

ANALYSIS OF THE POEM (KHAZAL) ALISHER NAVOI'S PRAISE

(On the example of “Garoyib us sigar”)

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Abstract

In this article we has analyzed Alisher Navoi's two-time praise Ghazal in the “Garoyib us sigar” and draws relevant scientific conclusions.

Keywords: Garoyib us-sigar, devon, praise, mysticism, romance, appearance, disclosure, mystery.

We have known that in the classical literature of the East there were many praises of God, which were usually a special chapter of the preface to the epic. In particular, praise and praises in Alisher Navoi's Epic novel "Khazoyin ul-maoni" in the Devonian "Garoyib us-sigar" took a special place. In this regard, these thoughts of the literary scientist Axadjon Muhammadiyev are substantiated: "praise and praises have a special position in Oriental poetry. We had to study for very long years, separating our devotions and epics from this very genesis. However, the philosophical observations of the authors are clearly expressed in praise and praises" [A.Muhammadiyev. 2020: 154-page]. The word praise (Arabic – glorification, definition, description, praise) is a poem of praise to someone. Praise has been expressed in the ghazals by such ideas as the greatness of God, admiration for what he has created, the absence of a God other than him, and the perception of all good and evil only from God. Praise is important in clarifying the author's worldview... in "praise" and "Na't " there is an ode feature, that is, a description-description, the language style is written with an upbeat spirit. But the order of the rhyme of the form of forgiveness is different (AA, ba, va...) in addition, the object of the dedication genre is different from "Nat praise". Nat-praise also expresses the author's philosophical observations [A.Muhammadiyev. 2020: 58-page].

In this article, we will give an artistic analysis of one praise-gazelle, rich in such philosophical observations as anashun. In the second ghazal in the "strange us-Qajar", he found his artistic expression of how great God is the owner of power. Gazal is written in the weight of "hazaji musammani solim". Now let's comment on the meaning and content of Gazelle.

Zihi husnung zuhuridin tushub har kimga bir savdo,

Bu savdolar bila kavnayn bozorida yuz g'avgo.

(a trade to anyone who falls from the grief of your beauty,

This is a furrow away from the fancy market with trades.)

Meaning: the disclosure of your community has put a thought and a trade in every head. It was a noise on the land of two worlds due to thoughtfulness. The creation of both the universe and the people is the vision of God. And the community of God is visible in all that he has created. In this Navoi meant the doctrine of "Vahdat ul-vujud" (Body panic) in Sufism. From the whole world, even from beings outside the universe, Murad is a man of purpose. God has given man such a beautiful heart that this soul should burn only in the love of God, be amazed at the creations he has created, and praise God for this beauty. This is why Navoi used the word "Kavnayn" here, which is the ratio of the words of the two worlds, that is, the chin world and the fleeting world. We can also know Zuhur from the review in Kurani Karim in verse 5 of Surah Zumar." It says, " he has created the heavens and the earth with the truth. He wraps the night over the day and wraps the day over the night. He has subjected both the sun and the moon. Each of them shall be valid for a period of time. Lo! he is the All-Mighty, the All-forgiving"

Thus, Alisher Navoi gave a beautiful proof in this verse that the power of Allah is wide and his servants are always amazed at this power.

Seni topmoq base mushkildurur, topmaslig' osonkim,

Erur paydoliq'ing pinhon, va le pinhonliq'ing paydo.

Meaning: it is so difficult to find you, because you are hidden, and it is easy not to find. Your disclosure is hidden, and your concealment is evident.

The verse mentions the two qualities of Allah, paydolik and pinhan. We see all that God has created, for which we believe in his unity and existence, but no matter how hard we strive, we cannot form a complete picture of his breed. He interpreted the emergence of both pinhan and Navoi based on the verses of the Kurani Karem. In the work of Sufi Allahyor "Maslak ul muttaqin" there are thoughts: "knowledge and evidence is enough for us not to know the unity of God. Vagarna truth: no one is enough. The messenger of Allah (peace be upon him) said: "Think Of God as the Almighty, but do not think about him." [Allahyor 2012: page 44].

Chaman otashgohida otashin guldin chu o't solding,

Samandardek ul o'tdin kulga botti bulbuli shaydo.

Meaning: you liked the Meadow flower bed with herbs from beautiful flowers, and in these herbs, the shied was immersed in ash like a nightingale in love.

