

МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ:
ТЕОРИЯ И ПРАКТИКА

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THE INTERPRETATION OF SYMBOLIC NUMBERS IN THE
POETRY OF ALISHER NAVOI

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Abstract: The article discusses the literal interpretation and essence of numbers used in the works of representative of Uzbek classical literature, Alisher Navoi, to shed light on their symbolic and figurative meanings, and to pay attention to the skill of a writer in using numerical symbols. The article also aims to identify the artistic functions of numbers and analyze the process of raising magic numbers to the level of artistic images.

Key words: A.Navoi, one, two, eighteen, symbolism, Lyson ut-tayr, mystic

It is known that classical Eastern poetry is a unique poetry in terms of content and form, poetic imagery, means of expression and the world of images. As it is recognized in literary criticism, symbolic and figurative imagery is the dominant feature and peculiarity of this poetry. Therefore, along with words, images, colors and tones, a special place in it is also occupied by symbolic expressions of truths expressed by means of letters and numbers. If numbers, so common in classical literature, are introduced into the “language”, a new world of meaning, essence and mystery opens before the eyes of the reader.

Numbers have been used as an object of symbolism since the classical period. The symbolism of numbers means that certain numbers or combinations in which a number participates have a special meaning and significance. The expression of symbolism through numbers has existed in the culture and tradition of different peoples over the years and has often been used in spiritual, artistic, religious or mystical contexts. The symbolism of numbers can also be associated with numerology. In this article, we analyze the use of numbers as a symbol and their importance in Uzbek works of art.

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Although the use of numerical symbols and the propaganda of various views through numbers have not created a special superstition, the expression of one's thoughts through numerical symbols is found in the works of almost all poets. In order to clarify, correctly interpret and explore the truths hidden in numbers, it is necessary first of all to pay attention to the role and essence of numbers in religion, mythology, ancient traditions and mystical teachings.

Literary creation of Alisher Navoi are like an ocean. Studying the poet's works, one will be amazed by the secrets it contains and appreciate the skill of our great ancestor, who reveals the hidden meaning of each word and sentence. While reciting literary creation of Navoi, one come across with numbers starting from "one moment" and "one minute" to "eighteen thousand", "seventy thousand", "ninety thousand" and "one thousand and one". The special significance that Sufis attach to "a moment" and "an instant", considered the smallest units of time, and the enormous significance they attach to such units of time as an instant, a moment, a breath and a minute, are clearly visible in Navoi's poetry.

In Navoi's works, the main purpose of the use of numbers, the expression of ideas with the help of numbers, is to reveal the secrets of the world through man, to express the characteristics and qualities of a perfect man. Figurative thinking through numbers defines the poet's skill. In Navoi's work, by the repetition of numbers, it is possible to fully reflect the meaning behind them, as well as to increase the emotional impact of the word that expresses the same number. This can be seen in the following byte from the epic *Lyson ut-tayr*:

Bir bilu bir kiru bir de, bir to`la,

Mayl qilma munda ikkilik bila.

As a result of the exact repetition of number "one" four times, the poet's purpose is to emphasize the essence of the number "one". It expresses the concept of "unity" and the fact that a person who has attained monotheism can see "one" with his eyes, hear with his ears, speak with his tongue, and feel with his heart. Through the art of *ruju-return* through numbers, Navoi was able to express extremely deep meanings.

Ilohiy amringa ma'mur yeti torami a`lo

Ne yeti torami a`lo to`qqiz sipehri muallo.

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We know that life progresses at the root of all kinds of contradictions and mystery. It will develop. Human life is full of these paradox. Therefore, even among the arts, the direct opposite thought serves to reflect the activities and concepts. In Navoi's poetry, instead of the word eye, there are many metaphors such as "two magical *nargis* ", "two travelers", "one bird" in the sense of a lover's heart, or "one pigeon", a lover.

In the poetry of Alisher Navoi, the number two is often used together with the words "dunyo", "olam", "dashr", "jahon", "kavn" (world) indicating two worlds - mortal (transient) and eternal and is used in the context of the eternal world. In his "Khazoyin ul-maoniy" and "Khamsa", the combination "two worlds" (dashr, jahon, dunyon, kavn) is used in about sixty places. Those who are truly in love, that is, in love with God, are those who choose to give up the pleasures of both worlds for the sake of achieving the goal:

Arz etsalarki, yor kerak yo iki jahon,
Yor aytqumdurur beri, ikki jahon nari.

The blessings of the two worlds hinder the attainment of salvation. Therefore, the lover must give up these blessings and attach his heart to the love of Allah.

Although Navoi alternately refers to the numbers three, four, five, six and seven when reflecting this or that idea, concept, point of view or truth, he bases his ideas broadly and unambiguously on the number nine.

In the works of Alisher Navoi, the number "nine" is associated with the words "nine mothers", "nine fathers", "nine gifts", "nine blessings", "nine states", "nine curtains", "nine gifts". "nine khans", "nine layers of clothing" are not accidental. Creating artistic images using numbers, Navoi also relies on ancient beliefs associated with each number. When Navoi addressed the number nine, he drew attention to the essence of this number in the history, customs and traditions of our people, as well as its symbols and meanings in religious and mythological views, as well as in the teachings and literature of Sufism. . Therefore, it would be appropriate to take these aspects into account when analyzing the ideas associated with numbers mentioned in the poet's poetry. Otherwise, it will become difficult to find out the true purpose and meaning of a particular number, and disputes and discussions among scholars will increase. An

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example of this can be the ideas and interpretations associated with the phrase “eighteen thousand worlds”. The great poet writes in one of his famous ghazals:

*O'n sakiz ming olam oshubi agar boshindadur,
Ne ajab, chun sarvinozim o'n sakkiz yoshindadur.
Desa bo'lgaykim, yana ham o'n sakkiz yil husni bor,
O'n sakiz yoshinda muncha fitnakim boshindadur.
O'n sakiz yil dema, yuz sakson yol ilsa, uldurur
Husn shohi, ul balolarkim ko`zu qoshindadur.
Hayrat etmon husni naqshidaki, har hayratki bor,
Barchasi ezid taolo sin naqqoshindadur.
Tan anga siymu ichinda tosh muzmar ko`nglidin,
Aqlg'a yuz hayrat ul oying ichu toshindadur.*

In this ghazal, the number eighteen is used four times in two meanings: the first is eighteen paths, the second is the beauty of eighteen years. Scholars interpreting the ghazal have probably paid special attention to the phrase “eighteen thousand worlds.”

In Navoi's works, the repetition of numbers helps to fully reflect their deep meaning and essence, as well as to enhance the emotional impact of the word expressing the same number.

Conclusion

Being an important element of human intellect, thinking and imagination, numbers have also taken a special place in fiction, and this phenomenon has a long history. Therefore, as in Uzbek folklore, symbolic significance numbers are actively used in our classical literature. It should be noted that the use of numerical symbols and the expression of a certain meaning through them has become an important tradition, and in a certain sense we will not be mistaken if we say that this has become a test of the creator's skill.

The main goal of using numbers in literature and expressing ideas through numbers was to reveal the secrets of the world through man, and to express the characteristics and qualities of a perfect or ideal person. When examining the combinations used in Alisher Navoi's work, such as seven or nine and eighteen thousand, it became clear that the symbols and metaphors underlying the numbers expressed ideas aimed at illuminating the essence of a perfect person.

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