

On the History of Alisher Navoi Gazals Analysis**Norkulova Shahnoza Tolqinovna**

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Abstract: The article discusses the study of Alisher Navoi's ghazals by Uzbek literary scholars before, during and after independence. The great poet of Alisher Navoi's lyrics (ghazals) E.Vakhidov, our scientists S.Ganieva, N.Kamilov, A.Abdugafurov, I.Hakkulov, B.Akram, N.Jumahoja, K.Mullahojaeva the analysis carried out by the literary critics has been studied in detail, emphasizing its relevance.

Keywords: Gazal, misra, satr, byte, matla, makta, analysis, commentary, tafsir, love, mashuka, yor, country.

Observations on the analysis of Alisher Navoi's ghazals and his own ghazals are a special case in our literature. We know that in the former Soviet Union and the years of independence, significant work has been done in this area. The results of the research of the late Erkin Vahidov, Suyuma Ganieva, Najmiddin Kamilov, Abdurashid Abdugafurov, Ibrahim Haqqul and others are especially noteworthy. Alisher Navoi's poetry is also highly regarded by Batyrkhan Akram and Nusratulla Jumahoja. The observations of the poet Erkin Vahidov are distinguished by their weight, a number of Navoi's poems are analyzed and sharp conclusions are drawn. Alisher Navoi:

My black eyes are full of curiosity.

Make a homeland like a mardum in front of my eyes (1. – P.275).

Let's take a look at Erkin Vahidov's analysis of the ghazal: The word "Mardum" has two meanings. Mardum is a man, mardum is the pearl of the eye. The poet refers to his beloved as "my black eye", "kelu mardumlig", that is, to show the habit of humanity, "like mardum in the black of my eyes", that is, like the pearl of the eye. "Make a homeland", make a place. How many meanings in one verse - both the two meanings of the dead, and the expression "black eyes" as an alternative to "black eyes" - is an expression of depth, sophistication, perfection. " Alisher Navoi:

When Husni's face turned pale,

The candle will be brighter when the torin is turned away (1.-B.126).

Gazal:

The look on my face surprised me,

When my heart was pounding in my eyes.

The content of the fifth byte tag is expressed by Erkin Vahidov as follows:

"Parivash's face lit up and he was amazed. It was amazing to see it open and it was heartbreaking. "

Based on the requirements of our topic, we have focused on the visual aspects of the observations of our literary scholars on the analysis of Navoi ghazals. The commentary of the late Najmiddin Kamilov, a great scientist of our time, on the image of the eye fascinates with its curiosity. Let's take a look at one of the scientist's eye-catching comments:

"Erur has a pure stain of pure love in his heart,

The light in Nechukki's eyes melts.

The stain of love - the pain, the complications, the healing of wounds - brought joy, pride and clarity to the heart. No wonder, because the pupil of the eye is the brightness of the pupil. This is the meaning of the byte. A wonderful metaphor: the eye is black, but the power of sight, the light is from it, so love, though it hurts the heart, but the heart enlightens the eye, to perceive the world with a clear eye the lamp will be a guide. " In another analysis by a scientist, we read:

"I do not want to be seen as a conspiracy.

Not everyone likes the look on their faces for months. YA: "I have decided not to be fascinated by the eye that deceives everyone with deceit, and not to look at the face of all who look at it." The fact that the eye is a world that fascinates

everyone with its intrigue is also nourished by the fragrance of the world. It can be an absolute fountain of the soul or a perfect human being with a radiant face. In each case, they have seized it, despite obstacles we can scarcely imagine. "

We all know the great services, achievements and successes of Nusratullo Jumahoja, a prominent literary critic in the field of analysis of Alisher Navoi's ghazals, in understanding the essence of the sensitive poet's poetry. This literary critic introduces the secrets of Navoi's poetry to the fans of poetry by interpreting and interpreting many of Alisher Navoi's poems in detail. Navoi is famous

Orazin is covered, tears are flowing from my eyes every moment,

I think there will be a star, a rising sun. -

Let us pay attention to the commentary of this verse of the ghazal, which begins with the verse: it is more difficult to create a rubab (lyrical) scene than to compare the appearance of stars in the sky with the setting of the sun and the setting of the evening. The beauty of the scene is that with the appearance of a star in the sky, a dark night shines, tears and tears fall from the eyes, and the eyes and the heart are bright, which means that the lyrical hero of the hijra circle is comforted. Commenting on the next verse, Nusratullo Jumahoja reveals the ideological essence of the verse so clearly:

"The next verse shows the culmination of Navoi's inspiration and artistry in the creation of the ghazal:

Sunbuli zulfi if oshuftadur, I'm not guilty,

There are two noza patients lying on the face of the flower.

In the first verse, the poet is able to describe Zulf with the words "sunbul" and "oshufta". Ghazalkhan begins to think of his mistress as "oshufta sunbul" (parishon hair). The poet uses the image of the eye to enhance the image of Zulf. The flower "looks like a two-nosed patient."

