



SOUL IS DEPENDENT THE LOVE

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Article history:	Abstract:
Received: 3 rd January 2022	Reading and studying the works of Alisher Navoi is our wealth. Trying to analyze his works is a great courage. Especially in his poems, there is a lot of meaning. This article analyzes one of Alisher Navoi's ghazals, which begins with "Ashraqat min..."
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Anyone interested in literature, especially poetry, can distinguish the works of Abdulla Aripov and Erkin Vahidov, Mashrab and Alisher Navoi at a glance. Because they have their own style. An artist who has a place in the hearts of the people, who has reached a certain stage of art, will have his own style. Alisher Navoi's style stands out among the artists. It is no coincidence that the first president of our country, Islam Karimov, described him as "a thinker of thinkers, a saint of saints, a sultan of poets." [2] Alisher Navoi's unique style begins with praise to Allah, but most of them begin with Arabic sentences. For example, from his Masnavi "Hayrat ul-abror" with "Bismillahir Rahmanir Rahim" [4], **Rishtag'a chekti necha durri yatim**, from his literary works "Mezon ul-avzon" with Komil hamd va Vofir shukr ul sonig'akim...", [7], from his linguistic works "Muhokamat ul-lug'atayn" begins with "Alhamdulillah imtozal-insona alo soiril-maxluqoti...". [8] This style of Navoi is also reflected in the devons. We see that the first ghazal, which is included in the first collection of "Xazoyin ul-Ma'ani", "Gharib ys-sigar", is directed to Allah and begins with Arabic sentences. Alisher Navoi, in his preface to the "Badoyi ul-Bidoya", explains the rules for arranging the devon, saying that the devon should include the Hamd ghazals, then the Nat, the munajat ghazals, and then the ghazals on other subjects [3].

In the epics of the Hamsa, Hayrat ul-abror is considered to be the beginning of other epics, while in the "Xazoyin ul-Maniy", the ghazal "Ashraqt min..." is considered to be the beginning and the discoverer of all the ghazals in the devon.

Navoi's ghazals, which have been around for centuries, have several meanings at the same time. Several analyzes of the same poem have been published today. In Mahbub ul-Qulub [5], Navoi writes three types of love, as well as ghazals for the common, the original, and the sincere. Each student analyzes Navoi's poems. We also set out to analyze this ghazal as best we could. If we can't complete the analysis, we ask you to know that our lack of love for understanding Navoi, and if you like it, is due to Navoi's greatness.

Ashraqt min aksi shamsil-ka'si anvorul-hudo,

"Yor aksin mayda ko'r" deb jomdin chiqti sado.

The ghazal aruz is written in the weight of ramal musammani mahzuf (in one verse foilotun / foilotun / foilotun / foilun: - V - - / - V - - / - V - - / - V -). The word "Ramal" is an Arabic word meaning "the camel rides in unison." In the Aruz system, this weight is mainly used to express the artist's thoughts, ideas, and moods about man and the world. There is something about the psyche that makes you think.

The first verse is an Arabic sentence, which we translate as follows: "The rays of guidance shone from the reflection of the sun in the cup". The second verse reads, almost all the words in this poem are used symbolically. In "Nasayim ul-Muhabbat", Navoi quotes the saying, «Al majazu qantaratul haqiqah» [11] (that is, metaphor, figurative thinking is the bridge of truth). In the analysis, we explain words that are difficult to understand and have symbolic meanings.

The bowl and the cup are the heart of a wise man.

May is a symbol of love.

Aks - jilva, manifestation.

Hoja Abdullah Ansari, a representative of mystical literature, said, "Allah created eighteen thousand worlds to see His beauty. There is a manifestation of Allah in eighteen thousand worlds. «It is not in the human mind to see the Alloh; it is possible to feel it through the creatures.

