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## ARTISTIC WORD SKILL OF NAVOI (symbols of sun in the "Hayrat ul-Abror")

**Abstract:** *If to me quot; What kind of reading should you start with the works of a writer or poet? If I were to ask the question, I would have said that the answer was no more than Alisher Navoi. Therefore, without capturing any of their books, the words that are very meaningful, from very impressionable fikru expressions, my heart is full of resentment. I can imagine it as if my wise grandfather lived pouring into the fur hearts. Writings in prose are so rich in subtle and invaluable artistic expressions that the potential of a person to interpret them is not enough. If it is possible to interpret, thousands and thousands of literary scholars are also lacking to promote the masterpieces of immortal creativity created by Navoi to readers and readers.*

**Key words:** Navoi, "Hayrat ul-Abror", sun, symbol, artistic skill, word.

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### Introduction

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We dare to say some analysis and interpretation only as an amateur navoiykhon, having resigned ourselves to add to their ranks. Perhaps, knowing the thoughts that have already been told by someone-unknowingly allowing to repeat, you will not order to blame. The reason why we write more popular than pure science is the priority of our intention to interest those who are engaged in knowledge and understanding to the reading of writings.

The epic of Alisher Navoi "Hayrat ul-Abror" has fascinated many for centuries with its thoughtful content and high artistry. In particular, we will witness the fact that each word used in the epic is applied in a high artistic manner with its own subtleties of meaning and dozens of facets. Enjoy the boundless brilliance of the word of the single sun all the same in the boundless brilliance. After the age of forty, a Turkish poet, more precisely, after gaining considerable experience and skill in poetry, was able to put before him a hard work. Navoi "Khamsa" created a great work.

"Khamsa" saw him in a really big breast, because he deeply understood how high the responsibility of arguing with the Lilac was.:

Ганжа қуёшини кўтаргач алам,  
Айлади сўз мамлакатин якқалам.

In the description of his friend and mentor Abdurahman Jami uses the same analogy:

Вақти қуёшин чу қилиб пардапўш,  
Килки қаро абрдек айлаб хуруш.

Лек манга оллида ажзу ниёз,  
Борча улусдин берибон имтиёз.

Мехрдин офоқ аро гар нурдир,

Here, in a modest position, Navoi resembles a total of sunflowers in the chest and soil in the ground.

In the eyes of the poet, The Sun is not just a ray of light, it is equated with the embodiment of beautiful beauties. So:

Турки Хўтан ёпти чу зебо жамол,  
Мушқфишон бўлди насими шамол.

The above verse is about the fact that in the evening the sun sets and begins to fall dark. "Hutan Beautiful" - the Sun. Hutan is one of the cities in East Turkestan. It was used here as an expression of the eastern symbol, from which the sun comes out.

Луъбати Чин чехра нихон айлади,

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Зулфин очиб мушкфишон айлади.

And now the sun really turned her face in the doll and spread her hair, stroking the meaning began to black musk hair.

The sun is the most liquid of the Navoi, with which you will end up demonstrating the subtle varieties of poetry. As soon as the dream ends, gulshan (the sky) adored to face, he cannot forget the darkness again:

Анда ниҳон эрди пари пайкаре,  
Дуржи сипехр ичра самин **гавҳаре**.

When we pay attention, we understand the following meaning: he moved to another flower (sky), bursting every meadow in it. There, such a fairy would sit a beauty, he-the most precious knight of the box of heaven.

When it comes to Sultans in the epic, initially they were glorified, but in the discussion of merit to this glory again the idea is tied to the sun:

Эй фалак авжидин ўтуб рифъатинг,  
Ою **қуёш**дин чолиниб навбатинг.

Content: O, the man whose career has risen even higher than the height of the flood, the moon and the sun will blow into your position. Eternal property for throne country. In the shadow of the tent, the Sun of the country shines.

Navoi knows the power of the ruler in justice and motivates him to be generous:

Кимники, белодинг этибдур асир,  
Бўл анга адл илги ила дастгир.  
Рой ила зулматни мунир айламак,  
Лутф ила оламни асир айламак,  
Тиф агар чекса нечукким қуёш,  
Айламак онинг сўнғида меҳр фош.

The poet wants the ruler to be in a fair relationship with the one to whom he showed injustice, to illuminate the darkness as the sun with the right thinking, to attract the universe with grace. Even if someone is crocheted like the Sun, he will warn that he must show compassion from behind.

When he takes a pen in the attribute of charity, he looks at the picture of which generosity, until the siren. The richness of the behavior of the sun makes our perception increasingly profound by comparing the extravagance, insanity and drunkenness of bisectors:

Чархки, **меҳр** олтуни айлар ниҳон,  
Юзини онинг қаро айлар жаҳон.  
Ёшурур анжум дирамин турки **меҳр**,  
Ерга қўмар бош тубан он сипехр  
Чунки хазон илги сочар зарварақ,  
Қўрки **қуёш** рашки бўлур ҳар варақ.

It means that the world will look at the face of the sky (at night), as the sun will pour gold. The sky did not bury him with his head to the ground, because the sun hid beautiful star silver. Since autumn came and scattered the golden sheets with a hand, the poet compares the fact that each leaf is in the color of the sun in an artistic way to life.

Those who give light to your day at night when you stop in the chapter of decency call to realize that they are parents, that they are single as the moon is Sun, that in the brow there will always be a perfect child duty, that the child decency will remain a lifelong dream:

Бошни фидо айла, ато қошига,  
Жисми қил садқа ано бошиға.  
Тун кунунга айлагали нур фош,  
Бирини ой англа, бирини **қуёш**.

