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Navoiy gulshani

ALISHER NAVOI AN OUTSTANDING POET

Hikmet Koraş,

Professor, Doctor of philological Sciences(DSc), University of Niğde Ömer Halishdemir(Turkiya)

Sayliyeva Mohinur Rahmiddinovna,

Bukhara State University teacher

m.r.saylieva@buxdu.uz

590- poem of Garayib us-sigar

Xushturur gulgun qadah davrinda gulbargi tari,
Xossa bayram avvali bolgan dagI gul oxiri.

Har varaq bir nomayi ishratdurur fahm aylagil,
Tong yelidan abtar olmastin burun gul oxiri daftari.

Guncha xudi birla gul qolgoniga yetti shikast,
Bolgali paydo sarig savsan

Gul adam shomiga yuzlangan uchun zanbaq guli,
Bor kumush mashal dogiyu xurdalardur axgari.

Lola qon uzra boyalib,ot uzra anbar qoyub,
Bor pariixon,chiqmagan goyib chechaklardur pari.

Nilufar tutmish sipehri lojuvardiy hayatin
Jolalar yuzinda andoqkim nujumi axtari.

Opsa lalingni Navoiy sanga xush kelmas,vale
Xushturur gulgan qadah davrinda gul bargi tari.
—V— — / —V— — / —V— — / —V— yoki —V~
Foilotun-foilotun-foilotun-foilon (yoki foilon)
Ramali musammani mahzuf(yoki maqsur)

Vocabularies:

Gulgun - pink color

Davr - 1) circle, circle; 2) rotation; 3) time, time

Xosa - 1) special, 2) especially, especially, conclusion

Abtar - 1) dirty, corrupt, helpless; 2) unhappy

Xud - 1) a long pointed cap; 2) of course, really; 3) alone, the only one

Shashpar - a hammer

Adam - Absence

Zanbaq- a bulbous flower

Xurda - small, tiny

Axgar - a red-hot burning fire, a ember

Avbar - fragrance

Sipehr - sky, sky dome, sky

Hay'at - 1) shape, image, appearance; 2) science

Jola - 1) hail; 2) dew; 3) age, tears

Nujum- the stars

Axtar -a star

Prose description of the verse:

A petal around a pink glass is nice, like a flower at the beginning and end of the holiday.

Each page is a dream book, a book of flowers before the morning dew.

From the tip of the bud, the shield of the flower was damaged, and a golden lump of yellow lily appeared.

Because the flower faces the evening of absence, there are traces of embers in the onion flower.

Tulip was stained with blood, the barn was burned in the grass, Oh fairy, go to the flowers, because the fairy did not come out of the flowers.

Lily has captured the image of the sky, and the dews are like the stars of the stars on her face.

If Navoi kisses your lips, you will not like it, but the rose petals around the rose cup are nice.

Notes and comments:

This verse is taken from the epic "Garayib us-sigar". The poem consists of seven stanzas. It is among the romantic poems.

This poem is written in a unique way. The words "lover" and "mistress" are not mentioned. It talks about flowers, especially tulips and lilies.

The opening of the bud is described by the poet as damage to the shield of the flower.

He makes the dew drops on the lotus flower look like stars.

Stylistic device used in verse:

In this poem, the poet used art very skillfully. The art of proportion is used in the first verse of the poem (this art is created by the words flower and petal)

The device of metaphor is used in the second stanza.

In the third stanza "flower shield" and in the fourth stanza "man's evening" created the art of metaphor.

In the next verses of the poem, we can see that the poem of metaphor is used very beautifully and appropriately.

Rhyming of the poem:

a-a,b-a,d-a,e-a,f-a,g-a,h-a.

A simple poem according to its rhyme. The verses in the stanzas are as follows: tari, oxiri, daftari, shashpari, axgari, axtari

This is a type of absolute rhyme.

In rhyming words, the narrator is the "t" sound.

Poem has no radif.

The first stanza of beginning is a thesis, in which the main idea of the poet is briefly expressed. The second stanza concretizes this basic idea, which forms the basis of the ghazal, in terms of time and space. It is extremely pleasant to have the petals of a flower around a glass filled with pink wine. This is especially true at the end of the red flower season and the beginning of the summer season (the word "holiday" here has a broad meaning, not only in the sense of Eid, but also includes summer, which is a season of prosperity in general). Takes) gives a special effect. The poet devotes the next stanza to proving his opinion by means of an original metaphorical image: you are so attractive and at the same time, you know the spoils of the temporary opportunity. After all, for a perceptive person, a flower is like a notebook, each page of which consists of a name of Ishrat.

