



Amiri's First Praise Ghazali Analysis

Zebokhon Qobulova,

Kokan DPI professor, DSc

Dilzodakhan Abdullayeva

Kokan DPI student

ABSTRACT

This article analyzes Amiri's first praise ghazal. The philosophical content is proved by religious literature. The artistic skills of the poet are revealed.

Keywords:

Amiri, Qur'an, praise, ghazal, Adam, story, prophet, companion, verse, land

The Amirian devons have a monand composed to the Devonian formation traditions that exist in the East. In the Devonian advance, there is a debocha. Each Ghazal is assigned to the Arabic alphabet in a uygun sequence. The first in Devon was "first the name of Ba the tyrant and-L ato, the building that makes a mushti hoki tiradin man", "zihi hamdi in God, bordir Kholiqi material, the creation of a handful of earthy man birla Havva", "the world body of your body is dead nopaydo, the topti of your face tycallysidin appears a hundred Safa", "Zihi, son'iki, andin bor Olam aro material, Zaboni lolau savsan erur hamdi for as if", "visoling wishful, sargashtlik Birla in this valley, I have passed like a rabbit, without holding a place of abode", "Zihi might as a command appeared in Kavnu space, olub barpoy andin this dark ghunb Khazro", " In Vasfing qilur, topti koşul mirror jilo, both zubdai basharsanu and khatmi anbiyo " Matla'li poems are praise ghazals. The first gospel of praise of Devon is 21 bytes, glorifying God and his creation. Prior to this, this praise of Amiri was expressed by the scientist M.Siddikov and future scientist M.Imamaliyeva drew on the analysis.

The text of the ghazal is as follows:

Avval ba nomi Xoliqi zuljudu val ato
 Bir mushti hoki tiyradin Odam qilur bino.
 Odam sahifasin raqam aylarda xomasi
 Tavqi'ni chekdi "kof" ila "nun" birla ibtido.
 Tufon suyidin ayladi Nuh ahlini xalos,
 Qildi halok qavmini g'arqobayi balo.
 Isoni charx uzra raf'ul makon etib,
 Idrisni maqomi bo'lub jannatul ulo.
 O'tni Xalil maqdamidin guliston qilib,
 Namurdga yubordi yarim pashshadin jazo.
 Muso sharora ko'rdichu Aymai daraxtidin,
 Yaldo tunida topdi biyobonda rahnamo.
 Ya'qub diydasin yoruq aylab nasim ila
 Ayyub mehnatig'a berib sabr ila davo.
 Gah qudrati bila chiqarur noqa toshdin
 Gohi qilur Kalim asosini ajdaho.
 Yunus baliqni qornida toat qilib ango,
 Jon berdi arra birla rizosida Zikriyo.
 Arzu samou olamu Odamni xalq etib,
 Barcha nabiyg'a Muhammadni qildi poshsho.
 Shoyista erdi qaddig'a "Lavloka" xil'ati
 Toji sari "Laumrika", manshuri "Hal ato"
 Bo'ldi aning tufayli Yer birla osmon,
 Nuri nubuvvatida munavvar iki saro.

Me'roj oqshomi bo'lubon jilvagohida,
 To'qquz sipehr na'li firoqig'a jabhaso.
 Yorornlarini har biri irfon safosidin
 Durji xilofat ichradurur durri bebaho.
 Bo'bakr sodiq erdiyu sidq etti oshkor,
 Ummar adolat ayladi, zohir qilib saho.
 Usmon erur Kalomi Xudovand jami'i,
 Ziyinat topib sharofatidin sharm ila hayo.
 Sheri Xudo, vasiyi nabiy, Murtazo Ali,
 Duldulsavori arsay maydoni "Lo fato"
 Kavnayn barguzidasiyu sheri bu sipehr,
 Sibti nabiy, sururi dilu joni Mustafo.
 Oli abo ki zubdayi as'hobi ol erur,
 Mehri ko'ngulda erdiyu, holim erur guvo.
 Yuz shukrkim, ko'ngulda erur hubbi xonadon,
 Ya'ni alar valoyatidin topmisham valo.
 Tuttum Amir umid ilaki birla domane,
 Mahshar kuni shafolat erur sandin iltijo.

