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yubileyiga bag'ishlanadi*



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**ALISHER NAVOIYNING 581 YILLIK
YUBILEYIGA BAG'ISHLANADI****ПОСВЯЩАЕТСЯ 581 ЛЕТНОМУ
ЮБИЛЕЮ АЛИШЕРА НАВОИ****DEDICATED TO THE 581th ANNIVERSARY
OF THE BIRTH OF ALISHER NAVOI**

Buyuk shoir va mutafakkir, atoqli davlat va jamoat arbobi Alisher Navoiyning bebaho ijodiy-ilmiy merosi nafaqat xalqimiz, balki jahon adabiyoti tarixida, milliy madaniyatimiz va adabiy-estetik tafakkurimiz rivojida alohida o'rin tutadi. Ulug' shoir o'zining she'riy va nasriy asarlarida yuksak umuminsoniy g'oyalarni, ona tilimizning beqiyos so'z boyligi va cheksiz ifoda imkoniyatlarini butun jozibasi va latofati bilan namoyon etib, yer yuzidagi millionlab kitobxonlar qalbidan munosib va mustahkam o'rin egalladi.

***O'zbekiston Respublikasi Prezidenti
Shavkat Miromonovich Mirziyoyev***

Бесценное творческое и научное наследие великого поэта и мыслителя, известного государственного и общественного деятеля Алишера Навои играет важную роль в истории не только отечественной, но и мировой литературы, развитии национальной культуры и литературно-эстетического мышления. В своих лирических и прозаических произведениях великий поэт, воспевая высокие общечеловеческие идеи, демонстрировал богатый лексический запас и выразительные средства родного языка, благодаря чему занял достойное место в сердцах миллионов читателей по всему миру.

***Президент Республики Узбекистан
Шавкат Миромонович Мирзиёев***

The invaluable creative and scientific heritage of the great poet and thinker, famous statesman and public figure Alisher Navoi has a special place not only in the history of our people, but also in the history of world literature, the development of our national culture and literary and aesthetic thinking. The great poet, in his poetic and prose works, with his whole charm and grace, has taken a worthy place in the hearts of millions of readers around the world, expressing the high universal ideas, the incomparable richness of words and the infinite possibilities of expression of our native language.

***President of the Republic of Uzbekistan
Shavkat Miromonovich Mirziyoyev***



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**AZIZ MUSHTARIY!**

O'zbekiston Respublikasi Prezidenti Shavkat Miromonovich Mirziyoyevning "Buyuk shoir va mutafakkir Alisher Navoiy tavalludining 580 yilligini keng nishonlash to'g'risida"gi PQ-4865-son Qarorida "Alisher Navoiy asarlarida teran ifoda topgan milliy va umuminsoniy g'oyalarning jahon tamaddunida tutgan o'rnini hamda o'sib kelayotgan yosh avlodning intellektual salohiyatini oshirish, ular qalbida yuksak axloqiy fazilatlarni tarbiyalashdagi beqiyos ahamiyatini nazarda tutib, shuningdek, ulug' shoir va mutafakkirning adabiy-ilmiy merosini mamlakatimizda va xalqaro miqyosda yanada chuqur tadqiq qilish va keng targ'ib etish..." lozimligi alohida ta'kidlangan.

Bu filologiya ilmi va navoiyshunoslik, xususan, adabiy ta'sir, qiyosiy adabiyotshunoslik, matnshunoslik va tarjima masalalari bilan shug'ullanayotgan tadqiqotchilar zimmasiga jahonning ilg'or texnologiyalari, nazariy g'oyalariga hamohang ilmiy tadqiqotlar yaratish vazifasini yuklaydi. Olimlarimizning ilmiy salohiyati, innovatsion g'oyalarini jahonda targ'ib qilish va qo'llab-quvvatlash maqsadida xalqaro nufuzga ega ushbu jurnal ta'sis etildi.

"Alisher Navoiy" deb nomlangan ushbu jurnalda navoiyshunoslik, Navoiy adabiy merosining umumjahon tamaddunida tutgan o'rni va adabiy ta'sir masalalari bilan shug'ullanayotgan tadqiqotchilarni o'z maqolalari bilan ishtirok etishga taklif qilamiz.

TAHRIRIYAT**УВАЖАЕМЫЙ ЧИТАТЕЛЬ!**

В Постановлении №ПП-4865 Президента Республики Узбекистан Шавката Миромонovichа Мирзиёева "О широком праздновании 580-летия со дня рождения великого поэта и мыслителя Алишера Навои" особо отмечается "огромное значение произведений Алишера Навои, в которых нашли глубокое отражение национальные и общечеловеческие ценности, в развитии мировой культуры, их роль в повышении интеллектуального потенциала и духовно-нравственном воспитании молодого поколения, а также в целях обеспечения дальнейшего изучения и популяризации литературно-научного наследия великого поэта и мыслителя..."