The fact that a person does not see the beauty of Allah in this world is proved in the Qur'an. Verse 143 of Surat al-A'raf states that Moses wanted to see the beauty of God on Mount Tur, and that Mount Tur would burn, but Moses could not see and fainted. Even our Prophet Muhammad (s.a.v.) there is also a view that he spoke to Allah in the Miraj from behind a veil [1]. In one of the stories in the epic "Lison ut-tayr", those who saw the king because of

his beauty began to die [1]. The king makes a mirror. The king looked at himself in the mirror, and the people enjoyed the view [6]. Until they made such a mirror, the person who looked at it did not enjoy its beauty. In this way, she enjoyed her beauty and the people who looked after her. When we look directly at the sun, it is dazzling, and we see the sun through its rays. The sun reflects through its rays. Through those rays, our day can be enlightened and we can find the right path. The first verse also states that the reflection of the sun falls on the bowl and that the light in the bowl shines as guiding rays. The idea of figurative art explains that it is possible to feel God through His creatures. In the second verse, it is said that a person can see the reflection of the wound in his heart - the smile in his heart.

In the preface of the epic "Lison ut-tayr", it is stated that Allah is a talisman, that the talisman was accepted only by man, neither heaven nor earth, and therefore man was created with honor in eighteen thousand universes, four elements: water, air, earth, it is said that in the heart given to man by fire, that talisman is kept. The purpose of the spell is to open it [6]. If there is no love in the heart to open the talisman, it is impossible to open it. According to the Naqshbandi sect, "Safar dar vatan" - "traveling in the homeland" occurs after the opening of the spell. And the journey to the world of the heart is greater than the journey to the eighteen thousand worlds of the mortal world.

**G'ayri naqshidin ko'ngil jomida bo'lsa zangi g'am,
Yo'qtur, ey soqiy, mayi vahdat masallik g'amzudo.**

Other than that, it's something in the heart. These rust the soul.

The bartender is a man drinker.

Unity - unity, oneness.

Grief is the removal of grief.

The meaning of the verse is, "If there is any sorrow in the cup of the heart other than love, O drunkard, the only way to remove the sorrow is to combine the cup with this wine." In eighteen thousand universes, everything was created for man. These creatures can be used in two ways: right and wrong. When a person's heart is full of corruption, greed, and rust, he misuses it, and when it is full of generosity, generosity, and charity, he uses it correctly. For example, someone puts water on a tree that bears fruit and gives shade to people, and someone breaks it. He who loves his Alloh thinks only of the good. There is a saying among the people, "Whatever you strive for, you are with it." The mystic poet says that in order to cleanse the soul of the world, it must be filled with may (love).

**Ey xush ul maykim, anga zarf o'lsa bir sing'an safol,
Jom o'lur getiynamo, Jamshid, ani ichgan gado.**

An envelope is a vessel, where the human heart is.

Broken pottery is a broken ceramic bowl, symbolically a broken heart, humility.

Getiynamo is a reference to the world.

Jamshid is one of the kings of ancient Iran.

The meaning of the verse is: "It is such a good love that if he has a broken heart, he will see the world of the soul, and if he has a broken heart, he will be a king like Jamshid." No servant is free from sin, and perfection belongs to Allah. The sinful slave is humble before the Alloh. If there is love in the heart of a sinful servant, the world will appear in his heart. As mentioned above, the journey goes through a "narrow homeland" phase. In Sufism, there is the term Jamshid Jami. Legend has it that the legendary Jamshid made a cup. It's always May. You can see the world around the full glass of May (just like Solomon saw the world in the ring). A cup full of love is a lover with a heart, and if he is a beggar, he will be a king like Jamshid. Layli's crazy heart was full of love, and nothing could stop her. Majnun Layla was the king of love in love.

**Jom-u may gar buyladur, ul jom uchun qilmoq bo'lur,
Yuz jahon yuz har dam nisor, ul may uchun ming jon fido.**

The meaning of the verse is: "Consider the value of this cup and wine in such a way that it is worth sacrificing a hundred worldly treasures every minute for that cup, and it is worth sacrificing a hundred lovers for every minute for May."

Love is a beautiful thing. It leads its owner to happiness. It is worth sacrificing a thousand souls to achieve love. And to the one who has a heart full of love, it is not enough to give a hundred worldly riches. But not everyone has that feeling. The Alloh gives that feeling to His beloved servants. In the following byte, this situation develops further.

**Dary aro hush ahli rasvo bo'lg'ali, ey mug'bacha,
Jomi may tutsang meni devonadin qil ibtido.**

Dayr is a gathering of wise people in the presence of the world, in mysticism.

