



"Heal Your Messenger, Kirdgoro..."

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ABSTRACT

Allah is the possessor of incomparable and incomparable power. The names and attributes of Allah are praised in a unique way in the Eastern classical literature. Hazrat Nawai did not limit himself by starting each work with praise, but started each series of letters with praise. In this article, the analysis and meanings of the 5th ghazal from Alisher Navoi's work "Garayib us sigar" are revealed.

Keywords:

Tanzi ul-mulk, Nimrud. Tajalli, Iskandar, Daro, Tiyragard, Shabistan, Khizr, Kirdgor

It is a good virtue for a believer - a Muslim who recognizes Allah as the only one - to know his Lord by his beautiful names. Allah Almighty says about this in the Holy Qur'an in verse 180 of Surah A'raf:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۚ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۚ

"Allah has beautiful names. Call him by those (names)! Put the deviants in his names! (They) will be punished according to their deeds."

All the names of Allah are beautiful. Therefore, the believer should address him with these beautiful names when praying to him.

The poet, thinker and statesman of the great Uzbek and Turkic peoples, the great representative of Chigatai literature in the West, Nizamiddin Mir Alisher Navoi, who was honored with the title of "Nizami nation and religion" in the East, almost every created work is praised by Allah, peace and blessings of Allah, and the verses of our Prophet Muhammad Mustafa (pbuh). starts There is such a holy hadith about the nature of mentioning God's names and attributes:

"O son of man! You remember me in a way that you forgot about me, and I remember you with the image of leaving your hijab. If you remember with your heart, I will remember you with likom (reach to Allah).

It is said that Mir Nizamiddin in each of his works does not only glorify the praise of Allah superficially in language, but also glorifies the remembrance of God, the sincere faith born from the desire to know Him directly, and dreams of being "a nightingale like a nightingale" in the "garden of praise". does. The poet also refers to the ideas of the Holy Qur'an in his ghazals in the direction of masquerade.

ترك اسم ربك في الملل
والإكرام

"Blessed is the name of your Lord, who is the owner of majesty and honor",

Verse 78 of Surah Ar-Rahman

As a confirmation of these ideas, we will analyze the 5th ghazal from Alisher Navoi's 20-volume work, volume 3 "Gharayib us-sigar":

I-lo-ho, po- d{i}-sho-ho, kir- di-go-ro
11

V _ _ _ V _ _ _ V _ _

mafoiylun mafoiylun fauylun
Sa-nga o-chug' ni-ho-nu o -sh{i}-ko-ro
11

V _ _ _ V _ _ _ V _ _
mafoiylun mafoiylun fauylun

This ghazal is considered a religious and mystical ghazal and is called "Musaddasi Makhzuf of Hazaji"

He wrote in the form. Verse 1 is a traditional praise of God, beginning with a prayer, the beautiful names and attributes of God, the one and only king of the universe, creator (kirdgoro), all-seeing, all-knowing, knowing sins and rewards, good and bad deeds. He describes it as a breed.

These thoughts are said in Surah Al-Hadid verse 3 of the Holy Qur'an:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّهَرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

"He is the First, the Last, the Outer and the Inner." He is All-Knowing."

Some of the attributes of Allah are mentioned. "Before", that is, there is no beginning, "Akhir", that is, there is no end, it is eternal and eternal. "Zahir", that is, His presence is known in everything. "Batin", that is, it is not felt in this world by the five sense organs of a person, it is known by the mind.

Sa-bur is-mi bi-la qil-sang ta-jal-liy
11

V _ _ _ V _ _ _ V _ _
mafoiylun mafoiylun fauylun

Qi-lib Nam-ru -d{i}-g'a yuz ming mu-do-ro
11

V _ _ _ V _ _ _ V _ _
mafoiylun mafoiylun fauylun

Sobur is one of the beautiful names of Allah. He is very patient and does not rush to punish the disobedient.

If you act sincerely with one of the beautiful names of Allah, the name "As-Sabur", you will be protected from Nimrod's mischief on your face, just as Allah protected Ibrahim, peace be upon him, from calamities.

