

## NAVOI'S PRAISING GHAZALS: ANALYSIS AND INTERPRETATION

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### ABSTRACT

This article focuss on analysis and interpretation of ghazals. In the article, Alisher Navoi's ghazal as a ghostly praise is an object and has been interpreted in comparison with the verses and hadiths.

**Keywords:** Ghazal, composition, text, content, essence, praise ghazal, Quran, verse, hadith, idea, analysis, interpretation.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

The Turkic-speaking poets, who have mastered the ghazal genre that has begun to migrate to the Turan land, have sought to emulate the works of art created in all its laws. This eventually became the basis for Uzbek poetry.

Famous Russian literary critic A.N. Veselovsky focuses on the study of the process of creation of poetry by: a) taking a special place as an important area of human activity, separation of poetic genres from the first syncretism of folk poetry, differentiation of poetic parts; b) the role of the poet in society and the social function of poetry; c) the emergence and development of poetic language, evolution of poetic style; d) poetics of plots [Veselovsky AN, 1988: 3].

It is well-known that any literature at its development stage has its own artistic system. Therefore, it is important to study the evolution of the literary-art system in terms of the heritability of literary forms, as well as the study of the literary poetry of a particular stage.

Turkish classical literature is an incomparable literary use of syllables, interpretations, images, in particular, the ability of talents to promote artistic systems, in addition to being a system of laws that determine the diversity, beauty, and appeal of the genre's artistic system. it also serves as a reflection criteria.

Each genre has its own historical development, with its rigid laws and systems that have been refined on that basis. Each genre has size, content, and quality limits. All genres are sharply separated from each other, as distinguished from the quatrain, not only in form but also in their defined boundaries.

There are 16 genres in the classical literature [Isakov Y.O, 1983: 19], all of which reflect the creator's attitude, views, attitudes, individuality, and skill, in obedience to the genre's regularities. The genre is part of the overall integrity of the art system, moving independently but never interrupting it. The stand-alone part - the genre, of course, is undergoing a change in quality. But these changes take place in the form of internal evolution.

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It should be noted that Navoi appreciated the content and the consistency in each poem. Ghost is a leading genre in his devils. Take a look at some of the five exemplary discoveries made in the preface to the book “Badoe' ul-bidoya”:

There is no difference between the style of the letter ghazal and the other ghazals. Inevitably, for one moment in every command, Allah Subhanahu va ta'ala is a descendant of the Prophet, peace be upon him, or an order that indicates these two things [Alisher Navoi, 1987: 21]. So, as a rule, the poem is the introduction in the beginning of each poem of the letter, either in praise or in the beginning. This event gives each group of ghazals a unique spirit of independence.

Some poets who wrote the ghazal say, "If the math happened in a special way, they would not put on the charm of “*matla*” (from the beginning to the ending of ghazal) and the utensils, but if the content of one byte blossomed in the spring, another would make a chorus in the fir. [Alisher Navoi, 1987: 22].

If a nostalgic and evocative byte of Alisher Navoi has occurred in a special kind, we will begin to comment on one of the ghazal. This ghazal, introduced to Favayidul Kibar, is unique in that it embodies human essence:

*Ey, nechukkim, durni maxfiy asrabon Ummon aro,  
Gavhari ishqini pinhon asrag'an inson aro?! [A.Navoi, 1990: 8.]*

This ghazal began with a beautiful illustration - praising Allah, who hid his love pearl in the human heart, as if a precious pearl was hidden in the depths of the sea. Ibn Abbas reported: The Messenger of Allah (peace and blessings of Allah be upon him) looked at the Ka'ba and said, "Welcome to the House of Allah! How great are you, how great is your esteem!! But the honor of the believer is greater in the sight of Allah than your respect. Allah has forbidden only one thing from you.

