

LYRICAL INTERPRETATION OF NAVOI'S IMAGE

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ANNOTATION

This article examines the lyrical lines referring to the image of Navoi, in which the series of poems "Missing Navoi" by the poet Abdullah Sher plays a key role. By analyzing these verses, which express the image of Navoi, the peculiarities of the image of a historical figure are interpreted.

Keywords: image, image of Navoi, lyrical experience, lyrical hero, series of poems, repetition, means of expression;

Introduction

There are many poems dedicated to Alisher Navoi in Uzbek literature. In particular, Gafur Gulam's "Alisher", Mirmemir's "Navoi", Abdulla Aripov's "Alisher", Shavkat Rahmon's "In the Alley of Poets", Khurshid Davron's "Alisher Navoi", Shukur Kurban's "Understanding Navoi", Abdulla Sher's "Missing Navoi... ", Aziz Said's "We came to Navoi with a caravan", Nematillo Ibrahim's "After Navoi... ", Askar Mahkam's "The last days of Alisher Navoi", Zebo Mirzo's "Oybek. Reading Navoi", Nodir Jonuzak's "Navoi" plays an important role in the lyrical interpretation of the image of Navoi.

In this article, we will try to lyrically interpret the image of Navoi through the work of Abdullah Sher. For example, the poet's series of poems "Missing Navoi" was the result of his boundless love and devotion to the great Genius:

I am at the gate of Navoi

I recognized him and said "sim-sim":

A model of beauty

That's when I drew it.

First of all, these verses, which are a beautiful example of lyrical experience, the magic words used to open the gates of Navoi's creativity is a process that requires deep memory, perfect knowledge, so the poet by referring to Navoi's great heritage in the following verses approaches his biography through:

A devon that begins with ashraquat

It's like an infinite universe.

The earth in it, the sky in it

He leans on a great pen.

This passage, which begins with "Ashraquat", refers to the ghazal quoted in Navoi's "Khazayn-ul-Maoniyy" devon:

"Ashraquat min aksi shamsil-kasi anvorul-khudo,..." A person who correctly understands the meaning of this ghazal will find the key to understanding other ghazals in Navoi's devons and will enter the world of poet's ideals. The poem expresses the divine nature of the universe and the joy and happiness of the person who understands it. It is a blessing in the form of sunshine, and it shines every morning... is obvious. Realizing this, the sages and guardians also enlighten their hearts and convey this light of enlightenment to other seekers. However, the highest goal of man is to realize his originality and return to it. By pointing to the ghazal that embodies such an essence, the poet Navoi himself was convinced that the "infinite world" was the "heaven" and "earth" was the "creation" and reflected by the inner belief of lyrical hero. The "great pen" is a classic legacy for today's literature. The lyrical protagonist of "Nostalgia of Navoi..." comments on the mysterious miracles of the "great pen" in the following verses:

From the works of Navoi
A tall, divine, big flower...

In it, birds are like people
They talk about forgetting themselves,

In these verses, the thoughts of the lyrical hero are more clearly expressed through various poetic images. Each image serves to express the experiences of the lyrical hero. "Often, the contradiction or harmony between the desires of the poet's heart and the realities of real life can lead to the birth of poems expressing different emotions and feelings," he said. He recreated the lyrical image of the great thinker, who was also known as a spiritual teacher because of his faith, in attractive verses:

There the kings cut the stone ,
The epic crosses the mountain.
Head out of the crown and ascend
He kisses the sky.

The idea of Navoi's epics shifts to lyrical verses, referring to Farhod's epic "Farhod and Shirin", which expresses the love that shines through the text. draws through.

The following verses of the poet show the poetic art of diagnosis and talmeh. Diagnosis of the resemblance of the "rosary of the heavens" to the "misra" gave rise to the art of talmeh poetry with the use of historical figures in the poem, for example: "Hadichabegim".

Then the heavens glorify Him
Silently translates:

The fragrant quince in the gazelle
My dear Hadichabegim.

In the last verses, the poet emphasizes Navoi's uniqueness - the fact that he has always been a firm believer in the importance of self-awareness:

When you see Ashraquat,

Divine light opens your eyes:

You see, the world is full

You don't know yourself yet.

Here the ghazal, which begins with "ashraquat", is repeated. Repetition is one of the most widely used means of expression in Uzbek poetry. Its main function is to enhance meaning, provide intensity and emotionality. It is through this repetition that the poet seeks to express his ideological intent. We know that the first verse of the poem, which begins with the verse "Ashraquat Ash", reflects "the rays of guidance shining from the reflection of the morning sun." It is obvious that the lyrical protagonist refers to the "divine light" and "guidance rays" radiating from both the face and the creative verses of Navoi, and the "eyes" of the heart that look at this light are opened, and man still knows his true nature. He says he understands that he doesn't know him. With this interpretation, it is not difficult to understand that the poet Abdullah Sher studied Navoi's scientific heritage perfectly before composing these verses, and became a fan of his royal verses. In conclusion, Farobi's book *The Art of Poetry* states: "The more important it is to prove knowledge, to hesitate in argument, to persuade in speech, the more important imagination and imagination are in poetry." Therefore, Abdullah Sher also depicts the image of Navoi through his imagination and thoughts, and with the scientific knowledge he has acquired over the years, he portrays and understands the image of Navoi as a poem.

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