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Peculiarities of the Praise Chapter of the "Hayrat Ul-Abror"

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ANNOTATION

In the article, the chapter of praise in "Hayrat ul-Abror" from the "Khamsa" epics, which occupies a special place in the works of Alisher Navoi, is analyzed ideologically and artistically. During the analysis, attention is paid to the sources of the thoughts presented in the verses, that is, the Holy Qur'an, Hadith Sharif, aspects related to the teachings of Sufism. The poetic lines of the epic are described in prose and analyzed. While analyzing the chapter of Hamd, the formation of special traditions (traditional introductory chapters: basmala, hamd, munojot, na't) in the history of Uzbek literature is also discussed. The article also assesses the poet's artistic skills.

KEYWORDS: praise, epic, artistic skill, talmeh, "Khamsa", "Hayrat ul-Abror".

I. Introduction

The poet began each epic in "Khamsa" with chapters of praise, prayer, and praise. Only "Hayratul Abror" saga began with basmalai sharif definition. Then there is a chapter of praise. The reason is that although "Khamsa" consists of five epics, it is considered a whole work. Of course, it was necessary to start the work with the basmalai sharif, "Hayratul Abror", which is the beginning epic. Because in one of the hadiths of the Holy Prophet, they firmly stated that: "If every important work does not begin with ``Bismillah," its end will be broken," that is, it will not be blessed, it will not reach its end. As long as this is the case, it was natural for Alisher Navoi to start the first epic of the great work "Khamsa" with "Bismillahir Rahmonir Rahim" as well. After Basmalai Sharif, there is a chapter of praise:

Praise is due to him,

Hamid's breed is in danger.

Hamd (1. praise, madh 2. thanks, thanks) angakim (appeal to God) wajib (mandatory, mandatory) bizzot (in person, actually) erur. Hamid (appeal to God) zarat (1. owner, person, 2. essence, the essence of something) dissolves into particles (particles, small pieces). In fact, before starting any work, it is necessary and necessary to thank and praise Allah. But don't do this because of necessity and necessity, do it because you have trust and faith in Allah in your heart. Because every work started in the name of Allah will be good. Hamid is a small particle on the way to understanding its (meaning God) essence. The knowledge of this world is insufficient to understand Allah.

His soul is as clear as the sun,
The charm of a particle and the light of the sun.

Vahdat (unity, singularity, solitude) is clear as the sun (witness, shahid) to the essence (1. owner, person 2. essence, original of something). A particle is more than the smallest particle) and is brighter than the sun (radiant, bright). The sun is a witness to the oneness of your nature, because its place is in the sky like you. Your kind is more than the smallest particle, brighter than the sun.

The one who moves the shield of the body,
Bringing the sun of the soul.

The body (corpse) makes the sipehr (sky, dome of the sky, firmament) a masir (a promenade, a place to walk), and the soul (face, face) makes the sun munir (illuminating, illuminating, shining). O (address to God), the one who created the body of the sky as a place, the face of the sun that illuminates the world, you are able to do everything, you are the creator of existence, you are the one who creates everything from nothing. Because of your power, the sky is moving and the sun is shining.

Alisher Navoi. Hayrat ul-abror. Tashkent: Gafur Ghulam, 2006. - p. 13

Holy Quran. Uzbek annotated translation. T.: 1992. - B.127-128.

Gulshan is tall, turquoise.

A bouquet of flowers is full of love.

Gulshani raised the turquoise (blue-blue sky flame) high (to create, to create). Make a bouquet of love (sun, sunshine) from the flowers (1. flower bouquet 2. bouquet). O (address to God), the one who created the blue sky higher than everything else, you held a bouquet of flowers of this sky to the sun.

Every time my flower blooms,
This bouquet is scattered across the sky.

Every sori (everywhere) anjum (stars) my flower opens and the blue is scattered from this bouquet. All around, the stars opened like flowers. The flowers in this bouquet are scattered in blue. It is compared to the scattering of tiny stars in the sky, radiating light from themselves, and the blooming of flowers in a garden. The art of allegory is used effectively in the verse.

The region is blessed with a starry sky,
Two boards of backgammon on artificial board.

Region (circle: land part of the earth) and falaki lojuvard (blue sky), artificial (making, creation, power) bisot two backgammon boards. You (address to God) created the earth and the blue sky. Only you are capable of such power. Earth and heaven are two backgammon boards (the two sides of a backgammon board) among your creations.

