanted to make man a spectacle of His beauty, created man, He breathed into him a soul from His own soul. The soul is chained to the body. In order for the soul to be free from the chains, a person must be free from worldly desires and be able to subdue the self.

Every moment has its own ascent,

Every crown is always crowned, every crown is unique. [2:80]

Translation: A true lover has his own ascent at every moment, and he is never without divine observation. Allah Almighty places another special crown on the

crown of a lover. A true lover lives every breath, every moment thinking of his beloved, yearning, and begging for the pain of separation, and he enjoys the pain of this pain. He is the only One desired in both worlds, and to confuse him with anyone other than Him is misguidance and ignorance.

Every day, a hundred letters, a hundred blessings from God,

O Lord, sixty words of praise from God. [2;80]

Translation: A hundred letters and a hundred good news always come to him from God. If the lover says once, “O Lord,” he receives sixty “words of praise” from God. Hazrat Navoi writes in harmony with the above verses of Mevlana Rumi:

If the suitor is not found faithful, who has taken the step,

Who didn't sit on the road first step lover. [3; 562]

It is understood from the verse that if the suitor is loyal, i.e., the lover strives towards his beloved, the beloved also hastens to meet his beloved. The hadith “If my servant takes one step towards me, I will take a hundred steps towards him” is embedded in the verses narrated by both thinkers.

Love is a constant and unchanging main theme of fiction. All the predecessors of the word have created many works on the same topic over the centuries, thinkers, virtuous people have written interpretations and commentaries. Nevertheless, Hazrat Navoi says that not one thousandth of the secret of love is known:

O wise man, the secret book of love is a point,

Although a thousand and one hundred thousand poems are not written.

Indeed, it is not without reason that the Heart is recognized as the throne of God, equaled to the Kaaba, and even surpassed by it. Because God shows beauty in the heart. All the writings of Mevlana Rumi and Alisher Navoi are a journey into the human psyche, a desire to understand and explain the essence of the world and man. When it comes to the world of the soul and the heart, the discoveries and losses of the searching person, pain and suffering, inner storms and transformations emerge. The universe is a treasure trove of secrets, and God appears in the human heart and in every object, and the eyes of the heart must be open to see this manifestation. Pain and suffering, being the inviolable property of poetry, amaze both Rumi and Navoi infinitely. The works of these two great writers, who yearned for perfection for mankind, are a simple language, a unique style and a beautiful expression of states, situations and positions that cannot be understood by ordinary reason. In the works, which explain that the soul, greed, passion, the transience of

the world, and giving in to earthly things are delusions and deceptions, the essence is deeply understood and based on broad observation.

“The tongue of poets is sharper than a sword” (Yusuf Khos Hajib), which was described as being created before the creation of the world, is another reason for the beauty of the world. The human spirit strives for freedom, the cage of existence is actually alien to it. The spirit that wants to be free from captivity must be purified, filled with love, understand the impermanence of everything that exists, admit that life is a journey towards death, and finally, never stop remembering the truth.

Maulana Rumi wrote, “Listen, this flute is complaining, It is telling stories of separations,” while Hazrat Navoi wrote:

Like a bird of life, it is logically agreeing,
It is praising God together.[4;306]

We explain that the source of the thoughts presented in both verses is a different manifestation of a single essence. Every creator, observing the world, seeks poetic forms for his thoughts and feelings. He seeks expressions that are suitable for his soul. Since creation is recorded as a divine, spiritual, psychological process, to what extent is the influence of this factor felt in poetry. A poem, which is considered an unseen phenomenon, is not created by itself. Only the feelings that the poet thinks about, sincerely desires, and longs for are given to him as inspiration. The life given to a person is a time given to him to understand his identity and to recognize his Creator. However, the ego distracts a person from achieving spiritual and moral perfection and from behaving beautifully as he is commanded. A person, who is a small manifestation of the Greatness of the Universe, is crowned with a crown of honor and given the status of the caliph of Truth on earth. Maulana Rumi describes those who are deprived of the blessings of faith and the pleasures of love as “the king who commands his own desires, the slave who is a slave to his desires,” and calls on them to act in a manner worthy of human dignity. In verse 20 of Surah Hadid, the falsehood of worldly life is revealed: “Know that the life of this world is nothing but play and amusement, and display of one another, and boasting among yourselves, and multiplying wealth and children.”

The world is forbidden to the people of the Hereafter, and the Hereafter is also forbidden to the people of the world.

It sucked, until it reached the end,
He used to say: "Patience is the trick, I found the fruit."

He said: "O Light of Truth, shine on every thread,

You have "As-sabru miftah-ul-faraj!" [5:12]

("As-sabru miftah-ul-faraj"! – "Patience is the key to opening doors." (Hadith).

The closeness in the work of Rumi and Navoi, the extensiveness of the intertextual connection, and the fact that both poets are based on the Quran and Hadith. Perhaps that is why these works of art seem to the astute reader like a commentary on a divine book.

If you know the name of Sabur, you will be amazed,

And you will be a hundred thousand times more patient than Nimrod. [3: 12]

While referring to one of the beautiful names of Allah, Hazrat Navoi delicately explains the place and importance of patience in the life of a believer. He emphasizes that impatience is an extremely deplorable disease.

The intertextuality found in the verses devoted to Islamic truths is not accidental. The creative credo of Maulana Rumi and Hazrat Navoi is connected to one literary source, and their its relationship to existence, to nature and every change in it, to virtues and vices in our verbs is extremely harmonious.

In the story of the Prophet Abraham being commanded to sacrifice his son, we read: "He said: 'O my father, do as you are commanded (by your Lord in your dream). If God wills, you will find me among the patient.' (The Holy Quran, Surah Was-Saffat, verse 102). Similarities in the interpretation of patience are also observed in the stories related to the Prophet Ayyub, who is elevated to the level of a symbol of patience in literature.

Everything in the universe has been ordered to serve man. From a grain of soil to mountains, from the moon to the sun, the function of plants and animals is to satisfy human needs. Man's function is to know who he is, to understand that all of creation is within him. The main idea of the work "Fi ma fihi" (From Myself to Myself) is the same as the essence of the epic "Lisan ut tayr". Only the expression is in a different form.

Reflect on your own being,

Whatever you wish, wish for yourself. [4;306]

Hazrat Navoi emphasizes that the essence of the human heart is knowledge, explaining that Allah "hid Himself within His tongue."

The study of intertextuality in the works of Mevlana Jalaluddin Rumi and Hazrat Navoi serves as an important factor in clarifying views related to artistic creativity, providing important literary-theoretical conclusions.

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