

ON RESEARCHES OF ONE GHAZEL OF ALISHER NAVOI

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Annotation: This article contains a prose narration of one of Alisher Navoi's ghazals and an English translation of his commentaries. The main purpose is to convey the ideas described in these bytes in English. Annotation. V etoy state govorit'sya ob etom perevoda proza forma i kommentarii odna gazala Alishera Navoia. Tsel etoi stati eto peredat idea vyskazannyye v gazelex k chitatel'nyam

Ko'nglung istar yorlar birla hamesha shod bo'l,
Mendinu kimdinki, ko'nglung istamas, ozod bo'l.
Garchi sabrim uyi yanglig'aylading vayron meni,
Doimo, yo Rabki, husnungmulkidek obod bo'l.
Men chekib anduh, o'lay, el joni bo'lsin Masih,
Sovrul, ey charxi nigun, v-ey dahri dun barbod bo'l.
Bevafolar zulm-u bedodig'a ermassen harif,
Ey sinuq ko'nglim, agar xud shisha, gar po'lod bo'l.
Tuttum o'lmakdin tirilmak hajrida tengdur manga,
Emdi gar bergil ziloli Xizr, agar jallod bo'l.
Chekma boshkim, emin ermassen xazon yag'mosidin
Bu chaman ichra agar savsan, agar shamshod bo'l.
Ey Navoiy, olam ahlig'a chu yo'q ermish vafo,
Kel-u mundin nari bekaslik bila mo'tod bo'l.

VOCABULARY

Anduh-grief, sorrow

Bekaslik-loneliness

Dahri dun- inferior world

Ziloli Xizr- life water, living water of Khyzr

Mo'tod- habit, or to be accustomed to

Nigun- reverse

Savsan-iris

Shamshod- beech

Emin-safe

Yag'mo- robbery, pillage

Harif-partner, companion

PROSE FORM OF THE GHAZEL

Always live happily with people whom you love. Whoever the person is, even if it is me, if you don't like, leave them.

Though you destroyed my soul as you destroyed my patience, oh God, you live in a beautiful world as your beauty.

If I live with sorrow and she as Masih wants to enjoy with other friends, reverse universe, be destroyed, inferior world get disappeared.

Oh my injured soul, it does not matter whether you are made from glass or steel, you are not a partner to those untrustworthy people's violence and unfairness.

But if I live without her, life and death is equal for me and that's why it does not matter whether you give me life water of Khyzyr or kill me as an executioner.

Do not escape with your life as death hour is close whether you are an iris or a beech does not play any role in this world.

Oh Navoi, whereas no one has loyalty, from now on be accustomed to live with loneliness.

COMMENTARIES AND DEFINITIONS

First of all, we should identify that some words in this ghazel are different from their forms and usage in the modern Uzbek language. From phonetic point of view it will be the following:

Old forms	Modern forms
Bo'lsun	- bo'lsin;
Ko'nglung	- ko'ngling;
Po'tod	- po'lat;
Sovrul	- sovril;
Ermas	- emas;
Husnung	- husning.....

Lexical content of ghazel is also different. Its words are from fifteenth century's life. And that's why some of these words are not used today. But most are still used in their form and meaning without changing.

For example: anduh chekib(having sorrow), charxi nigun(reverse universe), v-ey(hey), dahri dun(inferior world),

Bedod(violence), yag'mo(attack), savsan(iris), bekaslik(loneliness), mo'tod(habit) these words are already archaic words. Usage of the word "Zilol" is also considerable. In the modern Uzbek language this word means pure clean, but in the ghazel it came with the word Khyzyr. It functioned as a phrase before the word Khyzyr and meant different meaning. Here its meaning is water, life water of Khyzyr. Actually it was to be used with the word spring

because it was the determiner for this word. But in this construction spring is not used as a result its meaning is also can be identified with the word “zilol”.

Thirdly, its morphological content is extraordinary too. Some peculiarities are given above. In addition to this the following suffixes. mak-moq; sun-sin; um-im; their forms changed in modern Uzbek. Especially in the last bait it is very visible.

Ey Navoiy, olam ahlig'a chu yo'q ermish vafo,
Kel-u mundin nari bekaslik bila mo'tod bo'l.

(Oh Navoi, whereas no one has loyalty, from now on be accustomed to live with loneliness.)

According to the modern Uzbek language the word “ahlig'a” should have been used with place and time case “ga”(which is equal to the place preposition “to”). But at Navoi's time its form was different. Also the suffix in the word “mundin” has different form (**dan**-from) in the modern language.

Let's try to understand the ghazels bait by bait.
Ko'nglung istar yorlar birla hamesha shod bo'l,
Mendinu kimdinki, ko'nglung istamas, ozod bo'l.

