

ABOUT GROUPS OF ANALOGUE DOCTORAL MEANINGS APPLIED

BY ALISHER NAVAI

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ANNOTATION

This article is dedicated to literary scholars dealing with the work of Alisher Navoi, and the similarities found in the writer's work and their lexical and spiritual groups are discussed. An attempt was made to reveal the groups of similes in the writer's work, their place in the Uzbek language and literature, culture, and social, artistic and aesthetic thinking of the world.

Keywords: Analogy, abstract concept, concrete concept, description, classic literature, subject, artistic art, metaphor, couple in the poem.

I. INTRODUCTION

A person, in order to comprehend the essence and understand the complex and difficult world of questions, usually most often uses the method of analogy. This term comes from the Greek word analogia, which means correspondence - the similarity between objects, phenomena, etc. As the main method is widely used in philosophy, logic, biology and linguistics. If with the help of analogy some property of an object or phenomenon converges, then a conclusion is drawn that other properties are corresponding. The analogy is the detection of one property in two objects by means of comparison and an indication of the presence of other similar properties of these objects. First, all signs of an object or phenomenon are familiar to us. Secondly, we know only some signs of an object or phenomenon. In such a situation, we liken these two objects or phenomena.

II. MATERIALS AND METHODS

In fiction, comparisons for the writer are an important logical method with a deep impact and excellent reproduction of concepts, objects, and phenomena. From the point of view of artistic and aesthetic values, lingo-poetic weight and free comparisons occupy a special place as a means of demonstrating the poetic skill of the artist. The writer, in accordance with his artistic goal, creates a variety of original comparisons, these comparisons attract the reader with their unexpectedness and novelty and embody certain mental or physical states-properties-objects before the eyes of the reader.

In Eastern, in particular, in Uzbek classical literature, comparisons create a special kind of art, that is, they are the basis for the emergence of the "tashbih" technique. Alisher Navai is one of those who made a huge contribution to the flowering of this art form. In his works, this type of artistic skill is very common, and they are formulated in the form of a special system. Some of them can be grouped according to the following classifications of values:

Comparisons related to birds:

Чаман оташгаҳига оташин гулдин чу ўт солдинг,
Самандардек ул ўтдин кулга ботти булбули шайдо.

Comments: "Oh, beloved, you lit a fire from a fiery flower (like a red fire) in the flower beds (flower garden) of the fire (in the furnace) such a fire flared up that the lover, like a samandar (salamander - about fireproof (not destroyed), tenacious: an allusion to the inhabitant of the fire) was burned in the fire and turned into ashes.

This beat contains the word Bulbul - a nightingale, it is used in a figurative sense, which means lover. And the comparative layer, the word taken from the Persian language samandar - by giving it a lexical meaning, is an animal that arises in fire and lives in fire. At the same time, as a note, one can give examples from some scientific studies, where the authors N. Makhmudov and D. Khudaiberganov, in the article, which they give in the form of a preface to the "Explanatory Dictionary of Comparisons of the Uzbek Language", speaking about comparisons, they note that the term similar is the standard of assimilation, and the term assimilated is expressed by the subject of comparison.

Comparisons related to the heroes of the works:

Недин юз гул очар ишқ ўтидин булбул каби Вомиқ,
Вомиқ юзингдин гар узори боғида гул очмади Азро.

Comments: "From the fire of love of a lover, like Vamik a nightingale, the flower opened its face, but why, although Vamik told your face, Azro did not open like a flower in the flower garden." Likened in that beat to Vamik, the hero of the famous poem "Vamik and Azro". This is an Arabic name, which in classical literature is presented in two meanings: the first is in love, metaphorically obsessed with love, the second is in the meaning of the hero in love in the work "Vamik and Azro". In beat the word bulbul-nightingale (likened) - in love, the word hum-flower - beloved, the name Vamik - obsessed with love, the name Azro - a girl with a pure heart are used in figurative meanings.

Comparisons associated with abstract concepts:

Суҳо бўлса шабистонингда толиъ,
Бўлуб нури қуёшдек оламоро.

Comments: "If even the dimmest star is only sometimes visible in a dark, dark night, like a sunbeam, Allah illuminates your path." It can be said that in the beat the thought is fully expressed in a metaphorical sense. Let's pay attention to those words that require explanations. Suho is an Arabic word, its true lexical meaning is the dimmest star in the constellation Hukar . Shabiston is a Persian word, used in the meaning of dark-dark night (night darkness). Toli - Arabic word, means the rising of the Sun or the Moon; has the meanings of happiness, luck, fate From the beyt, it is realized that Allah will give a person happiness and good luck after difficult and sorrowful days, decorate his life with a wonderful fate, and thus a socio-educational, spiritual and religious idea is put forward. In beyte toli (happiness) comparison, the rays of the sun are likened.

Comparisons related to parts of the human body:

Эй алифдек қоматинг майли бузулган жон аро
Ганжи ҳуснунг жавҳари бу хотири вайрон аро.

Comments: "O beloved, how Alif is your camp, let it be in my broken soul, and let the pearls of the beauty of the treasury be in my ruined memory." Komat - the camp of the beloved - is the standard of comparison, and the form of the Arabic letter Alif is the subject of assimilation. In the Uzbek language, comparison - tashbih is transmitted through the postposition - dek.

In the works of the poet, comparisons associated with parts of the human body are very common. For example, in the following beat, the lips of the beloved are likened to flower petals: Шимиб ютсам гаҳе ҳайвон суйидек завқдин кўргач, Тарашшуҳ бодадин гул яфроғи янглиғ дудоғинда.

Comparisons related to human life activities:

Бу ўлганларга умри Хизр бергай, гар яна ногаҳ,
Масиҳим оби ҳайвон янглиғ этса бир гузор анда.

Comments: "Let Khizr give life to the dead, and maybe suddenly Christ will appear in him again, then let a path appear like a passage to the water of life." According to legend, the obi haiwon used in the beat is the water of life, the one who drinks it does not die and gains immortality. From the fact that this water seems to

be beating from some source, and also the prophet Khizr was honored to drink from this spring, therefore Khizr's water was called. The name of the prophet Jesus Christ given in the beat is also metaphorical, in religious legends there is a legend that the dead are resurrected by his breath, he gives them life. And the means of comparison - the adverb yanglig' - is similar.

In the poems of the poet there are still comparisons related to drinking, water, drinks:

Ашқдек окти қора су кўзларимдин ҳажрида,
Тонг йўқ идборим чу бўлмишдур манга ахтар қаро.

In a beat, tears are likened to water. Related to the physical characteristics of a person:

Кўҳи ғам тортарға хасдек жисм ила бел боғладим,
Остиға қолмишмен андоғким самон девор аро.

In beat, the human body is likened to khas - a blade of grass, a straw.

Related to the concept of the universe:

Зулф ичра юзи янглиғ офоқни куйдурган, Оҳим тутуни ичра озарму экин оё?

Comparisons are mainly made up of words from a number of nouns.

III. CONCLUSION

In conclusion, we can say that in the poetic works of Alisher Navai, analogies related to the social, spiritual, educational, religious and literary spheres are mainly used, since they are very often found in the everyday life of the Uzbek people, and are deeply embedded in the way of life and rooted in their consciousness. The writer, having created various and original comparisons, enriched artistic techniques and developed this art form to the highest level. We can say that by this he made a huge contribution to the development of not only the Uzbek language and literature- but also progressed the Uzbek culture and thereby brought the artistic, aesthetic and social thinking of the world to a high level.

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