There is no doubt that the morning breeze will destroy this delicate notebook. Therefore, it is carelessness to spend such precious days in vain. The next four stanzas are aimed at showing the most characteristic aspects of this specific season (the end of the red flower period). As a result, each stanza became a lyric sheet of symbolic character. See: the "golden hammer" of the yellow lily (the opening of emergence) damaged the shield of the flower with the pointed brass cap of the bud (stanza 3). Because the red flower has entered the night of absence, the lily flower (onion stalk, long-leaved rose) is similar to the silver torch of that night (stanza 4). A tulip is covered with blood who is sprinkling anbar (a reference to black spots) on the fire while covered in blood (stanza 5). Lily entered the picture of the dark blue sky. The dew on his face is like stars in the sky. The poet selects the most characteristic aspects of the landscape characteristic of the world of flowers during the crisis of the red flower and gives a metaphorical description. But the purpose of the poet in this poem is not to give a simple description of the natural landscape. In the ghazal, the poet's thoughts go hand in hand with the description of the landscape. Every detail in it has a specific function and evokes a specific association in the poet, and all the poet's thoughts serve to support his conclusion in the first stanza and his appeal in the second stanza. After that, the poet completes the whole image and goes to the general mood. It is known that the main idea of the poet and, in general, his opinion in the form of a conclusion, which is in the

center of the poem, was given as a thesis in the first verse. The same idea is repeated in the conclusion of the poem. But simple repetition can separate the last stanza from the previous verse of the poem and undermine the logical consistency of the image. A reason is needed for logical repetition. For this purpose, the poet connects the image with the lover: If Navoi praises her red lips like a mute, you will not like her so much. "Flower petals in the time of the beautiful flower cup". The proof and explanation of this point is detailed in the preceding stanzas. The poet showed a great skill to give the main idea, the idea as a thesis, to give a broad explanation and to emphasize it again in the form of a conclusion, and to maintain logical consistency in this. Although the verse as a poetic art is exactly the same in both verses, the ideological and methodological atmospheres of the verses to which each of them belongs differ from each other. In the first stanza, the poetic thought is expressed directly, but in the eulogy, it now has a metaphorical character. That is, in the phrase "flower leaf" there is also a reference to the purple lips of the lover.

So, the line that came as a general thesis at the beginning of the poem is assigned a new task in the conclusion of the poem, keeping its original meaning. So, the poet does not follow the path of repeating it in order to emphasize his main idea, but achieves his goal by showing its new aspects and creating a new intellectual and methodological situation. The semantic composition of the poem, in our opinion, consists of three parts: These consist of the thesis and the conclusion from it (matla' and makta) and a review of the proof of this thesis. The main idea based on the poem came as both a thesis and a conclusion at the same time. This is, of course, this poem an event related to the character. Because the first part of the poem begins with a statement of a direct opinion, and in the next stanzas, the association takes the main position. In the last byte, the image returns to its original state. In poems with a different character of the image, the essence of this art (although the main function does not change) may be different in relation to the concrete function.

591- poem of Garayib us-sigar
Sevungil,ey kongul,oxirki jisming ichra jon keldi,
Quvon,ey joni mahzunkim,hayoti jovidon keldi.

Safardin ul pariy yeti,meni mahzunni shod etti,
Konguldin eski gam ketti,tan ichra yangi jon keldi.

Xirad,yig bu masofingni tahammul,qoy gazofingni,
Varat,tark ayla lofingniki,oshubi jahon keldi.

Damekim andin ayrildim,kongulni hamrahi qildim,
Bugun keldi kongul,bildimkim,ul nomehribon keldi.

Kelintur yoshurun ul shah,meni majnun eman ogah,
Pariy ermas esa bas,vah nechuk kozdin nihon keldi.

Falak boqti figonimga,ajal rahm etti jonimga,
Xazonlig bostonimga guli bogI jinon keldi.

Muganniy bir navoye tuz,Navoiy nagmaye korguz,
Ayoqchi,tomsa tut toqquzki Doroiy jahon keldi.

