



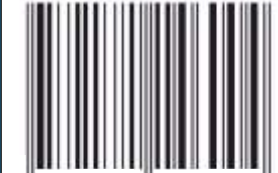
# BUXORO DAVLAT UNIVERSITETI ILMIY AXBOROTI



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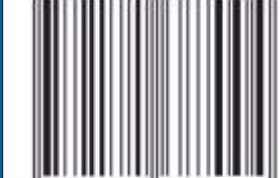
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might. . In all three epics, friendship is glorified and pure love is valued. Heroism is sung on the high curtains.

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# Navoiy gulshani

## THE ANALYSIS OF MUKHTARA GAZALS OF NAVOI

*Bekova Nazora Jurayevna*

*candidate of philological sciences, docent, BSU*

Agar zi ayni chafo chashmi o' dilam bishkast,  
Chi mardumi mutavaqqe buvad zi kofiri mast?  
Maro, ki murg'i dil az qaydi dom forig' bud,  
Ba halqamo'yi yake turra shud digar pobast.  
Chu nahli qadditu dar bog'i sina binshan dam  
Ba sina tiri tu chun naxli digaram binsham.  
Xudi furo'xta rindon mayi mug'ona xarand,  
Na xudparast chu shayx ast rindi bodam rast.  
Zi avchi maykada ba bomi charx furud ,  
Ki himmatam nakunad mayl so'i manzili past.  
Zi dasti mug'bacha may no'sh so'zam, ey zohid,  
Ki hast Kavsar-u hur, in du dar gar hast.  
Ba boda xastii xudro bisho'y , ey foniyy,  
Ki az hazor balo rast ,on ki az xud rast.

Is life in piety and obedience. The majority is zuhhod. Rind- drunkard.

### Prose statement

If only his eyes had broken my heart in the face of suffering,  
Can humanity be expected from a drunken disbeliever?  
When my soul bird escapes from the trap  
Another (beloved) zulfi's hair was hung on the ring.  
I moved your tall tree to my garden,  
Another tree was transferred to Sinai after reading.  
The rinds sell their identities and get a mug of wine  
The drunkard rind is not as selfish as the sheikh.  
I will not go down to the roof of heaven from the height of the tavern  
Because my dedication does not allow me to go down.  
O hermit, if I drink wine from the hand of a mugbacha  
If Kavsar is in a free world, these are the two.  
O faniyy, wash your being with wine  
For he who is saved from self is saved from a thousand calamities.

This mukhtara is one of the rare examples of the source of Navoi's creativity. The work consists of 7 verses.

The procedure begins with a complaint:

If only his eyes had broken my heart in the face of suffering,  
Can humanity be expected from a drunken disbeliever !?

Is it possible to expect humanity from a drunken disbeliever when my heart is broken by half the torment !? A disbeliever is used against a non-believer.

In the next verse, the poet skillfully uses the art of metaphor, using the word "bird of my heart":

The next verse also uses the art of metaphor. The tall tree represents a metaphor. I moved your stature tree to the Siamese garden, and another tree was transferred to the Siamese arrow. That is, I took you to the garden of my heart (the garden of my heart), where another tree was planted in my heart.

Xudy furo'xta rindon mai mug'ona xarand,  
Na xudparast chu shayx ast rindi bodam rast.

That is to say, rind( drunkard, )sell their identities and get may. A drunken rind is not as selfish as a sheikh. Rinds take oil to purify themselves from worldly possessions and passions. " Later it was given to scholars and faqihs. Later, Sufis, pirs, eshons, and officials of holy places were also called sheikh.

Then, the pirs, eshons, and officials of the Sufi sects( the way of sufism )were called sheikh. Referred to as before Islam, pre-Islamic clans, tribal chiefs, elders of large patriarchal families sheikh. Called in Muslim countries now sheikh. It is applied to teachers of higher religious schools and great scholars. In the sect( the way of sufism), it is the person who has the right to bring up and test those who follow this path on the basis of the teachings of the sect. Sheikh can also be called murshid, caliph and father.

In the following verse, the art of calling has emerged through the urge of O Zahid. The person who teaches mysticism is known by such titles as sheikh, murshid, pir, eshon, khoja, mavlo, mavlono, mahdum. A person who learns from mysticism is called a murid, a tax collector, a sane person, a sane person, a mystic. According to mysticism, the highest-ranking pirs are called the guardians, saints, poles, aqtab, avtod, chilton, abdol, abror, ahror, nujabo, nugabo, sidqiq, gavs, and so on.

Sufis are sometimes expressed in terms of oshiq, faqir, darvish, qalandar, zohid, orif, devona, ahli muhabbat, ahli suluk, rijolulgayb, savdoyi, gado. Therefore, since the hermit is a mystical symbol, it is correct to say that the art of talmeh came into being. The word Kavsar also formed the art of talmeh. Kavsar is one of the names of the spring in heaven. "I only drink wine from the hand of a mugbacha, and even if it is free with kavsar, it is for me," says the great poet. 108th sura is also called Kavsar. According to the commentaries and hadiths, the water of Kavsar is sweeter than honey, whiter than snow and milk, and one who drinks it will never be thirsty. It is also prophesied that on the Day of Judgment, Muslims who have attained Paradise will drink from the water of Kavsar. Mugbacha is a servant of the Zoroastrian fire-

worshiping temple (dayr). In mysticism, he is the person who conveys the word and advice of the pir to the murid.

The next verse says, "I will not descend from the height of the tavern to the roof of heaven, for my sincerity will not allow me to descend to a low place." In this verse, the tavern means a perfect human meeting, a place where sages can talk.

In the last verse, Navoi appeals to himself by using the word faniy. That is, "Faniy" is his literary and artistic pseudonym. If so, the art of iyyam will be used in the verse.

It is said, "O faniy, wash your being with wine, so that he who is saved from himself may be saved from a thousand calamities." the common name for a fun drink made from juice. In most cases it was distinguished by its red color. In Eastern classical poetry, the analogies of rose M., rose M., la'li M. (red like la'l), and red M. are often used. , The poet says, free your soul from lustful desires, you will get rid of a thousand troubles. In addition, when Navoi called the body "something that honors the house of the soul, ( ko'ngil uyini xurram etguvchi)" he emphasized keeping the land in the heart and living in its memory. This is because the concepts of iodine, memory, and recollection play an important role in the Naqshbandi leech. According to Abdulkhikim Tabibi, the light of faith, the light of monotheism, the light of enlightenment, the light of guidance, the light of ancestral memory should shine in the heart of a person who enters the path of salt in Naqshbandi.

So, this gazal is one of the rindona gazals. That is, the gazals that came in the May definition are called rindona gazals.

In order not to have difficulty in understanding the essence of the great poet's works, it is necessary to be aware of the poet's world of symbols in order not to get lost in understanding the real and portable, that is, the artistic meaning of words.