To put it in the bottle,
Ka'batain, the moon and the sun.

To put a shayn (flaw, flaw, stain) on the bowl (deep inside, bowl) of Sipehr (heaven, dome of the sky, firmament), I will make the moon and the sun (1. two kaabas: Mecca and Jerusalem) 2. two backgammon

games). You created the moon and the sun as two stones in the backgammon game to make a defect, a stain on the deep plate of the sky. This stanza is written entirely figuratively. You (appeal to God) wanted a spot on the clear and beautiful face of the sky, so you fixed the moon and the sun on the face of the sky.

The wood comes to the wheel,
Two eyes of the horoscope.

The board comes with charkh (sky, blue) and munaqqash (embroidered, decorated) anga, two checkers due to the zodiac (each of the 12 points in the annual circle of the sun) (1.two sixes 2.hand advantage in backgammon). The board of the sky is decorated with the moon and the sun. 12 points of the sun correspond to 2 sixes.

Day and night is a seal of shame,
Anjum ila taka charity.

Day and night stamp (1. round object, 2. stamp, pattern printed on something) namudorlik (visible, visible). With Anjum (stars), this board is like Sadafkar (sadaf). Night and day are visible patterns on the face of the board. The stars are pearls that decorate the board.

In Dakhr, every pattern has its merits and demerits,
All of this is an appearance.

Every pattern in Dakhr (world) is a reward (a reward for a good deed), a defect (defect). All of them appear from this backgammon (appearance, appearance). The total merits and sins of the world are displayed on the backgammon board. That is, it is said that "Allah clearly sees the merits and sins of people, whether they are in the sky or in the remotest part of the earth."

Khasisu sharif of Korgubon pattern,
Two letters until Misli digging.

The pattern of the viewer is miserly (1. defective, low-looking 2. unlucky person) and noble (1. noble, honorable, dear 2. good, acceptable). They (the greedy and the noble) are two harif (1. partner, colleague 2. friend, uncle). Backgammon board patterns show who is a bad person and who is a good person. They (khasis, sharif) were close friends before the emergence of the judiciary. But later they turned against each other.

He died and fell to the ground,
On top of it, there is ul zulf and mushkrez.

He is a kofurbez (illuminator, bringing clarity) to the world. On it, ul zulf mushkrez (musk-scattering) died. This byte is the logical continuation of the previous byte. That is, the face of the morning glory illuminates the world and radiates light from itself. In this verse, the morning glory is referring to the sun. And the moles on his face spread a musky, fragrant expression to the world.

Ishtihar with black and white apologies,
Lunch with musk and camphor.

Giving ishtihar (finding fame) over white and black, he eats musk (a black substance with a pleasant smell) and camphor (a very white and fragrant substance) with a light meal (day and night). You (address to God)

gave the parts of the day, the night and the day, white and black colors. They became famous with these colors. The words musk and camphor in the verse created the art of tazad.

Because the maker's cell is full of smoke,
Light a lamp in the room of your mind.

Chun yasaban tori (appearing from a corner, appearing unexpectedly) hujra. Light a lamp (1. lamp 2. maj: happiness, tole) in the room of the mind. A room is made above the backgammon board. Inside the room, a light is on.

Rishta anga tori is grace,
The light was a guide for him.

Rishta (string, thread) anga (referring to the room shown in the verse above) is tori inayat (unexpected kindness, favor). Shula (flame) is the light of guidance (light that guides the right way) to the house. It is clear from this description that this cell is actually heaven. Because showing kindness and mercy, the appearance of light leading to the right path is unique to heaven.

Andin is a place of light and joy,
Just turn it off and fall in love.

Andin (Paradise is meant) took the light of the soul's place (home), and the wind of love (the wind) extinguished the lek. The house of the soul receives light from heaven. But the madly lit lamp in the main room was extinguished by the wind of love. That is, the poet wants to say through this verse that the mind of a person who is in love does not obey him, his mind is clouded by love. He forgets himself and begins to live only for love.

The night is fast when love brings you to the womb,

It's mind boggling. The wind of love (1. violent, strong, 2. anger, angry) came quickly and broke the light of the mind. The wind of love came fast with anger and shattered the lamp of the mind. In other words, a person who is in love (falling in love with God) becomes insane. His heart beats only and only for love. He is not interested in worldly goods.

