



MYSTICAL INTERPRETATION OF THE IMAGE OF THE MOTHER

Uljon Boboqulova Suvonovna

doctoral candidate at Tashkent State University
of Uzbek Language and Literature

uljonboboqulova8@gmail.com

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Abstract: The combination of creative expression with Quranic guidance enriches the content and depth of art. This provides the main criterion of sincerity and divine inspiration, especially in the depiction of such important figures as mothers. As these spiritual components continue as a source of inspiration, the artistic journey continues, offering endless opportunities for discovery and expression. This article discusses the mystical interpretations of the image of mother in A. Oripov's poetry.

Keywords: Woman, mother, Messenger of Allah, Quran, gnosis, paradise, Kaaba.

When speaking about mothers, poet Abdulla Oripov recalls what he heard during the sacred Hajj pilgrimage from a great sheikh of Mecca during Amr bil Ma'ruf, saying: "O Muslims, you have been shown two paths: prostrate to Allah and again to Allah. There is another way of prostration: to the mother and only to the mother. O Muslims! We repeat the teachings of the Noble Messenger that no creature except these two is worthy of prostration. Our prophets and our honorable fathers are not prostrated to, they are visited." This is the reverence given to Mother." Indeed, in our sacred books and hadiths, we can see that the status of mothers is exalted. Hazrat Navoi, in his treatise "Arba'in" (Forty Hadiths), explains the hadith "Paradise is under the feet of mothers" and cites the following quatrain:

*Under the mothers' feet
Is the Garden of Paradise.
If you wish to see the Garden of Paradise,
Be the dust at your mother's feet.*

The great poet of our time, Abdulla Oripov, admitted: "From Navoi, I learned to delve into the essence of the matter, to wield poetry like a magic wand." Continuing the master's tradition, poet Abdulla Oripov in his sincere poem "Paradise" describes the connection to a mother and the fact that a mother's existence is a great happiness. Written on November 25, 2007, this poem expresses lifelong longing and deep respect for the mother.

*Well, wish me peace too,
Mother, you are truly my longing.
Stroke your old son's head,
Paradise lies beneath your feet.*

"Well, wish me peace too, Mother dear, you are truly my longing." - said the poet, seeking peace and solace in a deep imaginative desire, trying to understand that his longing for his mother is boundless. He emphasizes that a mother, even from afar, is a source of compassion and spiritual refuge. "Stroke the head of your elderly son, Paradise lies beneath your feet." According to the poet Abdulla Oripov, a mother's hand is a strong protector, and he envisions paradise at her feet. His words express the highest respect and reverence for the mother.

These feelings are both personal and universal in nature. Oripov's deeply meaningful lines in "Paradise" depict universal longing for maternal love and presence. The poem demonstrates the inextricable connection between mother and child, which remains strong despite the changes that occur at different stages of life. Looking into the future, the feelings expressed by Oripov remind readers of the need to be grateful and appreciative of mothers, to keep them close as much as possible when they are near. Along with expressing the poet's own longing and respect, his words signify the constant relevance of all maternal love with a sense of true bliss and the fragrance of Paradise.

*Because of our mother Hajar's call,
The Zamzam water sprang forth in the Kaaba.
He yearned for his mother all his life,
Many prophets had tears in their eyes.*

In the explanatory dictionary of the Uzbek language, the word "nido" is used to denote a voice, sound, shout, or cry expressing a certain mood or feeling. At the same time, these meanings are certainly related to a person's mental state, as conditions such as depression and sadness serve as the basis for its occurrence. When a voice, voiced or silent, bursts forth from within, from the depths of a person's heart, within this voice lie dreams, hopes, desires, wishes, and goals. Asking, pleading, and begging aloud awakens hope in Allah and connects their prayer specifically to this state.

Our mother Hajar's prayers and wishes are also connected to this very situation. Our mother Hajar, left alone with her nursing child in the mountains of Safa and Marwa without water and hungry, asks Allah for help and supplicates for water. Then water begins to flow between the two mountains. Zamzam water is formed in this way. The acceptance of the prayers of our mother Hajar and mothers in general serves as a basis for this phenomenon. Abdulla Oripov expresses such profound thoughts about how mothers' pleas never go unanswered.

*I don't want to offend my people, but
Men have always been the ones to make coffins.
Only cradles find a place in mothers' embrace,
As they sing gentle, life-giving lullabies.*

The poet reveals the contradiction between the beginning and end of life through the art of antithesis. In the poet's view, entering into the delicate balance of life, he emphasizes that life begins in the mother's embrace. "Only the cradle is in the mother's embrace," he refers to the mother's embrace as a sacred opportunity for the beginning of life. Although historically men were engaged in making coffins, mothers' lullabies and tender care provide life and continuity. He subtly expresses the creative functions of mothers.

The poet proves that mothers' prayers are the most sincere and genuine in the world. First of all, by saying "Let mothers pray first," he does not doubt that there is no great deed equal to a mother's worship. He believes that a mother's worship is the source of all blessings in the world. He emphasizes the mother's ability to mediate, achieve purity, and bring peace. This reflection implies beginning the spiritual journey through the prism of glorifying motherhood. It emphasizes this approach as a universal and eternal witness to mothers' eternal role. "Kneel down at the feet of mothers at that moment, Circumambulate them, touch your eyes to their feet, kiss their hands," - this is a deep call to tradition.

In another poem by the poet, "Diydor," he hopes that the afterlife will become a means of reunion.

*My mother left this world early, lamenting,
I've already surpassed her age.
On the Day of Judgment, my dear mother,
Will you be able to recognize your aged son?*

This heartfelt poem addresses universal themes about the transience of life and the deep connection between mother and child. Through its touching verses, it reflects on life's inevitable path and the emotional bonds that persist over time. The passage of time and loss are portrayed as destined. "My mother left early, lamenting the world," writes the author, grieving over life's transience. He can't believe his mother's early departure from this world. "I've already surpassed her age," says the poet. The lyrical hero's inner voice emphasizes the time spent on life's journey. The inevitability of aging is a central theme, with hope placed in the afterlife. The poet expresses his reflections and wonder about whether humanity will be recognized on the Day of Judgment. This conveys the uncertainties that arise regarding thoughts of legacy and inheritance.

Creative activity, influenced by the wisdom of the Quran and Hadith, is not only an art but also a reflection of the truth of purity and affirmation of life. These creative efforts embody the values of honesty, living life, and divine wisdom given by religious texts, demonstrating harmony between spiritual understanding and artistic exploration.

In conclusion, as Muslims, we know that Allah has given people a divine spirit. It is this spiritual component that can transcend space and time, allowing us to perceive what we cannot physically see. We believe in divine miracles, and these miracles can occur in any paranormal way (Latin for "being outside," etymologically meaning "a state outside normal boundaries"). In a mother's being, too, there is such a divine spirit that can see what we cannot see, feel what we cannot feel, unbound by space or time. This is why we are encouraged to consider mothers as connected to the divine and to view the image of the mother with a mystical perspective.

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