(Always live happily with people whom you love. Whoever the person is, even if it is me, if you don't like, leave them.)

First we should pay attention to the idea given at the beginning. According to this, one lives only once. It is the reason why he/she should be with only loved ones. In this case he/she will be happy. But it is truth that there are black powers which prevent one from becoming happy. So a person shouldn't let those evils destroy the life instead he/she should keep him/herself away from the things which make him/her unhappy. To give this meaning “ko'nglung istar”(your soul wants) phrase is put opposite to the word “istamas”(not willing). The word “Kim”(who) means totally different in the poetry. Here it means whoever or any person.

At one glance the expression in the second line “mendin ko'nglung istamas”(if your soul does not want me) seems strange as it is after “mendinu kimdin”(me or whoever), but if you read the last words “ozod bo'l”(leave or be free) it will be clear that that expression have correlation with it.

The meaning of this bait is very fascinating it can attract readers at once. To achieve this the poet used phonetical , syntactical and morphological expressive means excellently. For example “i” and “a” vowels were used 7 -8 times and also voiced consonants (n, g, r, l, d) increased the tune.

The main idea of this bait is that being together with your friends whom you like and love and it is given in the first line. It means if one wants to live pleased he/she should be with

friends. Only this can make him/her glad. Willingness of prolonging such wonderful time is described with the word “hamisha”(all the time).

But this it may not be enough to make one happy. In the second bait describes the object of the poem.

Garchi sabrim uyi yanglig’ aylading vayron meni,
Doimo, yo Rabki, husnung mulkidek obod bo’l.

(Though you destroyed my soul as you destroyed my patience, oh God, you live in a beautiful world as your beauty.)

So from this we can understand that though it was much more general in the first bait, here it is narrower and refers to the writer himself. His beloved ran out of his patience. However, he wants her to live forever. These things are given with “sabrim uyi”(my patience home or patience of Job), “husning mulki”(your beauty’s wealth) metaphors, the exclamation of “yo Rab”(oh God), “vayron ayla” (destroy), “obod ayla” (blossom) contrasts in a short but effective way.

The following bait shows what the lyric hero feels.

Men chekib anduh, o’lay, el joni bo’lsin Masih,
Sovrul, ey charxi nigun, v-ey dahri dun barbod bo’l.

(If I live with sorrow and she as Masih wants to enjoy with other friends, reverse universe, be destroyed, inferior world get disappeared.)

Here he is described that he had to live with sorrow as his sweetheart is kind to others not for him. It seems to him illogical so he wants this universe to be destroyed. Even his heart cannot tolerate for the unfairness:

Bevafolar zulm-u bedodig’a ermassen harif,
Ey sinuq ko’nglim, agar xud shisha, gar po’lod bo’l.

(Oh my injured soul, it does not matter whether you are made from glass or steel, you are not a partner to those untrustworthy people’s violence and unfairness.)

He is using the word “sinuq”(broken) to describe his souls condition because it the most suitable word for this situation. Such heart cannot digest to the pain by untrustworthy. Though your heart is from glass or steel it does not help you.

For him living without his loved person is impossible and intolerably difficult. That is why he saying that it does not matter for him whether he lives or dies. So if an executer kills him or you will give him life water of Khyzyr does not matter for him.

Tuttum o’lmakdin tirilmak hajrida tengdur manga,
Emdi gar bergil ziloli Xizr, agar jallod bo’l.

(But if I live without her, life and death is equal for me and that's why it does not matter whether you give me life water of Khyzyr or kill me as an executioner.)

World has its own truth that we should accept. One of the most important truth of it is human's life is not permanent, it is temporary.

Chekma boshkim, emin ermassen xazon yag' mosidin
Bu chaman ichra agar savsan, agar shamshod bo'l.

(Do not escape with your life as death hour is close whether you are an iris or a beech does not play any role in this world.)

Here "chaman"(flower-garden) means this world, "savsan"(iris), and "shamshod"(beech) means temporary things in a metaphorical way. Both of them will die one day so will a person. Thus it will be illogical to escape from your death.

The last bait continues the thesis of the first bait.

Ey Navoiy, olam ahlig'a chu yo'q ermish vafo,
Kel-u mundin nari bekaslik bila mo'tod bo'l.

(Oh Navoi, whereas no one has loyalty, from now on be accustomed to live with loneliness.)

If there are no beloved ones in this world, from whom can you wait loyalty, kindness? In this situation the most reliable way is loneliness. There is a saying that God is the beloved of alone. Maybe, it is the point which Navoi was going to mention.

Original text in Uzbek by B.Tuhliyev- doctor of philology, professor

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