It is mentioned in the verse that along with the flower branches, The Nightingale fell on the grass. The camp of Chaman is a country of lovers, and Samandar is a bird. According to legend, a bird called Samandar climbed onto a bunch of flowers and wandered so much that this lady reaches such a level that even sparks splash from the bird's mouth. And the flowers flare up from the effects of a spark. Joining them, Samandar will also light up.

In verse, nightingale is in love. That is, he is in love with the guardian of Allah, and he is in love with his creatures, who have become Ashes with praise. Therefore, Samandar's lady at the camp of blossom is the prayer of a servant in love with Allah to her.

Quyoshqa gah qizarmoq, gohe sarg'ayrmoq erur andin,

Ki sun'ung bog'ida bor ul sifat yuz ming guli ra'no.

Apparent meaning: it is much easier for a creature as huge as the sun to turn red and turn yellow before your great power. The attributes of a flower in your garden created by one hundred thousand in your garden are more than that. There are countless such beauties.

In the series the Sun is conceived as a mirror, it also turns a blush and a tan, because it reflects all sorts of beauties. And the hundred thousand and the most beautiful are the servants of Allah. So The Sun turns red and yellow by the command of Allah he will fulfill this command, but the guli Ra'as who fulfill the command of Allah are one hundred thousand in the glossom.

Ne ishga bo'ldi beorom ko'zgu aksidek Majnun,

Yuzi ko'zgusida aksingni gar ko'rguzmadi Laylo.

The apparent meaning: Why Is it that a Majnun (madman) is ungrateful for what he sees in the mirror? Leyla did not show you your reflection in the mirror of her face.

Majnun in verse-in love, Laylo-mistress. What she sees in a mirror in love is beauty, and beauty is Lailo's face, and beauty in this face is the beauty of God. For this reason, The Madman loses consciousness every time he sees Layli. Falls into a state of Jazba. Praising the fact that God is the owner of great power, the mistress is more impudent than her face, but the mistress does not show her face. About the epic "Layli and Majnun" Nurboy Jabborov in his monograph "The lider of the people of Mauni" says: "according to the interpretation of Hazrat Navoi, Layli became a sect of his love because he embodied the true prophet husni. And the quality of Layley is to do." [N. Jabbarov 2021: 28]

Nedin yuz gul ochar ishq o'tidin bulbul kibi Vomiq,

Yuzungdan gar uzori bog'ida gul ochmadi Uzro?

Apparent meaning: Why is Vomik centered on the love of flowers like a Nightingale, because your flower face was reflected in the face of the apology? We know that "Vomik

and Uzro" is a traditional work of Eric, common in the history and written literature of the peoples of the near and Middle East. According to this, one of the leaders of the Arabs' family the Sads meets and falls in love with the daughter of rider Zaid, Uzro, on the way to the election of the quiet's only son, Vomik flower. In the saga, the two lovers fight for equality, justice, truth and truth. Why did Vomik fall in love with the excuse, because he saw the appearance of God on his face. Vomik, who fell in love with Uzro on the way to the flower election, is compared to a nightingale in this verse. A nightingale is a person who is in love, that is, burning in the love of God. And the excuse is the opposite of God on Earth, that is, his creation

Kamolingni agar Shirin labida qilmading muzmar,
Nedin bas la'l o'lur Farhodning qon yoshidin xoro.

Apparent meaning: how a hard stone turned from the blood age of Farhad into a curse, for you hid your mighty words on his sweet lip and delivered them to him.

We know that in mysticism, the lip of fiancée is the embodiment of the words of the Koran. What is hidden in the sweet lip in the verse is the word in the Qur'an. In the epic Farhod and sweet, Farhod learns various sciences from his teachers. These sciences will be originally the sciences of the occupation of the soul. For this reason, the hard stone in the byte turned from the blood age of Farhad into a curse, that is, a ruby. The hard stone came in this verse in the sense of the soul. That is, the spiritual wealth of a person is the soul, and the heart is material wealth. And how many a soul turns away from the love of Allah as much as it turns into a stone. Ana now she needs a real romance to occupy the stone.