Это ставит задачи перед филологами, навоиоведами, исследователями литературного влияния, сравнительного литературоведения, текстологии и вопросов перевода создания научных исследований, соответствующих передовым мировым технологиям и теоретическим идеям. В целях пропаганды и продвижения научного потенциала и инновационных идей наших ученых учреждён данный международный журнал.

Приглашаем публиковать свои статьи в нашем журнале "Алишер Навои" отечественных и зарубежных исследователей, занимающихся изучением жизни и творчества литература Навои, его роли в мировой литературе, проблемами литературного влияния и сравнительной поэтикой.

РЕДАКЦИОННАЯ КОЛЛЕГИИ**DEAR READER!**

Resolution of the President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev "On the celebration of the 580th anniversary of the great poet and thinker Alisher Navoi" No PP-4865 given the invaluable role of cultivating high moral qualities in their hearts, as well as the need to further study and widely promote the literary and scientific heritage of the great poet and thinker in our country and internationally "

This puts the task of researchers in the field of philology and Navoi studies, in particular, literary influence, comparative literature, textual studies and translation, in creating scientific research in harmony with the world's advanced technologies and theoretical ideas. This internationally renowned journal was established to promote and support the scientific potential and innovative ideas of our scientists around the world.

In this magazine, called "Alisher Navoi", we invite researchers who are interested in Navoi studies, the role of Navoi's literary heritage in world civilization and literary influence to participate with their articles.

EDITORIAL



HAQIQAT SARI SAFAR

IMAGE OF THE PROPHET

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ANNOTATION

In this article, two great geniuses who contributed to the eastern classical poetic customs works as Amir Khusrav Dehlaviy were analysed. On this way, Alisher Navoi's first epics of "Khamisa" will be analyzed comparatively.

These investigations are written in points of the Hamsa's traditions, which occupy a very large place in Oriental poetry. The image of this Prophet Muhammad s.a.v., perfect person is placed in the center of the theme of interpretation, and the similarities and differences of these two creators are reflected in the study.

Analysis in the article shows that these geniuses ' approach to the issue of Man, the principles and ideas that they put forward and are not losing their relevances even today.

Keywords: praise, nat, Prophet, perfect man, epic, idea, artistic image, interpretation.

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ANNOTATSIYA

Ushbu maqolada Sharq mumtoz she'riyatida juda katta o'rin tutgan xamsanavislik an'analari qalamga olingan. Bu tadqiqotda ikki buyuk daho – Amir Xusrav Dehlaviy va Alisher Navoiy "Xamsa"larining ilk dostonlari qiyosiy tahlil qilinadi. Ushbu dostonlarda Payg'ambarimiz Muhammad s.a.v., komil inson tasviri talqin mavzusining markaziga qo'yilgan holda mazkur ikki ijodkorning o'xshash va farqli tomonlari teran yoritib beriladi.

Maqoladagi tahlillar bu shoirlarning yondashuvlari, ular ilgari surgan tamoyillar va g'oyalarning bugun ham o'z dolzarbligini yo'qotmaganini ko'rsatadi.

Kalit so'zlar: hamd, na't, Hazrati payg'ambar, komil inson, doston, g'oya, badiiy tasvir, talqin.



ОБРАЗ ПРОРОКА

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АННОТАЦИЯ

В этой статье были проанализированы два великих гения, внесших свой вклад в произведения восточной классической поэзии, такие как Амир Хусрав Дехлавий. На этом пути будет проведен сравнительный анализ первых произведений Алишера Навои «Хамса».

Эти исследования написаны в соответствии с традициями Хамсы, которые занимают очень большое место в восточной поэзии. Образ этого Пророка Мухаммада, совершенного человека, помещен в центр темы толкования, а сходства и различия этих двух творцов отражены в исследовании.

Анализ в статье показывает, что подход этих гениев к проблеме Человека, принципы и идеи, которые они выдвигают, не теряют своей актуальности и сегодня.

Ключевые слова: хвала, нац, пророк, совершенный человек, эпос, идея, художественный образ, интерпретация.

INTRODUCTION

Oriental poets' works begin with the praise of Allah Almighty and then present the sermons dedicated to the Prophet Muhammad (PBUH). The praise and enthusiasm for the Uzbek literary criticism was ignored. But when we talk about the construction and structure of the poems, praise and quotes were limited to recording «traditional introductions.»

