

Alisher Navoi's Analysis of Humorous Verses in "Khazayin Ulmaoni"

Jumayeva Shahlo Lukmonovna¹

¹ Kyziltepa District, Navoi Region of general education school No. 8 native language and literature teacher

Abstract:

In this article, an attempt is made to analyze in detail the humorous verses in Alisher Navoi's collection "Khazayin ul Maoniy".

Keywords: verbal humor, satire, humor, bitter laugh, criticism, analysis.

Nizamiddin Mir Alisher Navoi is a poet, thinker who revealed the spiritual image of all Turkic peoples, who fought for the leadership of the politics and administration of the time in which he lived and created with the highest moral system, and who made a great contribution to the establishment of social justice in his country. and we know as a statesman. For almost six centuries, while studying the personality of the thinker, the creative style, and the original meaning of his works, during the period of almost six centuries, they always found a new point that was not understood before, that no one had considered until now, a unique style pattern. were witnesses. How much time has passed, yet neither the study nor the analysis of Navoi's work has come to an end. There are many aspects of Navoi's personality that we still don't know about.

Currently, the number of studies that want to discover other aspects of Navoi's personality has increased somewhat. One of the merits of Adib's "portrait" is that he is very prone to humor. Alisher Navoi's unique sense of humor is evidenced by Khondamir's "Makorim ul-Akhlaq", Zayniddin Vasifi's "Badoye ul-Waqaye" and a number of stories and anecdotes that have become examples of folklore.

In his works, the artist widely used various poetic arts and verbal humor. While reading his ghazals, you can come across both sophisticated satire and unique humor. During the years of the Soviet era, the writer's unique satires were used to justify the current regime and condemn the previous "feudal past". But by the years of independence, the analysis of the original meaning of the satires used in ghazals began. During the research, we were convinced that there are many humorous verses in the

work "Khazayin ul-Maoni", which is considered the masterpiece of the literary work. **The following verses can be found in the first "Garayib us-sigar" divan of Kulliyat:**

The Messiah who came will raise up the dead.

I'm alive, it's better that you die.

Christ - Jesus was a prophet, and according to legends, he resurrected the dead by God's will. In the verse, Navoi compares the breath of his beloved to the breath of Christ, and with his "beautiful grace" he came to revive with his breath whom he had killed before, he wishes, if I were not alive, I would also enjoy his breath ", - says the poet, he regrets that he loves his beloved so much that he is alive, his intention is that when he dies, the light will come and give him a life like Christ.

In another ghazal:

It's not good if we're both drunk in the garden,

My hand is on his neck and my mouth is on his ear.

This ghazal is written in the spirit of humor. According to the content, when Navoi drank his heart out of his lover's love, when he was drunk, he put his hand on the neck of the old woman and bit her ears. If these verses are different, regardless of the era in which he lived if it was written by a poet, it would be a very poor example of poetry, not humor. The real skill of the artist is that he does not allow stupidity and childishness, using excessively colorful and lofty words in his verses. Or, using insincere, shameless sentences, he does not even create useless works. What made him superior to other poets was the hidden sincerity in each verse. This feature ensured the purity of humor and perfect humor in verses.

Navoi's contemporaries must have laughed heartily when they read this ghazal: "Look, Hazrat Navoi wrote such a ghazal!" saying Indeed, today's ghazal khan, who is familiar with the life style and beliefs of the great poet, cannot fail to enjoy the example of humor.

When I rub my eyes, I have tears of joy everywhere

Like drops of dew on a flower, it falls on my lips.

Whatever comes, let it come in the morning, even if it's a good night's sleep

A man is holding a bouquet of flowers in his arms.

Usruk- drunk, happy; flower threshing floor - a bunch of flowers, a bunch of flowers.

My eyes, white from the pilgrimage, O old man,

Ailagil may break the glass and break the glass.

What will I do with your glasses, if you are angry with me, give me a broken bottle, make a mirror for my eyes, so that even if it is a little, I can write my bad luck. The main character of his ghazals is the image of a cruel and unfaithful yor, which is also in the leading position in these verses. The lover is so infatuated with the lover that if the lover does not give him the oil, he begs to give it at least from the bottle of oil. What if this bottle is a cure for his blurry eyes?!

