



Navoiy gulshani

IDEOLOGICAL-ARTISTIC ANALYSIS OF THE 10TH VERSE IN ALISHER NAVOI'S "BADOYE UL-BIDOYA" COLLECTION

Sayliyeva Zarina Rakhmiddinovna
Teacher of the Uzbek language
and literature department,
Bukhara State University

Abstract. In this verse of Hazrat Navoi praises many qualities of Allah: kindness, power, forgiveness, mercy. The verse is also remarkably artistic. In the course of the analysis, we came across many unique and beautiful examples of art, including: tasbeh, tanosub, tazod, rhymes. Like other works of Navoi, this verse has passed through the centuries and has not lost its value to this day.

Keywords: Praise, eloquence, kindness, piety, imagination, inadequacy, flaw, guidance, grace, kindness

Every artist has a wide world. However, Alisher Navoi's demand for art was very large. In the preface of the poem "Badoe` ul-bidoya" the poet dwells on this subject in detail. The great artist of words, through the magic of poetry, encourages members of different worldviews, different categories of society to live with a single goal, an objective goal. There are important reasons for this conclusion. It is interesting to note that when we read the preface of the above-mentioned collection carefully, the following thought came to our attention: the couplet of each letter does not differ from the previous couplet and other couplet in style. With this emphasis ("previously written couplet") the poet is referring to the couplets placed in the first place instead of on the walls. In the first couplet in "Garoyib us- sigar", the most perfect miracle created by the truth is glorified by mature(perfect) person. The first couplet of "Navodir ush-shabab" describes the work that distinguishes man from the creatures of truth and defines his essence. The art of verse writing is of special importance among a number of disciplines, such as epic writing, rubai writing, and lexicography. Although the problems of the poet's writing style (verse) have been comprehensively solved in Navoi studies, there are many points of his analysis. After all, with each line, the creative legacy of this great word artist, associated with eternity, deepens as one studies it. The mysteries of the poet's secret are getting deeper and deeper. The verse we are going to analyze is the 10th verse, which begins with the article "Falak nilufaridin chashmayi mehr oldi gar paydo" from the "Badoye 'ul-bidoya" collection. This poem is 9 couplets, 136 words long. Below we would like to quote the full text of the poem.

Falak nilufarlaridin chashmayi mehr gar o'ldi paydo
Yuzungda nildin ul chashma wilmish nilufar paydo
O'qung ko'ngluma yetgach qatra qonlar tomidi , kim ko'rmish
Nihol andoqki oni tekkan o'q , bo'lga'y samar paydo
Achig' so'z birla bel qatlimg'a bo'g'lar turfaroq bukim ,
Nazarg'a ne og'iz zohirdir andin ne kamar paydo
Labi shavqi ichimda, yuzda qon yoshim ajab ermas
Yuzida la'l yutqonning bo'lur derlar asar paydo
Ko'ngulni parishon aylading , yuz barqi g'am sochti
Nachakim o'zni qo'zg'arlar, bo'lur andin sharar paydo
Yorutdi vasl shami ahli hijron tiyra avqotin
Mening shoming'a , vahkim qilmadi davron sahar paydo
Ajal qasrin hakimi sun bas mushkil tilsim etmish
Ki har kim anda kirdi, bo'lmadi andin xabar paydo
Masihodan dam urmakim , habibim gardig'a yetmas
Agar Jibrildek ilkidan oning bo'lsa par paydo

Navoiy ishqin ey zohid, sening qanday ayon qildi
Bale , ayb o'lmag'uncha oshkor , o'lmas xunar paydo

For information, Alisher Navoi's lyrical poems are collected in 8 collections. Badoye ul-Bidoya (The Beginning of Art) is the first official collection composed by the poet himself. The work was compiled between 1472 and 1476 at the request of King Hussein Boy of Khorasan. Alisher Navoi's Badoye ul-Bidoya has the sixth copy in Turkey. It turns out that the manuscript was written by the famous calligrapher Sultanali Mashhadi during Navoi's lifetime. In the Middle Ages, all the works of Eastern poetry began with the praise of Allah and the words of our Prophet Muhammad (peace and blessings of Allah be upon him).

Falak nilufarlaridin chashmayi mehr gar o'ldi paydo,
Yuzungda nildin ul chashma qilmish nilufar paydo.

Falak- the sky

Nilufar- flower lily

Nil- antimony's stick

Prose statement:

Because the lily was blue, a fountain of love emerged from the blue clouds. Here the sky is like a fountain and the clouds are like lilies. Nil-the stick of antimony. It is said that the spring in Yulzung produces a spring lily. Here your face is like the sky and you will be as beautiful as a lily when you ride.

O'qung ko'ngluma yetgach, qatra qonlar tomidi , kim ko'rmish
Nihol andoqki oni tekkan o'q , bo'lga'y samar paydo.

Samar-fruit

O'q- ache, pain

Prose statement:

There was a drop of blood in my heart when you shot me, but no one saw who saw it.
Achig' so'z birla bel qatlim'ga bo'g'lar, turfaroq, bukim ,
Nazarg'a ne og'iz zohirdir andin, ne kamar paydo.

Kamar- belt

Prose statement:

With a bitter word, you decided to kill me. Surprisingly, I noticed that you did not have mouth and no belt in it. It was considered a sign of beauty
Labi shavqi ichimda, yuzda qon yoshim, ajab ermas.
Yuzida la'l yutqonning bo'lur derlar asar paydo.