In our view, praise and naivete are also an integral part of the poem and play an important role in clarifying the author's worldview. Here we find it necessary to recall the descriptions of Muhammad Mustafa in the poems of Khusrav Dehlavi and Alisher Navoi, namely «Matla'-ul-anwar» and «Hayrat ul-abror». Because, Navoi continued to follow the path of the Salafis in writing praises, and tradition and tradition used in the expression of Islamic doctrines can be regarded as a separate genre, but the «miracles» are distinct, but most of the «naives» are in the beginning of one or more poems. chapter. «Hamd and Na't» has the following characteristics: the description and the language style are written with a high spirit. But the form of rhyming is different from that of the other (aa, ba, and ...) except that the object of the Qasa genre is «naughty.» The philosophical considerations of the authors are also reflected in the praise.

RESEARCH METHODS AND SOURCES

The current research is based on the comparative – historical classification methods. The main object of the study is the scientific materials.

THE MAIN FINDINGS AND RESULTS

There are three quotations and three quotes in the poem of Amir Khusrav's «Matla 'al-Anwar», and one comment, four quotations and five quotes are followed by the commentary «Bismillohir rahmonir rahim» in Alisher Navoi's poem Hayrat ul-abror. Thus, the number of points in Navoi is more than twice that of Amir Khusrav. However, in terms of total number of bytes, the difference is small. Amir Khusrav's three hits are 133 bytes. Navoi's five charts are 147 bytes, just 14 bytes are more.

This is because in the speeches of Amir Khusrav the parts and periods of the Prophet's life are not mentioned separately. In Husrov, the specific aspect of the Prophet's work as an event is only illustrated by the ascension of the Miraj. The preceding and the third nouns complement each other, consisting of bytes describing the qualities of the Prophet.

If Alisher Navoi speaks about the existence of Muhammad at the beginning of the world, that is, the truth of Muhammad was created before all creation (Bugoya is also present in Delhi, we will talk about it in more detail), the prophethood of Muhammad's prophethood on Prophet Muhammad (peace be upon him). The introduction of Islam, the fight against pagan unbelievers, the triumph



of Islam in the «Third Nation», the miraculous manifestations of the Prophet Muhammad, the illiterate man, the shari'ah, Adam he explains that the Arab had entered a new religion and gained glory. «The Fourth Nation» speaks of the power of Islam, the fame of the Qur'an and hadiths, the Prophet's companions, the caliphs, and the «fifth nights» describes the Night of Power. Amir Khusrav has given much room to the portrait of Miraj. The chapter on the Miraj in the «Matla'ul Anwar» contains 70 bytes, and the other two figures are 66 bytes.

In Navoi, the Miraj is 53 bytes, which is not so much as the rest. But the fact is that both poets portray Hazrat Miraj as the pinnacle of the Prophet's miracles and prophecies. But before we go into more detail on this, we think it is permissible to dwell on the concept of Nuri Muhammadiya.

The concept of Nuri Muhammadiya is often used in Islamic scholars, especially in mysticism. According to the people of mysticism, Allah created the light of Muhammad before the creation of the worlds, and thus created the worlds and people. This light is also known as the «Truth Muhammadiya.»

According to Amir Khusrav, God created all living things - the heavens and the earth, the mountains and the valleys, the moon and the sun, and so on. In the name of Muhammad, there are two worlds (the world and the Hereafter). The poet writes:

Charx, k-az in son aqab orostand,
Bahri rasuli arab orostand.
«Ahmadi Mursal», ki nabishta qalam,
Hamd ba nomi vayu ho-mim ham.
Nuh falak az nomi Muhammad muqim,
Har du ҷahon dar hadi nomash du «mim».
Guyi zamin burda ba chavgoni xud,
Arsai maydon-sh azal to abad.
Mavqi naxustin-sh zi daryoi nur,
Shusta bisoti adabu rafta dur [Amir Khusrav Dehlavi 1975:16].

(This beautifully designed universe was created for the Prophet of Arab descent. The pen wrote his name: «Ahmadi Mursal» - «Ambassador Ahmed»: Praise be to his name. The Nine Heavens. The world and the Hereafter) are situated in two mim. Wash n'analar values, the plan went forward).

Everything is within this Mohammedan truth, but we do not perceive it, as if the sun did not feel it. The intelligent hull, that is, the human mind, learns the truth from this fact. Every word of the Prophet is the essence of Islam and is an interpretation of rabbinic letters. The Book of Ummah is a Divine Teaching and Learning From Allah, His Words, His Commandments The Prophet (pbuh) is a concern for his community, and Allah forgives the sins of the Ummah. The shadow of the Prophet's light is a strong handle for his people. Its Quran and Hadiths are the «strongest rope» - a strong rope that links us to the Divine command. Thus, Khusrav is a messenger sent by God to His servants for Delhi, a man of reason, wisdom and virtue, whose glory will rise to seven, and all beings will be enlightened and illuminated by him.

