

AN ANALYSIS OF A POEM

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Annotation : *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*

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 "Badoye ul-bidoya" is a collection of enlightening couplets after praise, recitation and sermons. For information, Alisher Navoi's lyrical poems are collected in 8 collections. Badoye ul-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, nubuvvat xaylig'a xotam bani Odam aro,
Gar alar xotam, sen ul otkim, bo'lur xotam aro.
Yuz eshiging tufrog'iga surta olg'aymenmu deb
Charx qasridin quyosh har kun tushar olam aro
Anjum ichra orazing me'roj shomi o'ylakim,

Tushsa durri shabcharog'i har taraf shabnam aro.
 Ne chun kiymish qaro har yon solib jabrig'a chok,
 Firqatingdin Ka'ba gar qolmaydurur motam aro?
 Sof ko'nglida yuzung mehrini go'yo asramish,
 Tush chog'i har kun quyosh aksi emas Zam-zam aro.
 Mash'ale bo'lmish malak ilgida ravzang boshig'a
 Oy charog'i har kecha bu nilgun toram aro.
 Qum emas Bathodakim, mehri jamoling hajridin
 Zarra-zarra jismi bir-biridin to'kuldi g'am aro.
 Yo'l emas, Yasribda yirtibdur yuzin tirnog' ila
 Maqdaming to yetmadi ul vodiyni xurram aro.
 Itlarning maxsusu mahzundir, Navoiy, koshki,
 Kirsu bumahrums ham ul zumrayi 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

Bani Odam-generation, humans

Xotam- The eye of the ring, the seal

Prose statement:

O He who is worthy of the seal of prophethood 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.

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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.

Yuz eshiging tufrog'iga surta olg'ay menmu deb

Charx qasridin quyosh har kun tushar olam aro

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. "

Anjum ichra orazing me'roj shomi o'ylakim

Tushsa durri shabcharog'i har taraf shabnam aro.

Anjum- star

Me'roj shomi- Ascension Day

Durri shabcharog'- 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.

Sening yuzing yulduzlar orasida me'roj tunidek,

Shabnamlar orasida kechani yorituvchi durdir.

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 chun kiymish qaro har yon solib jabrig'a chok

Firqatingdin ka'baga gar qolmaydurur motam aro.

Firqa- group, sect

Chok- torn, wound

Prose statement:

Nima uchun Ka'ba jabringdan qora kiyindi,
Seni mazhabingdan (Ka'baga) motam qolmaydi

The 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. Walid 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.

Sof ko'nglida yuzung mehrini go'yo asramish
Tush chog'i har kun quyosh aksi emas zam-zam aro

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'ale bo'lmish malak ilgida ravzang boshig'a
Oy charog'i har kecha bu nilgun toram aro

Ravza-heaven

Nilgun toram-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 emas Bathodakim, mehri jamoling hajridin
Zarra-zarra jismi bir-biridin to'kuldi g'am aro.

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

Prose statement:

Bathodagi qum ham sening hajringdan
G'amdan zarra-zarra to'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'l emas, Yasribda yirtibdur yuzin tirnog' ila
Maqdaming to yetmadi ul vodiyni xurram aro.

Yasrib-Madina

Maqdam- step

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

Itlaring maxsusu mahzundur Navoiy, koshki,
Kirsu bu mahrum ham ul zumrayi mahram aro.

Mahzun- sad

Mahrub -deprived of something

Prose statement:

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

Alisher Navoi 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, Alisher Navoi was able to demonstrate a high level of skill in the effective use of words with these poems. These poems by Alisher Navoi 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 Alisher Navoi, 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 Alisher Navoi's work.

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