

Navoi's "Tomadur" Ghazal Performance

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Abstract

In this article, the work of the great poet Alisher Navoi, who came to the attention of the great historian Ali Yazdi, appreciated the talent of Maulana Lutfi, won the recognition of Kamal Turbati, studied under teachers such as Sayyid Hasan Ardasher, Pahlavon Muhammad, collaborated with Abdurahman Jami, in particular, his "Tomadur" It talks about the ghazali festival and the art forms skillfully used in it.

Keywords: G'azal, Navoi, poet, "Tomadur", radif, rhyme, narrator, tazad, muqayyad, tanasib, matla, makta, soul, heart, metaphor, allusion.

Mir Alisher Navoi, the Sultan of Ghazal, was born on February 9, 1441 in Herat, the center of Khorasan, where he spent most of his life. Alisher, whose taste and talent for poetry was awakened early, memorized Farididdin Attar's work "Mantiqut-tayr" at the age of seven. Admirers of Navoi's work collected his poems and compiled "Ilk devan" (1464-65), then "Badoyiul-bidoya" ("Beginning of Beauty"), "Navodirun-nihoya" ("End of Rarities") (1470s). The total volume of his lyrical heritage is more than 50,000 verses, which are concentrated in four divans (1491-1498) called "Khazoyinul-maoni". The peak of Alisher Navoi's work is the work "Khamsa" (1483-85), the poet was one of the first to create a complete "Khamsa" in the Turkish language. The number of words used in all his works is 26 thousand 35. This number indicates that the poet used 5 thousand more words than Pushkin, the representative of Russian literature who used the most words, and about 7 thousand words more than Shakespeare.*

*<https://fayllar.org/birinchi-qism.html>

He is interested in Navoi's work, and is a poet who loves his works started during his lifetime. His ghazals have always been highly appreciated by poetry lovers. Now let's talk a little about the ghazal "Tomadur" written by the artist.

First of all, let's look at the ghazal mat:

Give your life, if you don't want blood,

Wow, it's not blood, but it's soul.

The poet expressed the meaning of "Even if blood drips from his lips, he gives life to people. Therefore, it is not blood that drips from his lips" through the poetic art of roju.

You hurt my heart with a flirtatious arrow,

Don't say that the tears are pink, it's not his blood.

You wounded my heart with the arrows of your flirtations. So, why are his tears red? It means that my eyes are bloodshot, not tears, because of the sufferings I have suffered.

Wow, I'm sick and bleeding, but my heart is crazy

If he finds it, he is comforted.

In this verse, we can observe the art of contrast between verses.

It's as if the owner of the plot is a disaster.

Rakhshid's coat is everywhere.

In this verse, we witness the emergence of the poetic art of allusion by means of the word "supposedly".

I don't have a drop of tears, my heart is for tambourine

Sometimes the body does not destroy the hut.

To paraphrase the verse, the drops of love are not his tears, but to extinguish the flame of emigration burning in his heart; sometimes these drops make the lover completely sick of life, we can witness his little body being destroyed by these pains. In the stanza, through the suffix -dek and the units of body hut, allusion, love, heart, and body words are formed, and a poetic art of proportion is formed.

Of course, the flower is for blowing out the candle,

Instead of rain, there is a cloud.

But if they want to extinguish the flower candle, instead of a drop, we can observe the poetic arts of tazad and metaphor in the foreign stanza, which suggests the meaning of a large droplet (durry galton) from the cloud.

The meaning of Navoi's words in the title of La'li is life

If it appears, it flows, if it turns, it is hidden.

If Navoi creates the water of life (water of life) from his words, it will flow like a river. On the other hand, we witness that the art of tazad is leading even in the praise that these drops mean just pinhon drops.

Analyzing the ghazal, the word "tomadur" is radif, "blood", "soul", "blood", "afghan", "side", "destroyed", "galton", "pinhon" and we can see that they are rhyming words. Since the "N" sound is rawi and no additions are added to the word after it, a muqayyad type of rhyme is being formed.

In conclusion, if we analyze any of Navoi's ghazals, we can be sure that they are perfect both in form and meaning. Because the great thinker's ghazals should be an example to all creators not only in terms of quantity, but also within the requirements of artistic criteria. Navoi not only mastered the creative traditions of his time, but also raised them to a new level in terms of content and level. And the ghazal genre, which has traveled the path of three hundred years of history until Alisher Navoi, reached the peak of possibilities with the pen of the artist.*

*<https://tafakkur.net/gazallar/alisher-navoiy>

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