However, the concept of Nuri Muhammadiya in Amir Khusrav is not clearly reflected, and this understanding exists in Alisher Navoi in a clear and transparent manner. The first statement in Hayrat ul-abror contains the following bytes:

Ey qilibon lam'ai nurung zuhur,
Andaki ne soya bor erdi, na nur.
Nurunga tob ikki jahondin burun,
Har ne yo'q andin burun, andin burun
[Alisher Navoi 1960:24].

Thus, according to Navoi, Muhammad's light «appeared» at a time when there was no shadow or light before any creature was created, and this light is more ancient than any other ancient one. This view is consistent with the view that the light of Muhammad lies at the core of the universe. Navoi continues to write that the physical and spiritual worlds were illuminated by the light, and had not yet been created by Hazrat Adam Safiullah. Adam was also built from the light of Muhammad. Therefore, we can say that «the son and then the gift» were created. In other words, Muhammad is also a gift and a son to Adam. In this sense, the children of Adam are the children of Adam Muhammad.

Navoi wants to compare the relationship between Adam and Hazrat Muhammad with the



similarities in their names: The words «Adam» and «Muhammad» are similar to «dol» and «mim», if we write Muhammad in the form of Ahmad, then Ahmad. three letters - alphabet, dollar, mim. “Three letters atodine badge in the son,” Navoi wrote. But the letter «he» is not a plus. As the poet points out, this refers to the words «habib» and «love.» The Prophet (peace and blessings of Allaah be upon him), who took the Prophet Habibullah (ra), and whose love for Allah is pure in the heart.

Har neki Haq vajhi aro mubham ul,

Zohir etib yuzda habibi ham ul [Alisher Navoi 1960: 24]

Thus, the Prophet Muhammad is a mirror of the Prophet Muhammad, the power and beauty of the divine revelation, and the deeds of the Prophet are the deeds and commands of Allah.

The light of Muhammad penetrated into the body of Adam and honored him, passed from man to air and spread to his children. Thus, all people have been blessed with this light.

Alisher Navoi makes this statement clear and concise in the prose of the previous chapter: «As the light of Hazrat Mahdi (pbuh) was in its infancy, the priceless robe of the Sacred Heart broke off with a sigh of relief; Safiullin reached Abdullah. Meaning: «On the antiquity of the great light of the Almighty, the sea of God broke the rope of light in the first wave. In other words, this light was created before the world and then absorbed into the worlds and Adams. Because the Prophet Muhammad’s father was Abdullah, a servant of Allah, so he would travel from time to time in the light of the universe until he was born Muhammad.

After that, Alisher Navoi wrote about the Prophet’s birthday, doing various jobs for forty years, including shepherding, trading, and so on. According to the poet’s image, prophecy was imprinted on the image of young Muhammad, his mind and his mind were astonished.:

Surat aro tifi, vale aqli kul,

Qavlung aro g’ayri yali lam-yaqul. [Alisher Navoi 1960: 25]

The prophet started a war against pagans and ruled the truth of God on the earth. The blasphemous mountain of Kufr has already established a garden of faith. Muhammad’s call sparked panic among the nations; However, the polytheists of Mecca had to believe in the final commandment. One of the miracles of the Prophet is, at his finger, the moon in two parts:

Mehr mutii amru misoli bila,

Shaq bo’lubon badr hiloli bila. [Alisher Navoi 1960: 26]

The prose of the third sermon is as follows: «The sun is the shadow of the shadow of the sun, and the shadow of the sun and its fingers did not strike the shade, but the whole of the shaft of Nasr struck the Naga pen,» it is a shadow of it, and it does not pen a finger, it conquers seven climates, but draws a letter of denial into the books and hearts of all nations. ‘

In this section, the poet draws a line of descriptive lines about the greatness of the true religion introduced by Muhammad, the ultimate mercy of the Prophet:

Zoting edi javhari ulviy najod,

Tutmadi er soyasi birla savod.

Qaydasavod etgali chekkay raqam,

Qoldi chu mahrum iligingdin qalam.

Bo’lmadi gar xoma boshin yormog’ing,

Yordi qamar xomasini bormog’ing.

Qo’ymadi gar bu qalaming bir nuqat,

Lek milal nasxig’ako’p chekti xat. [Alisher Navoi 1960: 26]

In these bytes, it is stated that Muhammad did not recognize the letter, but nevertheless, the age of the universe was a field of divine wisdom. Muhammad did not recognize the letter, but dozens of peoples joined his letter. They embraced Islam region from novice to Arab, from Mashriq to Maghrib. Those who were black also became intercessors when they became subjects of this letter. Idolaters, such as the Lotus manot, were afflicted by a thousand plagues.

