

**PROPHET OF THE PEACE AND BLESSINGS OF ALLAH BE UPON HIM
(O PROPHET OF THE PROPHET HOOD...)**

Sayliyeva Zarina Rakhmiddinovna*; Murodova Madina Ramazon qizi**

*Teacher,

Uzbek Language and Literature Department,
Bukhara State University, UZBEKISTAN

**Student,

Bukhara State University, UZBEKISTAN

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*

INTRODUCTION

One of the genius creators, Alisher Navoi is an epic poet who created the great "Khamsa" in the Uzbek language, a scientist who has written dozens of scientific works, but also a brilliant and mature lyric poet. Navoi wrote in his preface to Khazayn-ul-Maoniy that he spent his entire life "through poetry and poetry." Therefore, each couplet of the great Navoi's creative heritage requires a separate approach, a unique method of analysis and interpretation. Instead of being placed in the "Garoyib Us-sig'ar" divan, the third collection's art, symbolism, more than a dozen aspects of love similar to May, and the consequences of the end, are completely opposite differences, each we have extensively analyzed the external and internal meanings of a byte. Although the problems of the poet's writing styles 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. Alisher Navoi's "Badoyeul-bidoya" is a collection of enlightening couplets after praise, recitation and sermons. For information, Alisher Navoi's lyrical poems are collected in 8 collections. Badoyeul-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 Bado in 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 epics began with the praise of God. Navoi also started his epic with the praise of Allah and dedicated a special chapter to this issue. In this chapter, the poet describes how God, the Creator of all things, from the heavens and the sun, guides, moves, connects and unites every particle, the whole plant and animal world, and human society with his sublime intellect and compassion for each human

being described with great enthusiasm. This ghazal that we have analyzed is the 6th ghazal in collection. First of all, we decided to quote the full text of the poem.

Ey, nubuvvatxaylig'axotambaniOdamaro,
Gar alar xotam, senulotkim, bo'lurxotamaro.
Yuzeshingitufrog'igasurtaolg'aymenmu deb
Charxqasridinquyoshharkuntusharolamaro
Anjumichraorazingme'rojshomio'y lakim,
Tushsadrishabcharog'ihartarafshabnamaro.
Ne chunkiy mishqarohar yon solibjabrig'achok,
Firqatingdin Ka'ba gar qolmaydururmotamaro?
Sofko'n glidayuzungmehriningo'yoasramish,
Tushchog'iharkunquyoshaksiemasZam-zamaro.
Mash'alebo'lmishmalakilgidaravzangboshig'a
Oy charog'iharkechabunilguntoramaro.
Qum emasBathodakim, mehrijamolinghajridin
Zarra-zarrajismibir-biridinto'kuldig'amaro.
Yo'lemas, Yasribdayirtibduyuzintirnog'ila
Maqdaming to yetmadiulvodiynixurramaro.
Itlarningmaxsusumahzundir, Navoiy, koshki,
Kirsabumahrums ham ulzumrayi mahram aro.

In this verse, the noble qualities of our Prophet Muhammad (peace and blessings of Allaah be upon him) are distinguished from all other prophets:

Nubuvvat-Prophecy, embassy

Xayl- It's dark outside

BaniOdam-generation, humans

Xotam- The eye of the ring, the seal

Prose statement:

O He who is worthy of the seal of prophet hood among the children of men

If they are rings, you are their ruby eye

If we turn our attention to the analysis of the verse, the life and biography of Muhammad are narrated in the biography, and the narrations about his words and deeds are narrated in the hadiths. In Islamic teachings, Muhammad is described as a perfect human being.

If we turn our attention to the analysis of the verse, the life and biography of Muhammad are narrated in the biography, and the narrations about his words and deeds are narrated in the hadiths. In Islamic teachings, Muhammad is described as a perfect human being.

It is said that the life of the Sunnah prophet should be an example for all Muslims. In the Islamic tradition, it is stated that Muhammad did not have any supernatural, divine attributes, but was an ordinary man like everyone else, but he was the true and last prophet of Allah.