And fly away and thresh, You are also a place of patience and silence.

Also fly zuhd (renunciation of the world, engage in obedience and worship), wara (abstain from forbidden things, abstinence) khirman (threshing). And cool down and wait patiently (inaction, stop) abode (dwelling, place). Love has such power that its wind gives up the world, blows the threshing floor of abstinence from forbidden deeds, and blows the ashes of the house of patience into the sky. That is, a person who is in love with God has no patience. Such a person loses his identity.

Alisher Navoi. Hayrat ul-abror. Tashkent: Gafur Ghulam, 2006. - pp. 19-20.

Bahri has seen the wave of calamity.

The garden hyacinth

(akl, thought, mind) to hoshok (turn into hay, dry) a sapling (seedling, young tree). The wave (wave) of Bahri Balo (calamity, sea of disaster) was overtaken by Kolok (strong wind, storm). The wind of love dries up the

young tree of the mind in the garden (in the human brain), and the waves of the sea of calamity come like a storm and carry it away from its shore. A person who is full of love cannot be fooled.

Quickly kill the pain,

It's not fast, I'm sorry.

To turn the fire (fire) of pain quickly, to turn it like a wheel (sky, sky) (to quarrel, to quarrel). The wind of love accelerated the fire of pain and calamity, and the heavens and the stars, seeing this, began to quarrel.

Vasl Sahabin is in a hurry

Ailaban ul otka is silent.

Wasl (to reach the shore) made the Sahab (cloud) a dropper (dropper). He revealed silence (inaction, stop) to the grass. The wind of love made Visol Bulit shed tears. You ordered that weed to stop. The rains from the Visol cloud extinguished the fire. That is, when the lover and the beloved meet each other, the pain and suffering has come to an end.

Husn is the sun, a kind word,

The world is spinning its wheels.

You made the sun of Husn (beauty, beauty, beauty) a clear word (burner of the world, mediator of all). He made Partav (light, light, shul) alam furuz (illuminator, light of the world). The verse talks about the beauty and rain of God. The glory of Allah is the sun that burns the world. The light of that sun is the light that illuminates the world.

It's not the sun, it's the sun.

There is no flower in the window.

Don't say sun, say ravzai rizvan (paradise garden). The flower in the garden (1. garden, 2. paradise) is not a flower. Through this verse, the poet is not the sun that burns the beauty of God, but the garden of paradise. He wants to say that the flower that opened in the garden of heaven is a flower. In the verse, the art of lipstick is used effectively.

The peace of the soul of the soul,

Sadness to see.

Jilva (1. to shine 2. to show oneself as beautiful and bright) is the peace of the soul. The sight is melancholy (sad, sad) and relaxation (peace, rest, relaxation). The light of God is a light that gives rest to the soul. And the desire to see her beauty is a balm for a sad soul. For a lover, it is also a great happiness to see a part of the light that shines from the beauty of God.

A quiet kurai hok is spinning,

He walked around and became aflok.

It revolves around the quiet (quiet, motionless) kurai hok (round earth). Wandering (wandering, wandering) davrai aflok (circular heavens, stars). The poet wants to talk about the infinite power and greatness of Allah in this verse. That is, it is God alone who made the earth motionless and the heavens and the heavens moving.

Until the atmosphere is replaced by aflok,

The center of it is kurai hok erur.

So that environment (1. surrounded 2. surrounded) is replaced by aflok (sky, sky). Its center is kurrai hok (earth surface) erur. If there is a sky above the universe created by Allah, then the center is the earth. In the center of this world lives the total being created by God.

All existence with grace,

An arrow from Kahridin is annihilation.

Presence (being) to everyone with grace. An arrow from anger (anger, hatred) is death. In the last verse of the hymn, Navoi talks about the infinity of God's power. That is, all the creatures on earth, from the earth and the sky to the smallest ant, exist only because of God's grace. If God's wrath comes, all these will disappear from the face of the earth. Nothing can cause the wrath of Allah except these creatures themselves. For this reason, doing meritorious deeds and earning God's mercy is obligatory for God's servants. The praise section in "Hayrat ul-Abrar" is written in a philosophical spirit in accordance with the content of the work, and comments are made that God's love is higher than sunlight, and his wrath is capable of destroying the entire earth.

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