—V— — / —V— — / —V— — / —V— yoki —V~
Foilotun-foilotun-foilotun foilun(yoki foilon)
Ramali musammani mahzuf(yoki maqsur)

Vocabularies:

Mahzun - sad, sad, upset
Jovidon - eternal, constant
Xirad - mind, thought, mind
Masof - 1) Paradise area; 2) Battle, war; 3) Soldier line
Tahammul - tolerance, patience, endurance
Vara - abstaining from forbidden activities, dieting
Jinon - Heavens

Nag'ma - 1) melody, melody; 2) singing

Prose description of poem

O heart, rejoice, the end of your body has come, O sad soul, joyous eternal life has come.

The fairy came from the trip and cheered me up, the old pain left my heart and a new soul came to my body.

Oh mind, collect the fields of heaven, put your patience, leave your anger, leave your diet, because a mischief maker has come to the world.

Don't say that I lost him, I lost my heart, Today I felt bad, I knew that he came unkindly.

That king has come secretly, and I am mad, I am not aware of it.

The sky took care of my figs, death had mercy on my soul, the flower of the paradise garden came to my fall walley.

Singer pour salt, dance Navoi drink wine in a glass of sake,

World Doro has arrived

Notes and comments:

This verse is taken from the poem "Garayib us-sigar". The verse has seven stanzas. From the point of view of the theme and ideological direction, it can be included in the list of romantic verses, because the verse praises the love of the lover for the lover.

The lover waits for his lover to such an extent that his arrival is like the arrival of a coin. The visit of the lover removes old pains from the lover's heart and gives him a new life.

In the fifth stanza of the verse, the poet reaches the climax of his experiences and compares the arrival of his lover to the arrival of a fairy. ``not showing is being compared to each other.

In the sixth stanza, the lover describes his mistress as "the flower of the paradise garden". In the seventh stanza, he equates the arrival of the mistress with the arrival of Doro, one of the kings of Iran.

Stylistic devices used in poem:

In the first verse of the poem, the art of exclamation is used.

In the second stanza, the device of antithesis is skillfully used. Sad and happy words in the first verse of the verse, old and new words in the second verse brought out the art of antithesis.

The combination "O mind" in the third stanza also created the art of exclamation

The words "king and mad" in the fifth stanza, and the combination "ashubi jahan" in the sixth stanza created the art of metaphor.

In the seventh stanza, the art of talmeh is skillfully used.

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In the seventh stanza, the art of talmeh is skillfully used.

Rhyming of the poem:

a-a,b-a,d-a,e-a,f-a,g-a,h-a.

It is a simple poem according to its rhyming, and the rhymes in the stanza are as follows:

The soul, the eternal, the world, the unkind, the soul, the devil, the world.

It belongs to the type of muqayyad rhyme.

The narrator in rhyming words is the "n" sound.

Radif: is the word "came".

Alisher Navoi has always emphasized that everyone who holds a pen in his hand should strive hard to make his words meaningful, he should work tirelessly on himself. In general, Navoi had a very critical attitude towards untalented penmen. Even in some historical sources, there are some anecdotal fragments that testify to this. For example, according to Khondamir's work "Makorimul Axloq", when Navoi rebuked the poet Asafi for not working on himself enough, Asafi said: "Nowadays, I am busy writing more and more poems. For example, last night, I recited two hundred verses until the two-dollar candle burned out," he said. Then Navoi replied: "So, every hundred bytes of your lines is worth a penny." With this, the poet is saying that no matter how big the poem is, if it is spiritually and artistically shallow, its value is insignificant.

Alisher Navoi himself insists that the purpose of speaking should be meaning, and he severely criticizes those who claim to be people of meaning, even if there is no meaning in what they write:ing of the poem:

a-a,b-a,d-a,e-a,f-a,g-a,h-a.

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Alisher Navoi himself insists that the purpose of speaking should be meaning, and he severely criticizes those who claim to be people of meaning, even if there is no meaning in what they write:

Lafzlari bemaza, tarkibi sust,
Nosara mani-yu ado nodurust.

Borchasiga daviyi maniyi xos,
Xoslarim topmay alardin xalos.

Navoi compares the poem to the beauty of China. Although the poet raised this beauty to a high status with his poetic talent, but a group of thugs who call themselves poets robbed this beauty and killed himself they take a prisoner and make him cry. Instead of the beautiful clothes worn by the poet, they cover the old shawl, that is, they deprive the poem of both its spiritual and artistic beauty.