

**O‘ZBEKISTON RESPUBLIKASI
OLIV VA O‘RTA-MAXSUS TA‘LIM VAZIRLIGI**

**BUXORO MUHANDISLIK-TEXNOLOGIYA INSTITUTI
“O‘ZBEK TILI VA ADABIYOTI”
“XORIJY TILLAR” KAFEDRALARI**

**“ALISHER NAVOIY MA‘NAVIY MEROSI – UMUMINSONIY
QADRIYATLAR SARCHASHMASI”**

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**XALQARO MASOFAVIY ILMIY-SEMINAR
MAQOLALAR TO‘PLAMI**



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Annotation: In this article you can see an analysis of the ghazal of Alisher Navoi, who is the sultan of the word property. This ghazal is called "Spring is like absolute hell for me without you" and it is one of the best ghazals among the heritage created by Alisher Navoi. This ghazal is the 108th ghazal included in the "Wonders of Childhood" ("Gharayib us-Sighar").

Key words: ghazal, mystical content, hell, Paradise, art of proportion

Annotatsiya: Ushbu maqolada so'z mulking sultoni Alisher Navoiy g'azalining tahlilini ko'rishingiz mumkin. Bu g'azal "Bahor sensiz men uchun mutlaq do'zaxdek" deb nomlanib, Alisher Navoiy yaratgan merosning eng sara g'azallaridan biridir. Bu g'azal "Bolalik mo'jizalari" ("G'aroib us-Sig'ar") turkumiga kirgan 108-g'azaldir.

Kalit so'zlar: g'azal, tasavvufiy mazmun, do'zax, jannat, mutanosiblik san'ati

Аннотация: В данной статье вы можете увидеть анализ газели Алишера Навои, который является султаном слова собственность. Эта газель называется "Весна без тебя – палача жгут, смертные муки, ад!" и является одной из лучших газелей в наследии, созданном Алишером Навои. Эта газель является 108-й газелью, включенной в «Чудеса детства» («Гараиб ас-Сигар»).

Ключевые слова: газель, мистическое содержание, ад, рай, искусство равновесия.

Alisher Navoi was a poet, thinker and statesman of the great Uzbek and other Turkic people. In the West, he is considered to be a great representative of Chigatai literature, and in the East, he is honored with the title "Regulation of Nation and Religion" (religion and nation's charter).

He caught the eyes of Ali Yazdi, Mawlana Lutfi praised the young poet's talent and Navoi won the recognition of Kamal Turbati and Sayyid Hasan Ardasher. He was educated by such teachers as Pahlavon Muhammad and collaborated with Abdurahman Jami. In this article I want to analyze the ghazal of Alisher Navoi, which is called "Spring is like absolute hell for me without you". A'zam Obid translated this ghazal into English.

Spring is like absolute hell for me without you

Spring is like absolute hell for me without you,
The red bloom is fire in it, the white has icy view.
It's not strange – without you – spring is inferno,
Since paradise will – sans his face – turn to hades too.
As soon as his dream fantasies come into my sight,
Tears on my face line wrinkles with affliction, rue.
Delicious fruits are unsavory for a sick person,
It's unsurprising if your sweet lip will – vile curses – boo.
Soul in nonentity is longing for hand-holding,
Cause it feels this body for it is boorish, askew.
Do not say Navoi is ungarmented, he wears
A robe of nonexistence, a misfortune-sewn tissue.
Having turned a ten-day moon into a smaller arrow
The sky became a herald in front of the king's horse-blue.

(Translated by A'zam Obid)

This ghazal, which at first glance seems to be written on a romantic theme, is dominated by mystical content, which promotes the idea that in order to reach the Truth, one must follow the path commanded by the Noble Messenger.

In the matla of the ghazal, it is stated that if there is no companion for the lover, then spring also feels like winter, and the red flower that opens in spring is like fire, the white flower is like ice. According to religious sources, the torment of hell for sinners in the Hereafter will be manifested through two opposing phenomena - fire and severe cold (ice). Navoi is referring to this torment in hell.

In the next verse, the lyrical protagonist points "It is natural that spring is equal to winter without you, and without you there is no heaven". According to religious narrations, in Paradise, Allah reveals his abode to his beloved servants: during this abode, everyone faints. When they regain consciousness, they long for this divine beauty again, and without this beauty, heaven will now seem to them like hell. The parable art used in the verse served to express the emotional state of the lover in an impressive way.

In the third verse, as he thinks of the divine beauty, the lyrical protagonist becomes very excited: tears flow from his eyes, a way appears from the wrinkles on his face. The image, adorned with the art of rhetoric, *tavze* (imaginary imagination) and *mukarrar* (way, way, way), shows how much the lover needs and longs for the divine presence.

In the next verse, Navoi should not be surprised if a bitter word comes out of the sweet lips of a his lover, because the sweet fruit seems bitter to a sick person, and it is not surprising that he attributes himself to a sick lover who is thirsty for a lover. If we pay attention to the inner content of this verse, we can see that Alisher Navoi is addressing the Holy Prophet (saas) in absentia. It is known that his words have always been sweet and eloquent. But sometimes for the polytheists (in order to call them to guidance) they said a bitter word. The polytheists were like a patient, and the words that informed them of their happiness, pointed out their faults, and urged them to correct them, also seemed bitter.

The fifth verse of the Ghazal describes the desire of the heart to be free from the desires of the body, to become a fanatic, and to attain the Truth. In doing so, he needs a strong wrist to save himself. Because in order to the claw of the body to liberate the soul, it needs the help of a strong wrist - the *piri murshid*. In the verse, the art of proportion, created by the use of compound words such as *boz*, *panja*, and the art of *tasbeh*, created by comparing the body to a *panja*, enhanced the artistic effectiveness of the thought.

The next byte is also continuation of the above idea. In this byte Alisher Navoi connects the desire of the lyrical hero with fanaticism, and in the eyes of the

people he looks like a poor man without clothes, but in fact he says that he has a cloth from “fano” and a cloth from “balo”, and thereby pointing to the doctrine of mysticism

In this regard, it is necessary to recall the story of "Farrukh and Ahiy" told to Bahrom in the Black Palace on Saturday in the epic "Sab'ai Sayyar". In the story, Ahi is slandered, he loses everything, is even left naked, covers himself with a blanket, and goes to his friend Farrukh's country. It is important to emphasize here that Ahi's courage and generosity, and most importantly, he was covered with blanket when he was separated from everything. The story is especially symbolic, in which the devotion of man on the path of Truth and the difficulties he encounters along the way are illuminated through the image of Axis. From this point of view, the fact that the byte means that I have a blanket on my shoulder indicates the poet's positive attitude and tendency to the doctrine of generosity, to the work of Akhi.

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THE IDEA OF SELF-CONCEPT IN ALISHER NAVOI'S WORKS

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