Patient far from the evil, opening the word of the humiliation of taste, those who are proud of their property again like the bread-dear to all of the calm benefactor of the blue. “Чархки, бир қурс ила тузди маош”, he said, adding that the whole sky would be one course, that is, to spend the day with bread, he hoped that the rich would find dignity as the sun, calling people not to consider themselves great, raising the wealth of contentment in the head. Glorifying the grace of contentment, the circle of the sky is compared to the mountain of the cast-iron house, and the cast-iron is compared to the pattern on this mountain:

Тоқи муалло анга гардон сипехр,  
**Шамса**си ул тоқ уза рахшанда меҳр.

The poet, who knew truth as pearl, calls him anqo because he was unique in his time. With this, too, will not be disappointed. Animate before our eyes in the tone of a beautiful letter on the face of the sun:

Меҳригё демаки, анкодур ул,  
Жавҳари фарду дуру яктодир ул.

**Меҳр** узори уза ҳатти ғубор,  
Тун сочининг тобида мушқу тотор.

The poet cannot hide his disappointment from his dignity, no matter how much he is blessed by the valiant. Whoever fulfills one, gives him a conclusion, proceeding from the answer of a thousand torment, brings evidence from the bitter truth. The sun is also a sign from the head to the feet tenderness that every night the sky compares it to the state of letting it into the ground:

Чунки, **қуёш** боштин-аёқ бўлди **меҳр**,  
Ерга кюрди ани ҳар тун сипехр.

When it comes to science and scientists, Navoi does not cover the truth in a state of indestructible abstinence. The humiliation of the scholars, the retreat with the regret of the ignorance of the Saints, attributes those who hold of enlightenment to the image of the sun, to the soul. It makes the ignorant look like a cloud:

Кўктаки, кўзгудек ўлуб **нуру тоб**,  
Ёлиб они оҳ тафидек саҳоб.

This is an indecent analogy with the artist: in the sky the sun shines brightly in the mirror, and the cloud will block it, like a blown into the mirror.

Navoi's article on the origin of a group of hearts white, a group of people from the pen family, also decorated from the word sun. The efforts of unbiased and acceptable secretaries and their positive and

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negative qualities, their services on white paper will be analyzed. The poet not only mentioned the transfer of the names of lovers, but also emphasized the fact that the letters relating to social life show the ultimate elegance of nation:

Нафъда ул навъки **меҳри** мунир,  
Кудрат аро ўйлаки чархи асир.  
Шакли ҳилол авжида туғро анга,  
Лавни шафақ бошида **воло** анга.

Those: this letter is useful to people as a bright sun, as powerful as a high sky. The seal printed on the new moon-shaped headdress is as high as the sun above the dawn.

The love of those who have learned to shave silver like dawn among the glorious people does not forget until the sun knows that around them also envious, devilish people. To nation praises his kindness, condemns the selfish. It hurts to the clouds that are rotten to block the sun's light:

**Меҳри** - равшанлик этар фош ани,  
Кимга гунаҳ - кўрмаса хуффош ани.  
Лек **қуёш** жавҳари чун келди пок,  
Бўлса булут нурига монё не бок.

Those: The Sun gives light and the light shines. To whom benefit if the bat does not see it?! Because the ore of the sun is created pure, the cloud is terrible if it tries to block its light. The poet believes that good people do not remain, the life of good is long. It is integrated into the artistic interpretation of life events:

Шишаки рухсор уза сепгай гулоб,  
Тоқ уза асрарлар ани орзулоб.  
Зулфу санамларнинг эрур мушкфош,  
Ким они рухсор уза асрар **қуёш**.

We understand: the glass hangs on the shelf, praising it because of the fact that the rose in itself sprinkled people's faces. Since the hair of the pilgrims was scattered by the anuve, they took their place from the top of the face like the Sun.

The poet, who gives the images of nature full of all the splendor of Navruz, with pleasure applauds

Hamal with pleasure that the blue gives a signal of love to the floor as the sun begins to shine. It is not surprising that in the spring youth moment, in which the sun shines in the same way as in the flower of life, the human body is also very much wishing to experience the splendor of life from the entrance hamal, every moment of it is permeated with goodness.

Чун ҳамал айвонини ёрутти **меҳр**,  
Дахрға меҳр айлади зоҳир сипеҳр.  
Умр **қуёшига** чу бўлди маҳал,  
Инсон байтуш- шарафидин ҳамал.

"Jabri jafo" in the background of priceless feelings, narrating from his self-sacrifice, Navoi honored that faithful lover did not groan a bit, although he suffered among the walls of the pakhsa, and named the pit in the late entrance with a beautiful name:

Тоғ аро ёшунди чу **заррин ғизол**,  
Мушки Хўтан сочди насими шамол.

Ғизол is antelope. Adapting to the state of hiding in his trough, he found a description in a magnificent mesmerizing style.

The Sultan of the word estate skillfully tossed his priceless pen to entice his imaginary admiration into a life-long admiration. A system of synonyms of the only solar word sun, So: **қуёш, хуршид, шамс, алам, гавҳар, нури тоб, зарли байроқ, заррин оху, битта нон, Чин қўғирчоғи** and again mobilized the expression of words and phrases of various forms to open the essence and meaning of the work in a thoughtful manner and to the artist in vain. The sky, the moon in it, is reflected, tied to the sun until the appearance, position, movement and function of the stars.

The more attention you read "Hayrat-ul-Abror", the more lessons you learn. It is this book that will continue to help you to earn truly human qualities in life.

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- vzaimodejstvija v mehdunarodnom prostranstve (pp. 58-61).
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