In verses 30-34 of Surat al-Baqara, Allah informs the angels that He intends to create man. Do you then create those who are the ones who make mischief on the earth and shed blood? So when we said, “Allah rejects their claims and says, I know what you do not know”. It is clear from the context of these verses that Allah intends to create man, and in this couplet it is mentioned the pearl love of Navoi in man's heart.

We see that in many places Navoi's poem is portrayed as a holy place where the human heart is filled with divine love. The following distich in “Lison ut tayir” expresses the same meaning:

*Ofarinishdin qilib inson g'araz,  
Oni aylab xalq ichinda beivaz.  
Ko 'nglin oning maxzani irfon qilib,  
Ul tilism ichra o'zni pinhon qilib,  
Rozni maxfiy ganj o'lub bu turfa jism,  
Sun'idin ul ganj hifziga tilism,  
Ham tilism ul maxzan uzra, ham omin,  
Ofarin sun'ingga ey jon, ofarin. [A. Navoi, 1996: 19]*

Navoi believed that God created the world because of man, because the purpose of creating the world was to create man. This is because man is the caliph of Allah on earth; Allah has turned the human heart into a treasure of knowledge. God hid himself in the treasury of knowledge in his heart. If a person discovers that phrase and realizes himself, he will step towards greatness.

Thus perfection consists in understanding one's own self and Lord [Muhiddinov M.Q, 2005: 22].

*Chunki insonni bu gavhar birla aylab bahramand,  
Sarfarozi aylab maloyik xayli birla jon aro. [A. Navoi, 1990: 8]*

As we have mentioned, Allah has glorified the human soul with the love of the human being, as well as (perhaps, even more than) the king of everything in space, in order to embrace faith.

*Allamal insong'a chun aylab musharrafyer berib,  
Taxti johu ishrat uzra ravzai rizvon aro. [A. Habouï, 1990: 8.]*

At the beginning of the verse, there is a reference to verse 5 of Surah Alaq in the Qur'an.

The meaning of the verse is: "He made known to man what he knew not." [Sheikh Abdulaziz Mansur, 2016: 597.]. The meaning of this as follows: Allah honored the man who had been taught what he did not know, God placed him on the "Ravzai Rizvon" (grandeur and pleasure place "Paradise. In the Qur'an it is said that:

Contents: We said, "O man, you and your wife have lived in Paradise and have eaten from it wherever you want. If you do not approach this tree, you will be one of the wrongdoers." [Shaykh Abdulaziz Mansur, 2016: 6].

*Uylakim, taxt ahlig'a dushmandin o'lmaydur guzir<sup>1</sup>,  
Ul xalifa birla dushmanlig' solib shayton aro. [A. Navoi, 1990: 8]*

In this, Navoi created a beautiful example of tyranny, combining images of man and devil. Of course, the people (the one who has the throne of heaven) could not survive the enemy. This is because Allah, the creator of man, made him an enemy to devil.

This hostility began with the day man was created. Verse 34 of Surat al-Baqara describes this in detail. It says that when Allah created man, he ordered the angels to worship him. All the angels prostrated themselves according to the command of Allah. Only the devil was haughty and disobeyed Allah's command, and was of the disbelievers.

*Makridin xorij qilib, mulki dinu aylab nasib,  
Qarnlar sargashrayu ovoraliq' davron aro. [A. Navoi, 1990: 8]*

A reader who reads the ghazal is well aware of the evolution of the content of the bytes. In the above byte, Navoi mentioned the enmity between man and "Shaytan" (devil). It describes Adam's expulsion from Paradise because of this hostility, and that he has been wandering on the earth for centuries (looking for his wife, Eve). So this enmity eventually led to a person leaving Paradise. We continue to learn about the following scriptures:

Contents: So the devil whispered to them both and brought them out of their dwellings. We said: Go down, both of you, one of you, to the other. There is for you in the earth an abode and a provision (for a time). [Sheikh Abdulaziz Mansur, 2016: 6].

