



## EY SABO, SHARH AYLAVVAL DILSITONIMDIN XABAR.

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### ABSTRACT

*Quyida biz tahlilga tortgan g'azal "Xazoniy ul-maoniy"ning dastlabki qismi bo'lgan "G'aroyib us-sig'ar" devoni tarkibidan o'rin olgan. Alisher Navoiyning ko'plab g'azallari qatorida ushbu g'azal ham o'zining ohangdorligi, chuqur ma'no kasb etishi bilan diqqatni tortadi.*

Navoiy o'z zamonasining, balki boshqa zamonlar uchun qomusiy shaxsdir. U mutafakkir, olim, musiqashunos, tarixchi, tilshunos, atoqli davlat arbobi va huquqshunos. Xalqqa, vatanga, taraqqiyotga sidqidillik va izchillik bilan xizmat qilish Navoiy uchun eng yuksak g'oya edi. U g'arbda Chig'atoy adabiyotining buyuk vakili deb qaraladi, sharqda "nizomi millati va din" unvoni bilan ulug'langan. Uning asarlari asrlar osha haligacha katta qiziqish bilan o'rganilib kelinmoqda. Quyida biz tahlilga tortgan g'azal "Xazoniy ul-maoniy"ning dastlabki qismi bo'lgan "G'aroyib us-sig'ar" devonidan o'rin olgan "Xabar" radifli g'azalning umumiy matnini berdik:

Ey Sabo, sharh ayla avval dilsitonimdin xabar,  
So'ngra degil ko'ngil otlig' notavonimdin xabar.  
Chun manga berding xabar, lutf aylab ul yon dog'i elt,  
Xotiri majruh ila ozurda jonimdin xabar.  
Gar bular ko'ngliga ta'sir aylamasdek bo'lsa, ayt  
Yer yuzin g'arq aylagan ashki ravonimdin xabar.  
Var munga ham qilmasa parvo, degil aflok elin,  
Kecha-kunduz jong'a yetkurgan fig'onimdin xabar.  
Qilsa istig'no kerakkim, aylagay, albatta, rahm,  
Gar desang jonim aro dog'i nihonimdin xabar.  
Aytkim, tutqil xabar mendin yo'q ersa, topmag'ung  
Olam ichra istabon nomu nishonimdin xabar.

Arz qil tadrij ilakim, shodlig'idin o'lmayin,

Ey Navoiy, kelsa nogah dilsitonimdin xabar.

Navoiy – haqiqiy so'z bilimdoni. U yozgan barcha asarlar zamonlar oshdi, haligacha eng yirik mohirona asarlar hisoblanadi. Navoiyning har bir so'zni juda o'rinli ishlatadi. Xususan, ushbu "Xabar" radifli g'azalda ham qofiyalarni juda nafislik bilan qo'llagan. Bu esa g'azalning qiymatini yanada oshiradi. Qofiyalari: dilsitonimdin, notavonimdin, jonimdin, ashki ravonimdin, fig'onimdin, nihonimdin, nishonimdin.

"Ey sabo, sharh ayla avval dilsitonimdin xabar" matlasi bilan boshlanuvchi g'azal 7 baytdan iborat. Oshiqona ruhda yozilgan. G'azal 94 ta so'zdan tashkil topgan.

Ey sabo, sharh ayla avval dilsitonimdin xabar,

So'ngra degil ko'ngul otlig' notavonimdin xabar.

lug'at:

sabo-yoqimli shamol

ayla-qilmoq, etmoq

dilsiton-ko'ngilni asir qiluvchi, ma'shuqa

notavonimdin-kuchsizimdan

Nasriy bayon:

Ey shamol, avval(birinchi)ko'nglimni o'ziga asir qiluvchidan xabar ber,

Keyin ko'ngil deb atalgan kuchsizimdan xabar ber.

Sharh: Matlada shoir mashuqani "dilsitonim" deydi. Sharqda shoirlar yorni "o'ynoqi" so'zlar bilan ta'riflashi an'anaga aylangan desak, mubolag'a bo'lmaydi.

Va o'zining ko'nglini "notavonim", ya'ni "kuchsizim" deb ta'riflaydi.

Shoir ushbu misrani shamolga murojaat bilan, nido san'ati bilan boshlagan.

Chun manga berding xabar, lutf aylab ul yon dog'i elt,

Xotiri majruh ila ozurda jonimdin xabar.

Lug'at:

xotira-xayol, o'y

Nasriy bayon:

Nega menga xabar berding, lutf qilib uning yoniga eltgin,

Majruh xayolim bilan ozor chekkan ko'nglimdan xabar ol.

Sharh: Shoir bu baytda "xotiri"ni, ya'ni xayolini majruh, ko'nglini esa ozurda(ozor chekkan)deb ta'riflaydi.