Many works have been written about Muhammad's form, character, human qualities, and characteristics that set him apart from other prophets. This passage also describes how the Prophet (peace and blessings of Allaah be upon him) was distinguished from all others by his supernatural and divine qualities.

Yuzeshingitufrog'igasurtaolg'aymenmu deb

Charxqasridinquyoshharkuntusharolamaro

Yuz-to enter, to face

Charx- the sky

Qasr- caste

Prose statement:

To face the dust of your door

The sun descends from the heavenly palace every day.

This verse describes the beauty of our Prophet (saas) and his perfection in appearance. It is narrated in the verse that the Prophet (peace and blessings of Allaah be upon him) was the most beautiful of human beings, and that the sun descended from a hundred heavenly palaces every day to see his beauty. The Companions described the Prophet (peace and blessings of Allaah be upon him) to such an extent that it was as if you were seeing him. His face, cheeks, two eyes, eyelids, nose, neck, head, forehead, mouth, teeth, two shoulders, two palms, two legs and other organs are very clear. described with. For example, the Prophet (peace and blessings of Allaah be upon him) said: I have never seen anyone more beautiful than Him. "

Anjumichraorazingme'rojshomio'ylakim

Tushsadrishabcharog'ihartarafshabnamaro.

Anjum-star

Me'rojshomi- Ascension Day

Durrishabcharog'- a lamp that illuminates the night sky

Prose statement:

This verse refers to the beauties of our Prophet and the videos of the night of Me'raj.

Seningyuzingyulduzlaroraside'rojtunidek,

Shabnamlarorasidekechaniyorituvchidurdir.

In Islamic history, Muhammad's (saas) night journey from Mecca to Jerusalem (Isra) and his ascension from the Al-Aqsa Mosque in Jerusalem. Extensive information about this is given in the verses of the Qur'an and the hadiths. Since this phenomenon is a type of divine miracle, it is denied by those who are limited by material and mental evidence. According to hadiths and narrations, Muhammad (peace and blessings of Allaah be upon him) traveled many years at night under the leadership of Gabriel (peace and blessings of Allaah be upon him) and returned with rich memories of his heavenly journeys. In particular, they communicated with the great prophets who preceded them in the seven heavens. They watched Heaven and Hell. 5 times prayer is also obligatory on this night. There are many works describing this phenomenon. In this verse, for example, the faces of the Prophet are described as as bright as the night of Ascension. Navoi likens the night of the event to the beauty of the universe.

Ne chunkiy mishqarohar yon solibjabrig'achok

Firqatingdinka'baga gar qolmaydururmotamaro.

Firqa- group, sect

Chok-torn, wound

Prose statement:

Nimauchun Ka'ba jabringdanqorakiyindi,

Senimazhabingdan(Ka'baga) motamqolmaydiThe Ka'bah was first built by angels, then by Adam, then by his sons, Shis, and then by Ibrahim. The muhaddith and muarrikh Imam Azraqi (died 837 A.D.) have noted this. The Ka'bah was open during the time of the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr (ra) and was not surrounded by walls. Then 'Umar bought houses near the Ka'bah, expanded the stage, and surrounded it with a wall lower than a man's neck.

His stage was expanded by 'Uthman, Ibn Zubayr and Valid ibn Abdumalik. Valid ibn Abdumalik restored the marble columns. Later, Mansur and Mahdi also expanded the stage of the Ka'bah. That stopped her from expanding. During the reign of Ali Saud, the area around the Kaaba was rebuilt in its present form. In the verse, it is beautifully described that the Prophet (peace and blessings of Allaah be upon him) wore black in mourning for his oppressors.

Sofko'nglidayuzungmehrino'yoasramish

Tushchog'iharkunquyoshaksiemaszam-zamaro

Cuplet content:

It's not like the sun is shining every afternoon,

He has kept his love for you in his pure heart.

