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Navoiy gulshani

ABOUT THE ARTISTIC WORLD OF THE GREAT ARTIST

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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.

(The analysis of 551 verse of collection of "Garoyib us-sigar")

Yana har dam ishim sochmoqdurur ko'z bog'idin lola
Ki, bo'lmish loladek qonlig' ko'ngul pargola-pargola.

Ko'zungdur fitna-vu afsun savodidin qora nargis,
Yuzundur mehnat-u idbor dog'idin sarig' lola.

Umidim mazrain, dedim ko'kartay ashkdin, lekin
Sovug' ohimdin o'ldi ul ekinga bu yog'in jola.

Shafaq ichra emas anjumki gardun javrida ohim
Harorat oncha ko'rguzdiki, erni bo'ldi tabxola.

Marazliq zaxmi ko'p tandin bayone ko'nglum afg'oni,
Buzug'din uyladurkim, chug'd qilay dam-badam nola.

Deb erding, jon beray o'lsang yetishti ul mahal, vahkim,
Gado sultong'a netkay juz gadolig' o'tsa ham hola.

Navoiy dahrning kun yuzi, tun sochig'a mayl etma
Ki, oxir umr naqdin muxtal aylar ushbu muhtola.

Weight of verse:

NAVOIY GULSHANI

Ya-na har dam/ i-shim soch-moq-/ du-rur ko'z bo-/g'i-din lo-la
Ki, bo'l-mish lo-/la-dek qon-lig'/ ko'-ngul par-go/ -la-par-go-la.
V - - - / V - - - / V - - - / V - - -

Hazaji musammani solim.

Structure: V---/V---/V---/V---

mafoiylun/mafoiylun/mafoiylun/mafoiylun

This verse consists of seven stanzas. It is a romantic verse in terms of subject and idea. Rhyming: a-a, b-a, s-a, d-a, f-a, g-a, h-a. According to its rhyming, it is a simple verse, and the rhymes in the stanzas are as follows: lola, pargola, jola, tabhola, nola, hola, muhtola. The rhyming system uses rhyming words that have become traditional due to Arabic and Persian-Tajik poetry. A rhyme is an absolute rhyme.

The verse's matla begins with a description of the situation in love, and the praise ends with admonition.

There are such verses in Mir Alisher Navoi's divans that, in terms of the idea and the weight of the thought scale, are reminiscent of a full-length epic. The themes and ideas of his verses are diverse. In many places, Hazrat Navoi is a great work, a thought that is hard to fit into an epic, and he absorbs the ideas with great skill into the scale of a verse, so that even if we read it again and again, it is difficult to interpret its meaning. We will stay In many of his verses, analyzes appear in connection with mystical interpretations. Dozens of scientists and readers approach the theme, content, images, lyrical hero, author's worldview of a verse from different points of view. In the process of analyzing this verse, the image and expression in it are equally important from the mystical or worldly point of view. In this verse, figurative love and real love are harmoniously described.

On the beginning of the verse, the poet Husni creates a very beautiful image through the art of education. We know that in nature, a tulip flower is found in pieces and has a crimson color. The lyrical hero says that his heart is divided like this tulip. He says that the eye is like a pond, and tulips are scattered from it. The most delicate particle in nature is a flower tulip, which is scattered by the touch of the wind. In this place, the lyrical hero's heart is as delicate as this tulip, it is divided into pieces like a tulip, and his tears are not ordinary tears, they are bloody tears coming from the heart. In classical literature, the eye is interpreted as enchanting and bewitching.

Yellow color represents illness. In the second stanza of the verse, the poet, using the art of husni ta'lil and balanced poetry, shows that the eyes of the yor are blackened like a narcissus flower from conspiracy and magic, and his face is like a yellow tulip from hard work and misfortune. Yellow tulips are rare in nature. Here too, His Holiness Navoi points out that there are few people in the society who have followed the path of real work. In the third stanza, the lyrical hero expresses his goal: "My goal was to improve the field with my tears, but my heart and soul are so cold that I have no tears in my eyes, and the hail will destroy the field." He says he revealed it." In this place, "field" symbolically expresses the heart of the lyrical hero. Hearts will prosper with sincere repentance and shed tears. In this place, the lyrical hero, I wanted to make my heart happy with such tears, I wanted to achieve my goal, but my love was so hot that I was devastated.

In the fourth stanza, Dawn, i.E., in the redness that appears when the sun sets, not the stars, but my mind appeared in the sky, it sounded, it showed such a temperature that I was afraid that a drop of water fell on my lips. We know that the heroes created by His Holiness Navoi were people who loved God, strived for perfection, and achieved the status of perfection. In these verses, His Holiness Navoi praises perfect love. During the verse, the lyrical hero says that his whole body is destroyed by his illness, that it is like a broken house, and his grief and lamentation are similar to the lamentation of an owl that sometimes flies in broken houses. . In Sufism literature, the lover's heart is likened to a broken heart, a broken heart. With this, the writer expresses his heartbreak in this world because of his love for God. In classical literature, a lover likens himself to a man and a friend to a king. In the following stanzas, the lover expresses himself as a king and himself as a poor person by addressing his lover.

In the praise of the verse, the idea that the poet wants to express is clearly reflected: "the bright days of this world, its passions, its beauty, and its dark hair should not be disappointed, these are tricks, or "It is misleading." In Sufism literature, "HAIR" represents the symbols of the world and the road. In this place, it is also expressed that a person should not get lost on the way to return to his original homeland, that is, to God's deathbed, and should not be disappointed in the pleasures of the world. There was no great poet in the East who said that he found loyalty in this world. While reading the verse, we know that a person is sometimes happy and sometimes sad. If he says he will get better, he will be destroyed, and running away is

often not worth a moment's peace of mind. He deceives himself even when no one deceives him. The lyrical hero wants to improve the ruins and make the fields green, but the opposite happens.

In conclusion, relying on the words of our Prophet in a hadith: "Be afraid of the discernment of a believer, because he sees everything with the light of truth", the poet himself, who fed the world with the light of truth in his verses we see a sharp look. The great thinker urges not to be deceived in knowing the true nature and appearance of the world.

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