In the fourth edition, the author of Hayrat ul-Abror continues to glorify the Prophet’s qualities and to describe the intensity of the Prophet’s activities.

Ey nafasing moyai e’joz o’lub,

Ruhi qudus nutqung’ga hamroz o’lub.

Gohi takallum sanga mo’jiz kalom,

Nazmi kaloming bori mo’jiz nizom...

Sihhati hukm ichra hadising cahih,

Arzi fasohatda kaloming fasih. [Alisher Navoi 1960: 27]



The greatest miracle of the prophet is his word tariff, that is, the Holy Quran. These lines refer to this. Muhammad Mustafa is famous in the series of Prophets as a word wizard. His sermon, sermon, verses were divine revelation. The Surahs of the Qur'an were the Words of Allah and Gabriel conveyed it to Prophet Muhammad, while Mustafa reported it to the people. The Qur'an contains Islamic teachings, the ideas of unity and monotheism, the pillars of the believer, the meanings of philosophy and the wisdom of the unseen, and the necessary instructions for the daily life of the believers. All the spiritual and moral needs of children can be found in this holy book. There are also many innumerable hadiths that are the lamps that can illuminate the path of human perfection.

In this chapter, Navoi focuses on the five pillars of the Islamic Shari'ah - namaz, fasting, Zakat, Hajj, and giving a word. It is necessary, to note that this topic is covered more in a separate section in Hayrat ul-abror. Here, the importance of the Shari'ah and the great merits of the Prophet in this matter are presented in the form of theses. The Prophet made a turning point in the history of humanity with the introduction of the Shariah. People have distinguished right from wrong, sin from good, and good from sin.

In this chapter, Alisher Navoi writes about the difficult times in the life of the Prophet, hiding in the cave from the enemy, fighting the idolaters under the command of Abujahell, and following the prophet, Abu Bakr, Umar, Uthman and Ali.

Pyh edi ul bahri nubuvvam duri,
To'rt rafiqi tanining unsuri. [Alisher Navoi 1960: 27]

Navoi's memories are in line and similar with that of Amir Khusrav. We read in the third summary of Amir Khusrav:

Ey suxanat gan'qi xudoro kalid,
Gavhari on gan'q tu kardā padid,
Az tu saloe ba bolast omada,
Nest ba mehmonii hast omada...
G'appaumoh az xami abro'yi tuct,
Turrai shom az shikani mo'yi tust.
Moh ba tavqi xidamat chun hilol,
Shom ba dog'i habashat chun Bilol... [Amir Khusrav Dehlavi 1975: 29]

(The key of your treasure is that you have revealed the treasure of the treasury. A voice from You has been given to eternity. in service).

Amir Khusrav thus places greater emphasis on the anthem of the Prophet's description, drawing his poetic lines into his divine qualities:

Har ki ba fitroki tu kard e'tisom,
Karda ba me'roqfalakro lagom.
Kulzumi rahmat tuyi, ey beniyoz,
K-az tu namoznshuda har benamoz.
Har kī tirozi tu ba bozu nihod,
Naqdi du olam ba tarozu nihod. [Amir Khusrav Dehlavi 1975: 31]

(Whoever hangs over you, steps above the heavens. O free land, you are the sea of mercy. Whoever obeys you, will be exuded. The Then Khusrav pleaded with the Prophet to intercede and pleaded for forgiveness on the Day of Judgment:

Ro'y ba mo kun, ki tuyi pushtibon,
Ham dili mo deh ba karam, ham zabon.
In hama gustoxii mo bar gunoh.
3-on sabab omad, ki to'yi uzrxoh.
Takya chu bar mun'imi xud kardaem,
G'am naxo'remarchi ki bad kardaem. [Amir Khusrav Dehlavi 1975: 32]

Turn your face to us, for thou art our backer, and surrender unto us, and surrender unto us. We have sinned with the excuse that thou hast forgiven us, but we have sinned, but we have not sinned. We will be supported by our god, so nevertheless being sinned, we will not worry.

Here we want to highlight two aspects. First, Amir Khusravtosti does not focus on specific details about the Prophet's life, but rather describes the generic qualities and glory of the Prophet. Navoi, in addition to the historical events and narratives of the Prophet's life, combines the Prophet's activities with the coming, spreading and strengthening of Islam. Secondly, there is virtually no



difference between the attributes of Allah and the attributes of the Prophet in Amir Khusrav. The poem of Alisher Navoi, though detailed in Muhammad's idea, is highlighted by the Prophet's human qualities (misery, struggle, and joy).