Gar bular ko'ngliga ta'sir aylamasdek bo'lsa, ayt  
Yer yuzin g'arq aylagan ashki ravonimdan xabar.

ashki ravonim-oquvchi ko'zyoshim

Nasriy bayon:

Agar bular uning ko'ngliga ta'sir etmasa aytgin,

Yer yuzi mening ko'zyoshlarimdan g'arq bo'lganligidan xabar ol.

Sharh: Uchinchi baytda shoir ikkinchi baytdagi misralarga javoban, "Agar so'zlarim yorimning ko'ngliga ta'sir qilmasa, yer yuzi mening ko'zyoshlarim bilan g'arq bo'ladi" degan kuchli mubolag'ani keltiradi.

Var munga ham qilmasa parvo, degil aflok elin

Kecha-kunduz jong'a yetkurgan fig'onimdin xabar.

Lug'at:

var-agar

aflok-falak

fig'on-dod-faryod

Nasriy bayon:

Agar bunga ham parvo qilmasa falak ahliga aytgin

Kecha-kunduz jonga yetkazgan dod-faryodimdan xabar olsin.

Sharh: To'rtinchi baytga kelib oshiq ma'shuqadan chekkan dardini falakka yetkazadi.

Qilsa istig'no kerakkim, aylag'ay, albatta, rahm,

Gar desang jonim aro dog'i nihonimdin xabar.

Lug'at:

istig'no-muhtoj bo'lmaslik

nihonimdin-yashirin

Nasriy bayon:

Muhtoj bo'lmasa ham, albatta rahim qiladi,

Agar jonimga yana yashirin xabar bersang.

Sharh: Endi beshinchi baytda oshiq ma'shuqadan umidvor bo'ladi. Albatta, jonim menga rahim qiladi, faqat ey, shamol unga yetkazgin.

Aytkim, tutqil xabar mendin yo'q ersa, topmag'ung

Olam ichra istabon nom-u nishonimdin xabar.

Nasriy bayon:

Aytginki, mendan xabar topolmasa ,

Butun olam nom-nishonimdan xabar berishni istaydi.

Sharh: Shoir oshiq tilidan beshinchi baytga javoban aytadiki, yorim menga rahim qiladi va men haqimda bilishni xohlaydi, o'shanda agar mendan xabar topolmasa, butun olam men haqimda unga xabar beradi. Faqat u istada bo'ldi.

Arz qil tadrij ilakim, shodlig'idan o'lmayin,

Ey Navoiy, kelsa nogah dilsitonimdin xabar

Lug'at: tadrij-asta-sekinlik

Nasriy bayon:

Asta sekinlik bilan shikoyat qilki, ko'p xursand bo'lmasin,

Navoiy kelganda, u mahbubamdan xabar topsa.

Sharh: Shoir maqta'da shamoldan Navoiyga shikoyat qilishini so'raydi, ya'ni u meni ma'shuqamdan xabar topganida ko'p ham xursand bo'lmasin, uni Navoiyga sekinlik bilan tushuntir.

Yuqorida tahlil qilgan g'azalimizni har bir so'zi, jumlasini chuqur ma'noga ega. Navoiy hazratlari juda mohirlik bilan so'zlardan foydalangan. Ushbu g'azalda ikki o'rinda keltirilgan ko'ngil so'zi, keyingi misralardan jon deb o'zgartirilgan.

Navoiy asarlarining g'oyat muhim, diqqatga sazovor va o'rnak bo'larli fazilati shundan iboratki, ularda emotsional ta'sir kuchi yaqqol seziladi. Shoir qanday mavzuni qalamga olmasin, nima haqida so'zlamasin, buni u betaraf holda tasvirlamaydi, balki yonayotgan dil amri bilan amalga oshiradi. Dil va she'rxon oldidagi mas'uliyatni sezib samimiy yozadi. Alisher Navoiyning ishq bilan bog'liq tasvirlari rang-barang va boy bo'lib, biz unda inson hayoti va holatining cheksiz ko'p qirralarini — shodlikni ham, xafagarchilikni ham, takrorlanmaydigan lahzalarni ham, har kun, har soatda yuz beruvchi ko'ngilsizliklarni ham ko'ramiz. Zotan, o'zbek she'riyatida inson dardi va hasratlarini, o'z sevgilisiga talpinishlarini Navoiydan o'tkazib ifodalagan shoirni topish qiyin. Alisher Navoiyning ishqiy mavzuda yozgan she'rlarining o'ziga xos xususiyatlaridan yana biri shundaki, ulardagi ko'p g'oya va timsollar, tasviriy detallar an'anaviy xarakterga ega. Shu bilan birga ishq va ishqiy obrazlar talqinida ham boshqa mumtoz ijodkorlar kabi Alisher Navoiy ramziylikka ko'p o'rin beradi.

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