In the first verse of the house the phrase "Allah present religion the man to him" is given. Allah did not warn Adam and Eve out of Paradise. He punished them according to their sins. At the same time, he possessed the right of the religion. It allowed repentance. The meaning of this passage is summarized in the following verse:

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<sup>1</sup> Possibility, chance, opportunity

We said, "Everybody should get out of there." So when guidance comes to you from me, those who follow My guidance shall have no fear, nor shall they grieve. [Sheikh Abdulaziz Mansur, 2016: 7].

*G'urbatu yolg'uzlug'u mahzunlug'u hasrat bila  
Har zamon yuz ming balo ichra solib hijron aro. [A. Navoi, 1990: 8]*

When the man was taken down from Paradise to the earth, he was in despair. He was banished from the womb. He suffered in solitude because he had lost Eve. He was burnt with bitterness and sorrow because he had committed a terrible sin. All of this has plagued him with hundreds of troubles in separation.

*Buyla chun rad aylagandin so'ng yana aylab qabul,  
Voli aylab olam otlig' kulbai ahzon aro. [A. Navoi, 1990: 9]*

As Navoi describes, when Allah rejects man, that is, after he leaves Paradise, he accepts his repentance and makes him the ruler of the so-called "hut of the world". The Qur'an says:

Translation: So Adam accepted his repentance after receiving the words from his Lord. Verily, He is the Tovuot (the Acceptor of Repentance, a name of Allah), Rahim (merciful, a name of Allah) [Sheikh Abdul Aziz Mansur, 2016: 6].

How to understand the phrase "After Adam receives words from his Lord"? In this regard, the famous mufassir Ibn Kasser quoted verse 23 of Surat al-A'raf in his books. That is to say, "Our Lord! We have wronged ourselves. Unless you forgive us and have mercy on us, we will certainly be the losers." He said: Get you down, one of you an enemy to the other; There is for you a fixed term in the land, and a provision for it." [Sheikh Abdulaziz Mansur, 2016: 6].

Consequently, the man, having received these words from his Lord, descended into the "hut" described by Navoi and began to live in it.

*Bu qabulu rad aro hikmatni kimsa anglamoq  
Xayli inson ichra sig'mas hayyiz<sup>2</sup> imkon aro. [A. Navoi, 1990: 9]*

It means that everyone should fully understand the great wisdom that Adam was to be expelled from Paradise and the repentance he received from him. He is so great that it is impossible for him to fit into space. In other words, repentance is a great gift. Everyone should understand that.

*Ey Navoiy, sen chu qulsen, qullug'ungni yaxshi bil,  
Fikrat<sup>3</sup>ing raxshig'a<sup>4</sup> javlon<sup>5</sup> berma bu maydon aro. [A. Navoi, 1990: 9]*

Ghazal's goal is a beautiful summary of the above-mentioned series of evolutionary and enlightenment ideas. "O Navoi, become your thoughts faster, and do not give them much space over this space, because you are the slave of Allah. Know and understand your bondage. Navoi's conclusion is that a person must understand and be aware of his own humanity and be guided by the guidance program.

The conclusion of our article is that in the works of Alisher Navoi, especially in his ghazals of praise, the notions of the human being are based on Islamic beliefs. Therefore, we have to refer to what is mentioned in the Qur'an and Hadith.

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<sup>2</sup> Place, space

<sup>3</sup> Thoughts, thinking

<sup>4</sup> Horse

<sup>5</sup> Round, walk

This praise, which is included in the Devan's Favaydul Kibar, is created by Allah in the ghazal, as Allah puts the love pearl in the heart. In a word, the idea of a person being aware of his essence is put forward.

The above analyzes show that according to the ghostly content of Navoi, this praise extends from verse 30 of Surat al-Baqara to 38. In other words, it is a poetic interpretation of these verses.

Navoi's work on enlightenment emphasizes the importance of believing in oneself and understanding one's Lord, while strictly describing a person who adheres to Islamic principles.

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