Shavq- dream, desire

La'l-ruby, sapphire

Asar- spot

Prose statement:

The passion of the lips of a beautiful friend is in me. No wonder I see bloody tears on my face. That is why it is said that the one who swallows the stone is red because of it.

Ko'ngulni parishon aylading , yuz barqi g'am sochti,
Nechakim o'tni qo'zg'arlar, bo'lur andin sharar paydo.

Barq- nimble

Sharar- fire, flame

Prose statement:

You were devastated. The grasses stirred, and from them a flame arose.
Yorutti vasl sham'i ahli hijron tiyra avqotin,
Mening shoming'a , vahkim, qilmadi davron sahar paydo.

Tiyra- dim, dull

Avqot- time, life

Prose statement:

Vasl shami hijron illuminates the dim life of the people of separation, that is, all the people who have migrated. But this light did not dawn on me, that is, on my dark life. That is, it could not be as bright as the morning.

Ajal qasrin hakimi sun' bas mushkil tilsim etmish,
Ki har kim anda kirdi, bo'lmadi andin xabar paydo.

Hakim- philosopher, doctor

Sun'-1) creation, power, 2)job, craft

Prose statement:

The ruler of the Palace of Death cast a spell so that no one who entered it knew about it. The claim of all good and evil in this world is death.

Masihodin dam urmangkim , habibim gardig'a yetmas ,

Agar Jibrildek ilkidan oning bo'lsa par paydo.

Masih- The nickname of Jesus has the character of giving life and resurrecting.

Jibril- Gabriel

Ilki- hand's of someone

Par- wing

Prose statement:

Even if he has a pair like Gabriel, he can't be equal to my lover. This refers to the Prophet Habib Muhammad. Do not preach to me about Christ. If a wing emerges from Gabriel's hand, it will not be equal to the guard of my beloved (Muhammad). In this verse, Hazrat Navoi attributes the purest man in the world, Muhammad S.A.V.

Navoiy ishqin, ey zohid, sening panding ayon qildi,

Bale , ayb o'lmag'uncha oshkor , o'lmas hunar paydo

Zahid- is a sheikh who renounces worldly affairs and engages in prayer.

Prose statement:

O Zahid, your teachings have revealed Navoi's love, that is, no one will understand his claim until love (guilt) is manifested.

Verse 72 of Surat al-Ahzab in the Qur'an states: Indeed, he (the oppressor and the ignorant) knew that the whole universe was a heavy burden and could not bear it, but man unknowingly found it difficult. Took over. " Scholars have interpreted the word "deposit" as "love". Love is unique to man, and other beings are deprived of it. Man is thirsty to know the secret of the whole being. The desire for enlightenment satisfies man's thirst for eternal and eternal Unity. He saves man from ignorance and delusion, and leads him to the eternal world, meaning that he is a part of the divine being. That is why there is always a cry from the "eternal drinker": "O thirsty, drink the blood of love." This call alerts a person through the Mind. The idea that begins with the "sound of the cup" in the poem ends with the "cry" of the "eternal drinker" in praise. This is a sign of man's striving for Allah and Allah's "always" for man (hadith: "If you take a step towards Me, I will be a hundred steps closer").

This poem is dedicated to the interpretation of the mysterious moments of the soul with love, the flight of the world to the unseen and the attainment of the status of Unity - the gradual development of perfection. The basis of the sect of perfection is to promote the enjoyment of a peaceful and peaceful life on earth through reconciliation. The great poet devoted his whole life and work to the interpretation and promotion of this great goal. This idea is reflected in the poet's vital activity - the establishment of a warm atmosphere between the palace and the people, the coronation disputes between the father and son (Sultan Hussein Boykaro and his crowned sons), various events inside and outside the country. The fact that he was able to resolve troubled and dangerous situations by mutual consent and peace, and that he was a guide to the people of knowledge. Therefore, Hazrat Jami Mir Alisher's authority in the socio-political life was described as: Amir Alisher is a scholar of the rules of the nation and religion, who is devoted and devoted to him. The great Navoi could not remain indifferent to the socio-political problems of his time. In addition, he lived and worked at a time when there were frequent disputes between different sects, Shariat and sects. The poet seeks to master the various currents of mysticism, the masters of the sect in the climate of words, and to turn the people of the Shari'at from dry, false worship, superstition, shortsightedness. Repeated Because the relationship between "truth and man" is interpreted differently in the Shari'at and the teachings. The poet believes that the main reason for these conflicts is the lack of understanding of the essence, the low level of enlightenment. In Alisher Navoi's devon, after enlightenment-artistic couplets in the direction of praise, nat and sermon, artistic-enlightenment couplets are placed. As the literary scholar Ibrahim Haqqul noted: "Alisher Navoi filled in the gaps and shortcomings in the Uzbek literature where he felt the gaps or shortcomings, and put an end to the shortcomings." His contribution to the development and development of praise poems in literature (including praise poems) is commendable in this regard. Many people do not understand the essence of couplets, which are expressed through complex symbolic systems. Or, conversely, superficial understanding has led to various conflicts.

It is a general idea that the Shari'a and the teachings are a gradual, integral, continuous logical process that requires each other to build a perfect society and a perfect human being, uniting the poems of the great poet. Every word in the poem is symbolic. Here are the meanings of some of them. In general, Alisher Navoi was able to demonstrate a high level of skill in the effective use of words with these poems.

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