Through his works, Navoi, in the direction of humor, was directed in a combative spirit towards the people of the "cauldron of fire" type, who are still found today - he exposed them. That is, there is an expression among our people, **"Pot into the pot, pour into the oven."**

In this phrase, which is purely figurative, there is a person who can do neither this nor that job, in fact, he has no talent for anything, but he considers his talent to an incomparable level and interferes in things that he is not capable of. some people were laughed at bitterly. **The image of "so-and-so" on the continent refers to such people.**

I'll be surprised by so and so, - hey

Whatever he does, he knows the conflict.

It's a pea for a hand that can't be washed, right?

It's a combination of the two.

There is no cauldron - it is not guaranteed

No matter how many pots are on his face.

In one of his ghazals, talking about the plight of the poor man:

When I swallow like an animal, when I see pleasure,

A rose petal is on your lips.

Content:,, When I see you, I am overwhelmed with pleasure and want to swallow the flower on my lips like a flower petal.

He is so infatuated with the hero that he is so precious that he considers his lips as delicate as flower petals, and the drink he drinks is animal water, that is, life. For a lover whose eyes are blinded by love, even a drop from the mouth of a beloved who does not know what mercy is, is as precious as the water of life.

In one of his famous ghazals, in response to the complaints of Nozanin:

Don't say: *"If you don't smoke in my Hijran, there will be many complaints" -*

The body is spinning, and the breath is still alive?

Content: How can a body be separated from the soul? Tagin, "You're not whining, so you don't love me?"

As you can understand, this verse is also about a beautiful girl who is incomparable in charms. The poet is surprised by the fact that he constantly torments what he wants, without giving in to it, and demands love and affection. According to the lover, the love of the lover is proved by his moans and groans. **Because he doesn't complain, he easily says,** *"You don't love me." At that moment, the body, tired of the constant torture, comes into the language and jokes, "How can a body that is separated from the soul be angry?"*

The steppe beast ran away from my conversation,

I'm still a person who suspects me without a mind.

In this stanza, the poet is talking about his situation and says, "If one of the wild animals sees me in the steppe, he will run away from my state of wandering and the words that come out of my mouth. Put me in the ranks of people who have no sense and are only liars." he can do it," he says. In other words, the poet from hijran became like an animal and laughs at his own situation.

Alisher Navoi started the first stage of this direction not only in Turkish, but also in world literature with his humorous, satirical and humorous works. It can be seen that the style created by the poet took the lead in the works of several artists who created after him.

I would like to quote these verses of the poet instead of Khatima

If Navoi dies, don't forget me.

If you say that he will die, it's an old fashion.

Content: "If Navoi dies, don't try to remember it, because if it is from his life if you tell a story, the soul of those who heard it could not bear it

possible".

History testifies that the heavenly beings who lived their lives with pure intentions, spent only on good deeds, wished only goodness, be it to a king or a beggar, were not afraid of death. That is why the great thinkers of the East were ready to face death with joy. Nizamuddin Alisher Navoi, without a doubt, was one of the leaders of this line, who mourned death like a loved one.

References:

1. Alisher Navoiy. Mukammal asarlar to'plami. Yigirma jildlik. - T.:16-jild.- "Fan", 2000.- B.26
2. Alisher Navoiy. Mukammal asarlar to'plami. Yigirma jildlik. 14- jild. T. : "Fan", 1998. -B. 83.
3. Alisher Navoiy. Mahbub ul qulub. Asarlar. O'n besh jildlik.13-jild. - T. : "Badiiy adabiyot" nashriyoti, 1966. B. 189-190
4. Hayitmetov A. Navoiyning ijodiy metodi masalalari. - T.: O'zFA. 1963. B-1435. Chetindog' Alisher Navoiy – T.: "Muharrir", 2013. B.:32
5. N. Hasanov Alisher Navoiy ijodiyotining Turkiyada o'rganilishiga doir -T.: "Fan", 2011
6. J. Nagiyeva. Ozarbayjon adabiyotida Alisher Navoiy an'analari-T.: "Fan", 1993.
7. Solihova Alisher Navoiy va uyg'ur adabiyoti. -A, 1994