“During the lifetime of the Messenger of Allaah (peace and blessings of Allah be upon him), the sun was eclipsed and he made people pray and stood up and performed a long qiyâm, then he bowed for a long time, then stood up again and performed a long qiyâm. He shortened from the first, bowed and prostrated for a long time from the first, and in the second rak'ah he did the same as before and then finished the prayer. He said: The sun and the moon are signs of Allah,

they are two of the signs of Allah. if you see a part of death or life, remember Allah, say takbir, pray and give alms! (Surat al-Hadid, 154)

Navoi referred to this hadith in writing this verse. It is said that the Prophet (peace and blessings of Allaah be upon him) kept his love for Allah in his pure heart.

Mash'alebo'lmishmalakilgidaravzangboshig'a

Oy charog'iharkechabunilguntoramaro

Ravza-heaven

Nilguntoram-a dark blue dome

Prose statement:

In this verse, it is stated that the moonlight is a torch in the hand of the angel every night.

Qum emasBathodakim, mehrijamolinghajridin

Zarra-zarrajismibir-biridinto'kuldig'amaro.

Batho- The name of the valley between the mountains around Batho-Mecca

Prose statement:

Bathodagiqum ham seninghajringdan

G'amdanzarra-zarrato'kildi

When Navoi says Batho, he is referring to the city of Mecca. The poet says that the sands of Mecca also spilled with grief to see you.

Yo'lemas, Yasribdayirtibduryuzintirnog'ila

Maqdaming to yetmadiulvodiynixurramaro.

Yasrib-Madina

Maqdam- step

Until you (Muhammad s.a.v.) stepped forward, the city of Yathrib tore its face with its fingernails.

ItlaringmaxsusumahzundurNavoiy, koshki,

Kirsabumahrums ham ulzumrayi mahram aro.

Mahzun- sad

Mahrub -deprived of something

Prose statement:

I wish Navoi became your walking dog. Unfortunately, we are all deprived of this.

AlisherNavoi makes great use of lexical opportunities in the presentation of art. 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, AlisherNavoi was able to demonstrate a high level of skill in the effective use of words with these poems. These poems by AlisherNavoi are a perfect work of art, which reflects the language, ideology, and important aspects of the art of Navoi. Therefore, when studying the works of AlisherNavoi, we should not limit ourselves to language, literature, content or form. The more we study the work, the more we will enjoy the mysteries of AlisherNavoi's work.

A LIST OF USED LITERATURE:

1. Navoi Alisher. A collection of improvements. 20 volumes. Volume 1 Hazoinul-maoniy. Badoi ulbidoya. -Tashkent: Fan, 1987, 720 p.
2. Rakhmiddinova S. Z. EY, Safhayi Ruxsoring Azal Xatidin Insho //Scientific Reports Of Bukhara State University. – C. 112.
3. Bekova N. Zh., Sailieva Z. R. DevoniPhoni: publications and research //Philology and linguistics in modern society. - 2014. - S. 20-22.
4. BekovaN. Zh., Zhalilova L. Zh., Saylieva Z. R. On a separate literary sources of the poetry collection "SittaiZaruriya" by AlisherNavoi //Modern Philology. - 2014. - S. 45-47.
5. Bekova N., Sayliyeva M. The Interpretation Of Praise In The East Literature //Scientific discussion: issues of philology, art criticism and cultural studies. – 2015. – no. 12. - S. 147-151.
6. Dictionary of Navoi works. Compilers: P.Shamsiev, S.Ibragimov. - Tashkent: Literature and Art, 1972, 784 p.
7. Рустамов А. The first ghazal of the poet.//Sharkyulduzi, 1987, № 3, pp. 175-179.
8. Soguniy Alikhonto'ra. History of Muhammad. -Tashkent, 1991, 222 p.
9. The Holy Qur'an (translated by Alouddin Mansur). -Tashkent: Cholpon, 1992. 672 p.
10. Arabic-Uzbek index dictionary of words of the Holy Quran. -Tashkent: Literature and Art, 1971. 277 p.
11. Haitmetov A. Navoi. -Tashkent: Literature and Art, 1970, 173 p.
12. Haqqul I. Poetry is a spiritual relationship. -Tashkent: Literature and Art, 1989, 240 p.
13. Hakkulov I. Sufism poetry. -Tashkent: Literature and Art Publishing House, 1991, 184 p.