Nimrud is one of the rulers of Babylon, who had a long relationship with Abraham, the grandson of Nuh alayhi salam, and even ordered Nimrud to throw Ibrahim alayhi salam into the fire. At the time when Ibrahim (Alayhi Salam) was thrown into the fire, he did not

light the fire because of God's judgment. In this regard, God will protect us, just as He protected Abraham from Nimrod's mischief.

Qa-chon kim zo -hir et-sang "Tan -zi ul mulk"
11

V _ _ _ V _ _ _ V _ _
Si-kan-dar-ning bo'-lub mag'-lu -bi Do-ro
11

V _ _ _ V _ _ _ V _ _
mafoiylun mafoiylun fauylun

The name "Tanzi ul-mulk" mentioned in this verse is mentioned in the 26th verse of Surah "Ali Imran" of the Holy Qur'an.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say: "O owner of wealth (kingdom) - Allah! You give dominion to whom You will, and You take away dominion from whom You will, and You honor whom You will and despise whom You will. Goodness is in Your hands. Indeed, You are the One who is able to do everything."

God can make whomever He wants to be a king and whomever He wants to be a beggar. For example, a young Alexander defeated Darius without difficulty. The poet emphasized that he takes what he wants from whoever he wants and gives it to whoever he wants, just as he easily gave the kingdom to Alexander from Darius.

Yo'-lung muh-lik to-shi yo-qu -ti ah-mar
11

V _ _ _ V _ _ _ V _ _
mafoiylun mafoiylun fauylun

E-shi-ging tiy -ra gar-di mush -ki so-ro
11

V _ _ _ V _ _ _ V _ _
mafoiylun mafoiylun fauylun

"Ahmariy" - red color, "Muhlik" - a deadly hard road, "Tiyra gard" - dust, dust, fog, "Mushki soro" - the best, most fragrant, unique of smells.

This road is very difficult, very dangerous, no matter how dusty, dusty, foggy, dark it is, it is very fragrant and very beautiful. This path is the best of all paths, the most direct path to Heaven.

Su-ho bo'l-sa sha-bis-to-ning -da to-li'
11

V _ _ _ V _ _ _ V _ _

mafoiylun mafoiylun fauylun
 Bo'-lib nu-ri qu-yosh-dek o -la-mo-ro
 11
 V _ _ _ V _ _ _ V _ _ _
 mafoiylun mafoiylun fauylun

No matter how many sins and mistakes his servant commits, God will forgive him through his one repentance. He is forgiving and merciful.

"Shabistan - darkness, darkness."

He likens the servant's repentance to a small star that illuminates the darkness of the night. Just as a single star illuminates the darkness, a single repentance of a servant points to the light, perhaps to Paradise. As Sheikh Muhammad Sadiq Muhammad Yusuf said, "The repentance of the one who does not repent will not be accepted", this verse is described in this way.

Na-vo-iy naf -s{i} zul-mo-ti -g'a qol-mish
 11
 V _ _ _ V _ _ _ V _ _ _
 mafoiylun mafoiylun fauylun
 Sen o'l-may Xiz-ri rah chiq-moq ne yo-ro
 11
 V _ _ _ V _ _ _ V _ _ _
 mafoiylun mafoiylun fauylun

Navoi also feels as if he has fallen into the depths of the darkness of self. Maybe God will bring him out of this darkness, from the depths of the darkness of the soul.

Qi-yo-mat-da gu-no-hin afv e-tar-ga
 11
 V _ _ _ V _ _ _ V _ _ _
 mafoiylun mafoiylun fauylun
 Ra-su-ling-ni sha-fi' et, kir -d{i} go-ro
 11
 V _ _ _ V _ _ _ V _ _ _
 mafoiylun mafoiylun fauylun

In the concluding verse of the ghazal, Navayi asks God to forgive his sins, as all Muslims do.

May you be blessed with the intercession of Mustafa, peace and blessings be upon him, in the hereafter. May Muhammad, peace and blessings of God be upon him, ask you to forgive our sins. He is begging God to forgive our sins and lighten our punishment.

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