In the first verse, Amiriy said, "First of all, I will start with the name of Allahu taolo, the Lord of generosity and blessings who created the universe, who created Adam from a handful of black earth," referring to the creation of Adam:

***Avval ba nomi Xoliqi zuljudu val ato
 Bir mushti hoki tiyradin Odam qilur bino.***

God created the whole universe, all the creatures in it, to show his totality and power. God created Adam from fire and light and not from wind, but from Black Earth and clay. Dear one balchik, who is a choir-he created a man, making him a mukarram. This is what God himself sends down many verses in the Qur'an. In particular, he graciously says in verse 20 of the Surah "Rum": "it is from him that he created you from the soil, and then you spread out as a human being." When it comes to the creation of man from the soil, it is clear to all that God Himself is Naqqash. The Great Creator first poured water into the soil, made clay, the Clay stood for a while and turned into a sticky honeycomb, from which God created the body of Adam, built this body and came to the earthen state, and then the spirit was introduced. God said in the Surah "The Believer": "we created man from the clay dynasty" (verse 12, 342 b). That is, this verse talks about the first steps of human creation. The Arabic word "dynasty" also means the best, preferably part of the whole.

After the stages of man's creation, the state of clay is exhausted and becomes bald. "...We created them from sticky clay." (Verse 11, p.446). After that, the body dried up and became ceramic. This phase is blessed by God in verse 14 of the Surah "Ar-Rahman": "we created man from a clay that dried up like a hammer" (531). "From scientific experiments, it turns out that whatever substances are in the soil, the human body also has those substances. 20 different substances present in soil composition such as carbon oxygen, phosphorus, nitrogen, calcium, chlorine, iron, copper, iodine are also present in the human body". Who can create a person from the dust one of the greatest wonders of existence with his thought, spirit, feelings, nerves and wonders that so far have not been understood by the person himself? Only the Almighty God, who has the quality of the Most Merciful, can do this. Indeed, Allah is all-powerful and all-knowing. This praise of Amiri is decorated with talmeh and aqd arts, from Ghazali Matla to maqadasi. Two places (verses 11-17) quote the "Koran Karim", while the rest of the places refer to the existing verses in our Bible.

In the creation of Adam, the pen of God sealed the number "kaf" and "nun" - "kun" that is, "be". That is, with the commandment of Allah and His commandment "be", the worlds and Adam were created, says Amiri in the second verse:

***Odam sahifasin raqam aylarda xomasi
 Tavqi'ni chekdi "kof" ila "nun" birla
 ibtido***

In verse 82 of the "Yasin" Surah, God blesses the word "be": "when he wills something, his work is only to say" be". So it will be a thing" (445). The creation of the world and the blowing of the sur by the wasteland, the emergence and death of all creatures in the worlds, in general, all phenomena are due to the creator's word for one such "be".

God sent the prophets as a guidance beacon for the people. If he wanted to, without prophets, he could test a person in this world and introduce him into hell and heaven. But God, the merciful and the merciful, sent down the prophets who guided mankind. The next verses of Amiri refer to God's sending of prophets, events with

Prophets, caliphs, and stories related to them. In the verse of the Tuban, it is said that Allah saved the people of Noah from the flood water and drowned the people who did not believe in the water of Bala:

***Tufon suyidin ayladi Nuh ahlini xalos,
Qildi halok qavmini g'arqobayi balo.***

The Bible also includes a Surah "Noah" dedicated to the event, which details the events. In Sura 7, Noah says to God about a people who did not believe: "and when I call them to forgive you, they put their fingers on their ears and wrapped them in their clothes, and they became steadfast in disbelief, and they became arrogant." As a result of this, the unbeliever El drowned: "they were drowned because of their mistakes, and then they were brought to hell. They could not find any help except Allah" (571). The destruction of the prophets by the unbelievers continued under Jesus alahissalom. Jesus is a prophet who ascended from God to heaven. According to religious records, Jesus will land near the day of resurrection and will overcome the Antichrist plague, one of the signs of resurrection. In the next verse, Amiri favors the fact that God raised Jesus to heaven and gave him high status, and that he would give Idris high status in Paradise:

***Isoni charx uzra raf'ul makon etib,
Idrisni maqomi bo'lub jannatul ulo.***

In verses 56-57 of the "Mary" Surah, a clear account of Idris' status is given: "and remember Idris in the book. He was certainly a siddiq and a prophet. And we elevated him to high status" (309). In addition, we find references to the Prophet Idris in Nawab's "history of Anbiya and hukamo": "Idris is the Prophet suryoniy. In the time of his father Yazid, Buddhahood entered the urf. He received a vision to dissuade the people from Buddhism. They found a army and fought hard. Cain's descendants were pagan erdi, many of whom were executed and many captured. Idris introduced the rule of ghazat and jihad. He said to the people, "musallasun ne'ma". The third prophet, the third governor, was the third King. In the belief of the Greek people, the person is called "Hurmis hakim". Invented correspondence and the science of stars. And it was he who initiated the wearing of robes and

the eating of laom tayyot". In the next verse of the ghazal, it is said that the grass that Namrud liked from the side of God was turned into a flower bed for Abraham, and that Namrud was destroyed by a match of one and a half souls:

***O'tni Xalil maqdamidin guliston qilib,
Namurdga yubordi yarim pashshadin jazo.***

Namrud activates firewood to burn Abraham in the fire. The fire burns so high that it is impossible to throw Abraham from the side. For this reason, they want to shoot from above through manjanaq. It is possible that the nose, without being thrown into the fire, Gabriel will come and ask if you have any need. Then Abraham said, "I do not need you, I need him." At that time, the flames lit for Abraham become a flower bed. King Namrud, on the other hand, finds death due to a single faulty fly. God has such power that he will destroy a giant Namrud with a single fly. God could also kill Namrud with a giant elephant. But, unlike the example of a lesson to humanity, he preferred such a judgment. In the presence of Allah, men are so powerless that even a poor fly cannot fight God without grace. The strength of God is such that the mountains are shaken. Moses is a prophet who spoke directly to God in history. The Book of the Torah is sent down to Moses from the side of God at the time of the speech. At the time when the man calls upon God to show him your jamoling, they see that the mountain has been broken, and realize that this is impossible, that the people of the Firdavs can see after the time of resurrection. Amiri Beyti:

***Muso sharora ko'rdichu Aymai daraxtidin,
Yaldo tunida topdi biyobonda rahnamo.***

Content: when Moses looks after his mothers, they get lost in the dark night when they come, so that they see a tree radiating light above the mountain. When they came near, his cry became divine, "O Moses, This is the mountain of the Holy species. He who you see is the tree "Ayman", The Tree of nurafshan. Take off your cowhide," he said.

Jacob's sons, Joseph, cried in his lantern and were blinded. Lit his eyes with a gentle breeze. The bodies of job became scarred and suffered for a long time. God gave patience. All their bodies were wolf-infested. Allah has healed and

ordained. Then I put up with the pain," his cry was divine, "O job, take a worm that fell from your body and put it on your body." They had put it, The Wolf had been bitten, and they said "dod", unable to bear the pain. Then Allah exclaimed, "O job, you could not bear it when I did not give patience." God also took away the patience given to him by monand at the time of his deliverance from the worm. As a result of this, job did not have the patience to bite the worm. The following verse of Amiri refers to this verse:

Ya'qub diydasin yoruq aylab nasim ila

Ayyub mehnatig'a berib sabr ila davo

When we pay attention, God has placed a sign in the hands of every messenger. With his grace, these miracles helped to incite the helpless people to the Islamic faith. In particular, it is said that in the verse of the Tuban, it is said that God, at the request of the people of the Righteous, pulled out a camel from a large hearth stone, turned the staff of Moses into a dragon against the sorcerers of Pharaoh:

Gah qudrati bila chiqarur noqa toshdin

Gohi qilur Kalim asosini ajdaho.