This meaning is even more apparent when we compare the autobiographical chapters in the poems *Matla'ul-anwar* and *Khayrat ul-Abrar*. It is noteworthy that many poets have written about the miracle of the Prophet, and this is probably because of his richness of imagination and dream, his closeness with the Sufi prophecies, and his love for love. Qasada and Ghazals have been written about Miraj's Night. This is probably a traditional theme, and every poet has tried his best in writing it.

Miraj's Mirage chapter for the second is in the second and fifth in the *Hayrat ul-Abror*. Again, Navoi maintains a close relationship with the history and the Prophet's life. The title of the title of Amir Khusrav is: «The little narrow Sultan biblical antiquity, the throne of the Throne, the glory and the glory of the heavens; . (Translation: «As for the Sultan is about the Second Nation, the heart of the Throne is his throne. The bottom and the top of the universe are his feet. He is Ahmed, who stands upright in the circle of Israel and called Muhammad,» be the last prophet who stumbles. '.

The fifth verse in Alisher Navoi begins as: «The Night of the Reckoning is, by definition, the subhanallazi asro, and the two witnesses to the subjugation of the» minibus mosque al-Aqsa «. Meaning: «The Night of Al-Asr (Night of Reckoning) is a confirmation of it, and from the Haram Mosque in the night prayed at the Aqsa Mosque.» Then begins a poetic review of this prose headline. The origins of Husrov Delhi's Mirage chapter are as follows:

Nimi shabe, k-in mahi gardun g'ulom,
Kard ba davlat so'yi gardun xirom.
Valvala dar olami bolo fitod,
G'ulg'ula dar gunbadi valo fitod.
N'yh tabaqu haft sanam xostand,
Haftu no'hi xesh biyorostand.
Sobitu sayyora dar in intizor,

Monda zi berunu darun beqaror. [Amir Khusrav Dehlavi 1975: 20-21]

(When the moon as the host of the sky flew into the sky at midnight, the sky rose and the dome was shaken. The nine floors of the sky and the seven planets wanted it, and each waited for it.).

And Alisher Navoi's Mirror begins with these bytes in his "Me'rojnoma":

Bir kecha zulmatga qolib koinot,
Mehrnihon o'ylaki aynulhayot
Garniki ul chashma nazardin qochib,
Xizr ko'k uzra qatarotin sochib.
Tun qilibon gardini anbarsirisht,
Butratibon erga nasimi bihisht. [Alisher Navoi 1960: 28]

As it turns out, at the outset, two poets encounter two different scenes. That is, the celestial bodies of the Holy Prophet from the journey of the Prophet Amir Khusrav describe the state of joy and longing for the universe. With the art of revitalization, the moon, stars and planets begin to act as if they will be able to see the Habib of Allah, as if they were waiting for a great guest. Paradise is a treasure trove, «Delhi wrote. Paradise gardens were swept clean, and brooms were made of palm hair. The bellies are erecting their black eyes on the road, with tears in their eyes. In this way, the poet portrays the desperation of angels, the angels, the living and inanimate things in heaven. Next is a description of Burak, mounted on the Prophet Muhammad.

The great Uzbek poet created a magnificent scenery, first of all, with the night of Miraj himself, calm and dark night. The fountain of life - the sun is shining and the moon is not yet out, but it is still dark at night, as if Hizr was spilling out of the darkness. It smells from the air, and the wind blows from heaven.

Navoi's vision is amazing too
Er kuravi shakl ila majmar bo'lub,
Kecha savodi anga anbar bo'lub.
O't kibi er majmari ostida mehr,

Yopib etak mijmara uzra sipehr. [Alisher Navoi 1960: 28]

That is, the globe is like an airplane, and the darkness of the night is like a barn sprinkled in a furnace. The sun is like a fire under a kiln, and the sky is like a skirt covered with a furnace. It



is then said that the prophet Navoi was preparing for a revelation and traveling with the utmost pleasure in reaching the will of Allah. Gabriel is described as bringing the heavenly horse Burak to the Prophet. Before explaining the longing for the heavenly bodies of the city, the prophet reveals that his heart is full of heart and soul, in the gospel of communication with God:

Chunki nabiylar mujdai jonon topib,
Mujdai jonon chu topib, jon topib.
Payki on qo'ldabon otlandurub,
Raxshini kelgan sori – o'q yondurub. [Alisher Navoi 1960: 28]

Many chronicles state that Muhammad alaihis-salam visited the Haram Mosque (the Mecca Mosque) and the Aqsa Mosque (Baitul Sacred Mosque) before traveling to heaven. Amir Khusravi Delhi also followed the same path and mentioned the Prophet's two mosques (First Harem - departed from mosque, Bayt al-Haram flew past Mecca. He left the mosque and glanced the Mukaddas Akso.