Mugbacha is a servant of the Zoroastrian temple. A person who, in a mystical sense, conveys the words and advice of a pir to the murids.

Devona is a man in love.

The beginning is the beginning.

The meaning of the verse is: "In this world, people who know their minds, who are conscious, are ashamed and insane. O **Mugbacha**, start spreading the oil of love from my madness." This mortal world is a test for the wise man. He who does not have love in his heart will be deceived by the deceptions of this world. It takes a pir to pass the world's tests. Pir, on the other hand, nurtures his murid with the oil of love. Mugbacha is the mediator who conveys the words of pir to the murids. Like many lovers, the lyrical hero Navoi is thirsty for love. She wants to be the first to drink Mugbacha's love oil. The next byte describes the situation in which love oil reaches the lover gradually.

**Toki ul maydin ko'ngul jomida bo'lg'ach jilvagar,
Chehrai maqsudi mahv o'lg'ay hamul dam moado.**

The face of the target is the face of the target.

The goal for a lover is beauty.

To die is to disappear, to be invisible.

Moado is something other than purpose, that is, wealth.

The meaning of the verse is, "When the oil of love falls on the heart, everything will be gone, except for one purpose." In the epic "Farhod and Shirin", when Farhod opened the spell of Alexander, he saw the beauty of Shirin in the mirror, and Farhod fell in love with Shirin. Now, for Farhod, everything except Shirin has been ignored - gone. For Majnun, Layla's love deprived him of his hand, his reputation, his whole being. For Farhod, the whole thing was Shirin, and for Majnun, it was Layla.

**Vahdate bo'lg'ay muyassar may bila jom ichrakim,
Jom-u may lafzin degan bir ism ila qilg'ay ado.**

A word is a word, a phrase. The meaning of the verse is: "If May has formed a unity within the jam, they should be called by the word Jam-u may, not separately." Whoever reaches the heart of love; such people are called lovers among the people. Navoi also warns that when the oil of love falls on the heart, they should be called jam-u-may (i.e., in love) instead of separately (that is, the heart that has reached love). For example, Farhod is in love, Majnun is in love.

**Sen gumon qilgandin o'zga jom-u may mavjud erur,
Bilmayin nafy etma bu mayxona ahlin, zohido.**

Nafy - criticism, denial, slander.

The tavern is a meeting place for perfect human beings, a place where sages talk.

Zahid is a pious man who spends his life in piety.

The meaning of the verse is: Don't blame the people of this tavern for drinking and thirsting without knowing it". In classical literature, the image of a hermit is contrasted with the image of an Orif. According to him, the ascetic intends to have fun with the fairies in paradise in return for his prayers in this world. Orif, on the other hand, does not ask for a ransom for his prayers, as long as he reaches his goal. In this verse, the sage asks the ascetic that the oil of love exists not only in the eternal world, but also in the mortal world, and that he should not confuse it with other worldly oils. This oil in the mortal world is the oil of enlightenment, the oil of faith.

**Tashnalab o'lma, Navoiy, chun azal soqiysidin
«Ishrabu yo ayyuhal-atshon» kelur har dam nido.**

The eternal drinker is Allah.

"Ishrabu yo ayyuhal-atshon" - Arabic "drink, thirsty".

The meaning of the verse is: "O Navoi, thirsty for the oil of love, quench your thirst, drink, because the Azal Soqi himself always says, "Drink, O thirsty. "

The Prophet (peace and blessings of Allaah be upon him) said: "Knowledge is obligatory for every Muslim." Hazrat Navoi is thirsty for knowledge and enlightenment, and the love of studying and feeling the creations of Allah torments him. The love of the Alloh through the Alloh is fiery. The goal of Farhod's Shirin and Majnun's Laylis is to witness the creation of Alloh. It is impossible to love the Alloh without knowing and loving the Alloh. The Ghazal says that one should love the Alloh from head to toe and follow the instructions of the Pir in order not to deviate from the right path. The oil of love is the knowledge and enlightenment in the study of creation. In the name of Alloh, the work that begins with love for the Alloh through creation will surely be good. Through this ghazal, Navoi also began a great devon with his love for the Alloh. These and other poems in Devon inspire the reader to love the Alloh through creation.

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