It is necessary to start this love, first of all, by giving affection to parents, children, those around them. Only then will the heart be able to connect to God. The images in all Navoi's epics are built on symbols that overcome lust and promote divine love. Farhad-the image of a perfect man. Through it, the idea that science alone is not enough for human perfection, that an infallible perfection cannot be achieved is artistically interpreted. [N.2021:27].

Jamoling partavidin sham o'ti gar gulsiton ermas,
Nedin parvona o't ichra o'zin solur Xaliloso?

The apparent meaning: the candle fire burns from the light of your community. However, it is not a flower bed (here we are talking about the fact that the color of the fire is monotheistic to the color of the flower bed). After that, why parvona burns herself, like Abraham Khalilullah, by hitting the flame of a candle with fire.

The quality of Haliloso was applied to the Prophet Abraham. We know from the Qur'an that Abraham will burn the prophet in the fire, so that Allah will command the fire: "be cold for Abraham and keep him safe." The verse compares the symbols of Abraham, ready to burn even in a fire in the way of God, and the prop, which strikes itself against the fire of a candle.

Navoi was the owner of a high soul, able to reveal the image of a prophet who achieved true perfection. In the praise section of the Great Al-abror saga in Navoi Hamsa, Allah was described by him as more than a particle-he is brighter than the sun, and he is the one who brightens the sun of the spirit.

Malohat birla tuzdunr sarvqadlar qomatin, ya'ni,

Ki, mundoq zeb birla ul alifni aylading zebo.

The apparent meaning: you created the setting of Sarv qadlar with reproach. He made their body so beautiful that as a result, "alif" also became a Zebo because it was as steep as the cypresses.

In verse, Navoi achieved poetic originality by likening the letter "alif" in the Arabic alphabet to The Shape of the Cypress folds. The word Allah begins with the letter "alif". This is the embodiment of God. That is, the shape of the mistresses-he has made the wind as beautiful as it is, in which the embodiment of God is reflected, how much can you do for this, not praising God.

Qanoating dalilin inzivo qilding yana bir ham,

Dalil ushbuki qoni' harfidin xalq aylading anqo.

The meaning of the first stanza: you excluded the proof of contentment (review). And in the second line of the poem there is a beautiful word game. Qane is an economical person, anqo is a legendary bird. The letters "Qane" and "anqo" are the same, but the location is different. Navoi wants to say that those who are satisfied and disdain are as unique as the legendary anqo.

Navoi compares patience to Anqo bird in this verse, meaning that contentment is a limitation of lust, but it is difficult to find it as if Anqa had not been found. All aspects of mystical literature emphasized the achievement of the love of Allah by overcoming lust. Navoi even devoted the XXXIV chapter of his epic "amazement ul-abror" to the theme of contentment, describing contentment as "the spring of salvation", the wing of flight towards the cup of life." In the epic, he describes contentment and taste as opposed to each other, saying that contentment is the work of the God-fearing, rather than the King. To be content, to restrain self-esteem will comment that not everyone can. It assesses the belief as a ban on lust desires.

Navoiy qaysi til birla Sening vasfing bayon qilsin,

Tikon jannat guli vasfin qilurda gung erur go'yo.

Meaning: the Thorn is the only one who has the power to attribute to the flowers of paradise, and the Navoi is the only one who has the power to attribute to you.

As you can see, Alisher Navoi praised Allah and his greatness in all the ghazals of praise. Navoi also deeply understood mysticism. If the main goal is to describe the attributes of Allah, such a ghazal definition is called "tavhid". The word "Tavhid" is made of one stem with the word "Wahid". And "Wahid" means one, one-alone, one.

In conclusion, it should be said that building a perfect society of religion and religion and building a perfect human education consists of an evolutionary, continuous,

continuous logical process that requires each other, is a common idea that unites the great poet devoted ghazals.

It can be seen that the attributes of Allah are revealed, imbued with the general spirit of Gazelle. And for the proof of each quality, an artistic-logical argument-proof is also provided. Therefore, as a philologist, we should also inform our readers about the Botanic meanings that Navoi sang in his gazelles. We need to deeply convey the works of Alisher Navoi, to promote the main ideas in his under meaning. After all, the state gives such a ratio to the fact that Samarqandiy Navoi was a mature person in all respects in his work "Tazkirat ush-shuaro": "The definition of Shine is a target from the dullness of mind." [<https://uz.m.wikipedia.org>]

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