Navoi ignores these events. It says that the planets will come out and meet each planet for a while as they embark on a journey towards the Prophet, stop for a while in each planet. First to the moon, then to Zohra, then to the planet of Bahrom. First - Kushin Mushtariy, Zuhul, Hamal, Sarw, Javza, Cancer, Assad, Sunbula, Mezon, Aqrab, Qavs, Jadi, Dalw, Hood. All this is honored by the Holy Prophet. Then the Throne and the Throne turn Burak towards the pen:

Farshi bo'lib Arsh ila lavhu qalam,
Qo'ymoq uchun raxshi alarga qadam. [Alisher Navoi 1960: 29]

Then they leave the Burak and ride on the Prophet Rafrat. This place is Lomakan Place, where the concepts of time and meaning do not apply in this:

Olti jihat qaydidin ixroj o'lub,
To'rt go'har tarki anga toj o'lub.
Yo'qlug' ayog'i bila solib qadam,
Andaki yo'lu qadam o'lub adam,
O'zlugidin naqshu namudor yo'q,
Naqshu namudoridin osor yo'q.
Chun o'zini aylab o'zidin xalos,
Pardai izzitda qilib o'zni xos. [Alisher Navoi 1960: 29]

Thus, Alisher Navoi, first of all, showed the joy and futility of the Prophet Muhammad (peace be upon him) to reach the Yor; Because when the Prophet is born into a world free of space and time, he will be freed from the human element associated with the elements, that is, he will become a part of the "blessed grace". This fact is very impressive in the poet. All these events, traveling, traveling, discovering the world of theology take a moment:

Bog'oniyu kelgani bir on o'lub,
Aql bu mansubada hayron o'lub. [Alisher Navoi 1960: 29]

The Messenger of Allah (pbuh) returned from this divine journey and further encouraged the Shari'a law. This is the conclusion of Navoi. The Uzbek poet paid much attention to showing the state of the moment. It is with great pleasure that these images in Navoi correspond to the images of Khusrav Delhi. In Amir Khusrav, the Prophet traveled around the planets and constellations of the sky and climbed the Arsh and reached Lomakan. This image of the universe is as follows:

Shud ba makone, ki makone nadosht,
V-az xudii xesh nishone nadosht.
Gum shud az ehson, ki zi hadd besh bud,
Gum shudanash yoftani xesh bud.
Tan shudash az hastii surat barī,
Pok shudash xona zi suratgarī,
Az hama sī xost ҷihat xonaxez,
Har ҷihate kard ba sīe gurez. [Amir Khusrav Dehlavi 1975: 25-26]

(He entered a space where there was no space. He disappeared within the bounty of God, but this disappearance found itself.) His body was free of physical form, as if the thought had been lost. The side was avoided, that is, there was no "side" dimension).

Amir Khusrav ends the chapter with such a mystical philosophical picture. The Prophet, may Allah bless him and grant him peace, returned to Earth with his heart filled with the illumination of his Lord, and was again engaged in the affairs of his community.



Both poets have an image of the Prophet Muhammad ignoring the Divine Light, but no conversation was given. Many other “Chronicles” give us an intimate, confidential talk with our Creator. The Prophet asked forgiveness for his community.

Hence, it is important to both Amir Khusrav and Navoi that it is important to show Muhammad’s position. In both poets, the prophet is portrayed as a supernatural being of divine power. The Prophet is an extraordinary person, unlike the common people, and secondly, he is an ideal, the ideal of perfection, the «good man.» The noble and the noble are the ideas of the struggle for the right path.

The style, method and poetry of the quotes are also unique. We partially stopped on this way. But in our opinion, it should be broader, it should be stopped. Because naafes have their own poetry and style. First and foremost, we must say that the Prophet is a perfect human being, and because he is an ideal, the image is also a romantic exhilaration. The imagination and the exaggerated image lead. The authors seek to portray the glory and nobility of the Prophet, using the most appropriate and praiseworthy qualities in praise. The romantic upliftment also affected the tone of the bytes.

When describing the image of Mohammed Mustafa in Delhi, Amir Khusrav uses the terms «Ahmadi Mursal», «good man», and «tawul anbi» to use the words «curious yakto», «curvy yatim», «pearl Islam». Prophet Muhammad’s words are likened to the most precious of all, the emerald and the pearl. It is written not only by his words but also that his body is delicate, graceful, and that grace is poured out into the worlds. The Prophet was kind and cari:

Pardakashi ummati sho‘ridakor,
Zomani omurzishi omurzgor.
Bori jahon bar dili on nozanin,
Siyna chunon nozuku borash chunin [Muhammad Khuzari 1992: 16-17].

(The pledge to forgive God is the veil of the guilty community. The burden of the world is on the gentle soul of the saint.