One day the unbelievers will ask the Righteous to perform a miracle, The Righteous will bless, and the true one will produce a camel with a calf from Kharsang. The people do not believe, even if the prophet does such a miracle. Moses tried hard to call Pharaoh to faith. However, proved ineffective. The fact that the basis of the Prophet becomes a dragon (a large snake) and, as a result, eats the snakes exhibited by The Magicians, the belief of The Magicians is also detailed in the Surah "Toho". In verse 68-69, Allah said to Moses, "we said, 'Fear Not, You are superior. Throw away what is in your hands and devour what they have done. What they do is only the trick of the Sorcerer. The Sorcerer will not be saved wherever he is" (316). "Then the magicians were thrown into prostration, saying: "We believe in the Lord of Aaron and Moses." Seeing this, Pharaoh is furious. In response, as in verse 72, they said, "We will not put you above the clear miracles that have come to us, nor above the one who has made us go astray. So do whatever you judge. You will judge the life of

this world except" (316). In the next verse, the events go about Jonah and Zechariah:

***Yunus baliqni qornida toat qilib anga,
Jon berdi arra birla rizosida Zikriyo.***

When Jonah was thrown into the sea by those on the ship, a giant fish was swallowed by Allah's command. Forty days in the belly of the fish "La ilaha illa anta subhanaka, inniy kuntum minaz zalimiyin " - "alone, pure of all defects, you are the one, I have become one of the oppressors". Forty days after reading this verse, they were saved. Zechariah had fled from the unbelievers and asked for help from a tree, the tree broke in two and hid the man in his arms. And when the unbelievers split the tree, Zechariah was also martyred by their necks. Zechariah is mentioned by the Prophet Muhammad Mustafa (ﷺ) Bani went to the family of Yosir, who was suffering from the House of Mugiyra, and told them. The Prophet Ammor was exemplified by the fact that Zechariah persevered with such suffering.

"All the bytes of Hamd Ghazal after this were written by two olam sarvars Muhammad Mustafa (ﷺ) and on the qualities of companions (12 bytes)," Allah "is the purpose of creating the universe and man after the end Prophet Muhammad Mustafa (P.12).a.v) to create". God created the Earth, the sky, the universe, and Muhammad (PBUH).a.v) made him the heir of all the prophets, according to the byte:

***Arzu samou olamu Odamni xalq etib,
Barcha nabiyyg'a Muhammadni qildi peshvo.***

The only exception to the rank of heir to the prophets is Muhammad (ﷺ) achievers. Because, Muhammad (s.a.(C) the prophet of the end times; a prophet with verses from the Quran; a prophet who was commanded to pray for 5 times; a prophet who did not pray to his people; a prophet who has the opportunity to intercede; a prophet whose people are many prophets. In verse 107 of Surah Anbiya in Karim, it is blessed that the purpose of creating our Prophet is to thank the worlds: "we sent you, only thanks to the worlds" (331). The content is also stored in the next byte:

***Shoyista erdi qaddig'a "Lavloka" xil'ati
Toji sari "Laumrika", manshuri "Hal ato"***

Content: "God has put on a "Lavloka" robe for his destiny. That is, the Hadith of Allahu taolo said in Qudsi "Lavloka lamo kholaqtul aflok" – I would not have created the whole universe if I had not created you". He said to his crown in his head, "by your life," and promised benefits to the Prophet on the day of resurrection and on that day. For example, he gave his people the right to intercede. The second verse of the verse quotes the phrase "Hal ato" from the first verse of the Surah "man". That is, "indeed, there has not come to man a time when he is not something to remember? (578). This phrase is also found in this ruboi, which is quoted in Hazrat Nawai's preamble "Nazm ul-jawohir:

***Ul Tengriki jovid baqo keldi anga,
Onchakim baqo judu saxo keldi anga,
Bir do'stga nukta "Hal ato" keldi anga.
Kim zot aro vasfi "Lo fato" keldi anga¹.***

The "one friend" in ruboi is the Habib of God, the Lord of the universe Muhammad Mustafa (J.a.v). What was the purpose of the Nawab and Amirius from quoting this verse, which reports that the world was created, but man did not yet exist? According to the belief of a group of Sufis (including followers of the doctrine of Wahdat ul-wujud), the first thing that God created is "nuri Muhammadi" or "truth muhammadiya". As a basis for their creed, they often cite the gift "the first thing that God created is my light". From this light, the course of Arshu, the seven falaks, the world and the total being in it, the whole being in general, were lit up, making it convenient for man to live. A certain period had elapsed from the beginning of the universe until Adam created it and gave it a soul. (This is the term mentioned in the above verse). But both in this process and in the Zamir of the humanless world, there was the "truth muhammadiya", which made up its ore, essence. Let's say with the Navoi language:

***"Olamu odam fidong o'lsunki, borsan, ey habib,
Sen g'araz insondin, ar olamdin insondir g'araz"².***

¹ Alisher Navoiy. Mukammal asarlar to'plami. 10 tomlik. 10-tom Nazm ul-javohir. T.: G'afur G'ulom nomidagi NMIU - 2012, 31-b

In the next verse, Amiri says," Heaven is the Earth because it is the Earth-it is the Heaven that has been wounded, and two worlds have been munavvar by the light of Prophethood,":

***Bo'ldi aning tufayli Yer birla osmon,
Nuri nubuvvatida munavvar iki saro.***

On the day of resurrection, the first Earth begins to open from the Earth where our Prophet lies, and the Prophet enters the Mahshar square with his people. When the Prophet lived, the Earth was the surface, and when they ascended, the whole sky was the munavvar. Thoughts in ghazal are connected to the realities of the Meeroj night. The prophet Gabriel and the Prophet go to me'roj on the night of the twenty-sixth to the Twenty-Seventh Day of the month of Rajab. On each Sky floor, they are greeted by door mages and Prophets of different eras. In Ahmad Lutfiy Kazan's" verses of the age of happiness " II, it is noted that as the Prophet went up to each floor, the guards standing at the door on each floor separately asked who came. To pay attention, it is the Angels who cannot feel the arrival of our Prophet. But, there are many magicians who insist that they can see the future. The ability to see the future is inherent only in the unseen.

***Me'roj oqshomi bo'lubon jilvagohida,
To'qquz sipehr na'li firoqig'a jabhaso.***

The fact that the" khalifayi roshidin "were given the guarantee of Paradise before they had yet to die favors the" chahor yorons as every pure enlightener, and in the ark of the caliphate as follows:

***Yoronlarini har biri irfon safosidin
Durji xilofat ichradurur durri bebaho.***

The first of the four caliphs, Abu Bakr Siddiq, is considered the first man to convert to Islam. Those who took the pseudonym Siddiq for their commitment to Islam and our Prophet. The original name was Abdullah, kunyalari Abu Bakr, given the name "Yori cave" from the side of the Prophet. At the time of their departure to yasrib, the polytheists are fed up with the cave of Savr. Abu Bakr () was an Iranian politician.a)

² Alisher Navoiy. Mukammal asarlar to'plami. 10 tomlik. 1-tom, G'aroyib us-sig'ar, T.: G'afur G'ulom nomidagi NMIU, 23-b

there they save our prophet from the serpent. In addition, in order to do all of the work that we did our prophet, our prophet vafotlaridan after Oysha (r.(a)) they take information from him and go to look at the Jewish woman. Umar ibn Khattab was one of the most righteous leaders and tried to bring every case with Justice:

***Bo'bakr sodiq erdiyu sidq etti oshkor,
Ummar adolat ayladi, zohir qilib saho.***

Abu Jahl was the head of evil, qin, enmity and the mushrikun, while Umar ibn Khattab was a supporter of good, justice, Muslims. Xattob ibn Umar had accepted islam, after muhammad (s.a.(v)) the call to Islam was continued in the streets by baralla. It is known from this that Umar ibn Khattab had a high level of respect, as well as a high level of strength. Umar (r.a) were able to do justice not only between humans, but also between animals. In particular, Umar ibn Khattab, a shepherd living far from Mecca, notices that they have died. Because, Umar (r.A) as long as the sheep of the shepherds were not attacked by even wolves. The next byte is Usman (O.a) goes about:

***Usmon erur Kalomi Xudovand jami'i,
Ziynat topib sharofatidin sharm ila hayo.***

Lord Umar (r.under (a)) Uthman (r.(a)) they gathered all parts of the Qur'an and the qori together, summed up the word of Allah, and wrote down six Mus'ahs of deer skin, and spread the world to their six mouths. So let the people move the Qur'an from this Mus'haf. It was this who made the Qur'an reach Karim without change to this day. And it is Usman inB Affon who is the caliph who exclaimed from the Angels in heaven. The Companions of Osman (r.(A)) was called "Zinnurayn" as the bearer of two rays. The first person to convert to Islam from young children at the age of 6 is Ali. In his verse, amirius states that "the lion of God, Rosulullah (s.a.(v)) who had both physical and mental communication with him, Murtazo Ali (elected) was a horse rider nicknamed duldul, the forerunner of the field of Valor," Grace said:

***Sheri Xudo, vasiyi nabi, Murtazo Ali,
Duldulsavori arsay maydoni "Lo fato"***

In addition, Ali (r.(a)) they took the pseudonym "falak sheri" for fighting together as commanders in many ghazats along with our

Prophet. The Arabic phrase in the second verse, however, is derived from the famous hadith "there is no burro shamshir like Alidek joumard Pahlavan and his tyrant".

In the praise of Amiri, the Prophet said to himself, "o Amir, I have firmly held the foot of this breed (Rosulullah) in hope. That is, I went to the path of the people of circumcision. Yo rosulullah, I beg you to intercede on the day of mahshar," praise ends the ghazal:

***Tuttum Amir umid ilaki birla domane,
Mahshar kuni shafot erur sandin iltijo.***

References:

1. Qur'oni Karim va o'zbek tilidan ma'nolar tarjimasi. Shayx Muhammad Sodiq Muhammad Yusuf. T.: HILOL-NASHR – 2018
2. Alisher Navoiy. Mukammal asarlar to'plami. 10 tomlik. 1- tom, G'aroyib us-sig'ar, T.: G'afur G'ulom nomidagi NMIU, 299-b
3. Alisher Navoiy. Mukammal asarlar to'plami. 10 tomlik. 10- tom, Nazm ul-javohir, T.: G'afur G'ulom nomidagi NMIU, 299-b
4. Amiriy. Devon. – T.: Tamaddun (nashrga tayyorlovchilar: Qobilova Z., Davlatov O., Madaminov A., Ergashev O.). 2017.
5. Shayx Muhammad Sodiq Muhammad Yusuf. Qur'on va sunnatdagi ilmiy mo'jizalar. T.: HILOL-NASHR – 2022
6. A.Navoiy. Tarixi anbiyo va hukamo. T.: Faktor-Press – 2022
7. 3. Qobilova Z. Badiiy ijodda ta'sir va izdoshlik (Amiriy she'riyati misolida). – T.: Turon-Iqbol, 2021.
8. Qo'qon adabiy muhiti va Uchinchi renessans mavzusidagi Xalqaro ilmiy-amaliy konferensiya materiallari – 2022
9. Turkiy xalqlar adabiyoti: adabiy aloqalar, adabiy ta'sir va tarjima mavzusidagi Xalqaro ilmiy-nazariy anjuman maqolalar to'plami – 2022