His light is radiant to his surroundings, as if his skin was like drops of the sun. These descriptions show the author’s love for the image object.

Indeed, both Amir Khusrav and Navoi have endless love for the prophets. This love is evident in every ride, in the expression and in the expression. The poets skillfully used the art of vividness, diagnosis, diagnosis, and book.

In Navoi, for example:

Insu Malak joniya jononasi.
Ikki jahon gavhari yakdonasi.
Mahd sanga lavhai firuzarang,
Kim harakatdin anga bo‘lmayarang.
Sen kibi bu gulshan aro toza vard,
Umrída ko‘rmay falaki solxurd.
Surat aro tifi, vale aqli kull,
Qavlung aro g‘ayri yali lam-yaqul. [Amir Khusrav Dehlavi 1975: 25]

If you look at this passage, you will see a great example of fiction used in Oriental literature. For example, the expression «soul and soul of man» is both descriptive and expressive. A beautiful poetic image is the soul of not only human beings but also angels. Not his soul, but his beloved. The Prophet’s character is described as so noble and noble. “Lovely turquoise” is the quality of the sky. The art of roofing is used here. But this «turquoise turquoise» is the cradle of the prophet. Look at that haunting and worthy. Because it is about the light of Muhammad, and for this light the whole world has become a cradle. The Prophet is a pure rose. The art of carving was used again. But it was opened in the heart of the sky. Conversation expanded into a romantic image. Navoi, who portrayed the birth and deity of the prophet, exemplifies this art. Muhammad’s picture is mute, but in reality, in the cradle of the sky, he is a wise ash.

Alisher Navoi also uses specific phrases in each of the texts, as the definitions must be relevant to the topic. When writing about the birth of the prophet, the beauty and perfection of the prophet, the time of the prophet, there are references to such images as the sun shining, the miracles, the miracles, the night vision, and the lightning and the lightning when we speak about Miraj.



CONCLUSION

In summary, the quotes are important both in the poem “Matlaul anwar” of Delhi and in the poem “Hayrat ul-abror” by Alisher Navoi. Life is a component of the poems and has a certain ideological aesthetic function. Poets’ attitude to Islam is reflected in them. Amir Khusrav and Navoi portray Muhammad with intense love as a great nobleman and noble man who introduced a new, true religion in human history. At the same time, these chapters reflect the poetic concept of the poets, the fantasy world. At the same time, there is a difference between the portraits of Amir Khusrav and Navoi. If Amir Khusrav thinks in common, Navoi embodies the image of the Prophet in historical events and evolves in a chronological order.

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ALISHER NAVOIY XALQARO JURNALINING AXBOROT XATI

Alisher Navoiy xalqaro jurnali O'zbekiston Respublikasi Oliy attestatsiyasi komissiyasi tomonidan filologiya fanlari bo'yicha falsafa doktori (PhD) va fan doktori (DSc) ilmiy darajasiga talabgorlarning dissertatsiya ishlari yuzasidan asosiy ilmiy natijalar chop etish tavsiya etilgan ilmiy nashrlar ro'yxatiga kiritilgan. Shuningdek, Amerika qo'shma shtatlarining Crossref.org tizimiga ham kiritiladi hamda har bir maqolaga doi raqami beriladi. Jurnalda quyidagi ruknlar bo'yicha maqolalar chop etiladi:

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NAVOIYNI ANGLASH

Tarix, degani bu – jang-jadal emas,
So‘zdir u, so‘zlarda aks etgan ma’no.
Balki turkiyni ham birov til demas,
Navoiy nazmidan tuymasa navo.

Uyg‘oq shuur bilan xayolga tolsak,
Navoiy va imon – egiz tushuncha.
Shoirlar biz qancha yaqin borolsak,
Xudoga yaqinlab borurmiz shuncha.

El g‘amin o‘ylagan bari bir o‘lmas,
Uni kutar doim taqdir alomat.
Bu teran nolalar hech qachon so‘lmas,
Ko‘ngilni avaylab-asrar salomat.

«Ey, Navoiy», deya chorlar o‘zini
Muhabbat yo‘liga, mehr yo‘liga.
«Ey, Navoiy» – jahon ochar ko‘zini,
Tilla tushgan kabi gadoy qo‘liga.

«Ey, Navoiy» – quyosh tushar samodan,
Ketar poy-piyoda ufqlar oralab.
Yurak entikadi toza havodan,
Metin dardlarini tilka-poralab.

Avlod-avlodlarga hamisha yor u,
Turli xalqlar aro raso qaddimiz.
«So‘zimni eshit», – deb bizlarga zor u,
«Biz ham zor», – deyishga bormi haddimiz?

Shukur Qurbon

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