The strange thing is that the number of Alisher Navoi's ghazals quoted by Nusratullo Jumahoja is very small, within a book. However, most of the poems are not fully interpreted, but the interpretation of this or that verse seems to solve the problem. It is true that the fifth chapter of the book "Magic in a series of lines" is called "The art of connecting bytes with meaning, thought and image." The title and title of the chapter do not give the author the right to analyze some or all of the verses in the poem. It is important to remember that all the verses of the poem should be interpreted in a balanced way, after a single comment. For example:

Awaken your two daughters from their slumber,

Play in the flower garden until you fall asleep. -

Only the second, third, and sixth, or three, bytes of the seven-byte ghazal, which begins with Matla, are interpreted. However, the commentary should have started from the same point, because the byte contains a lot of ideological content. First of all, "two horned gazelles", a gazelle-gazelle-deer, an owl, an owl child, a gazelle is the female of an owl. 'we turned our attention. In fact, the main target is the gazelle, which means "two gazelles", two ohu and, most importantly, two ohu eyes, and the eyes of the lover are likened to ohu eyes in the shah. These are the "two beautiful horns" - the two horned owls "wake up from their sweet sleep", then those horns and horny eyes "play in the flower garden", the target of the flowerbed is the beautiful beautiful face of the mistress. It is no secret that it is a tradition in our classical poetry to make the eyes of a lover look like the eyes of an owl. Due to the demand of our subject, the commentary of the poem was bypassed:

Fasting opens the sun, tears dry eyes,

You cried a lot, you cried a lot. - We are also committed to interpreting the fourth byte as a precious power. It is said in the verse that when your face was sunny and you were in exile, you made me cry so much, so much, that my tears dried up completely and I did not get wet. You cried in Hajr, now cry in Visal, because when a person cries in grief, the moments of Visal are filled with tears of joy. So there are two kinds of tears: bitter tears and happy tears!

In Nusratullah Jumahoja's commentaries, byte bypasses of this kind are often found, for example:

When your arrows hit me, it's both eyes and body

Who said, "The fire that burns in the fire for the burning dead" (10-P.194).

I love Lali, I don't care about her eyes,

No matter what, a person is a friend of Christ (10-B.195).

The above bytes are the bytes of the poems "grass" and "friend", and it is noteworthy that they contain the image of the eye. The lover's cry, "When your arrows hit me," not only burned one eye, but the whole body burned to ashes. In the second verse of the verse, a beautiful example is given: "When there is a fire in the forest, the wet and the dry burn equally." In the next verse, the lover's voice is heard again: "I loved Lali" - I fell in love with Lali, her eyes are ready to kill me, but I'm not worried about it, because I'm not sad when I die, because I breathe life into it. I am a good friend of Christ.

Among the observations on the analysis of Alisher Navoi's ghazals, the services of the literary critic Botirkhan Akram are also noteworthy. Botirkhan Akram's commentary also draws attention to the image of the eye: rather, new poetic aspects of the familiar "eye" symbol are drawn. Byte:

You need a clean face, a clean face,

You have a face - an eye that can't be seen!

First of all, the "pure eye" is to look at a person, especially a close friend - anise, colleague, mate - with the eyes of absolute sincerity and good intentions, with the eyes of a pure heart, with the health of the soul. it means. "

In the next byte:

"It simply came to our notice then.

Shall I call you wow nihon or ayon ?!

Formed in the style of Tajohuli orifona (amazement of the wise - ignorance), this verse is an example of Navoi's magical style of observation, eloquence ... rinish (first stanza) - the edges of the external and internal meanings, which, surprisingly, give the impression that they are interchanged, if it is possible to interpret the place: which image of them (a sign of clarity) , which one means sirat (hidden - a sign of mystery) ”.

In another verse, a dream is described in the form of an eye. Byte:

Wow, I can't even go to lunch, how many,

I can't sleep, I can't sleep, I can't sleep.

"The poet's protagonist - the uneasiness in the heart of the lover - has reached such a level that the mirror of the heart is darkened, so the" house of the eye "is left by the imaginary image of the lover - the unseen" wasli ". .

In Batir Khan Akram's comments, depth is more important: Byte:

I'd like to have a pencil tied around my eyelashes.

I'd like to see a painter. At the heart of the verse is the fact that there is no artist in the world who has the talent and skill to draw the image of such a royal beauty - a lover. The art of extremism (SH.N.) is characterized by the art of muezzin (adorned with ornaments - SH.N.). The charm of the verse is that this time it is not the pain of the lover, but the feelings of complete admiration and devotion, such a painless mood, a courageous mood, especially reflected in the lyrical scene from the delicate point of the first verse: I wanted to tie my pencil lashes. ” Elsewhere, we read: In one of the poems, the image of a lover is imagined in the "garden of the eyes" of the lover. To do this, the poet uses the art of balance (side by side - SH.N) - the human condition is represented by a natural landscape. Byte:

If you want to play in the garden,

Don't play with the serobin in my eyeballs.

The human eye is not only the natural and at the same time perception, observation, perception of the external environment, its phenomena, the various elements of the material world (elements, four elements: water, earth, fire, air - SH.N) is a miraculous, strange tool. At the same time, it is possible to form a certain image from the human eye by observing and analyzing the spiritual world - the image of the eye. "

The analysis of Alisher Navoi's ghazals has been carried out by our scientists for many years, and their research reveals invaluable horizons. Among these researches is the research of literary critic Ergash Ochilov, whose comments, interpretations, observations play a special role in understanding, knowing and perceiving the ideological content, inner and outer essence of Alisher Navoi's poems. Here are some of Ochilov's comments:

"Say it with a twinkle in your eye.

Somirian magic. Describe the miracle of Christ.

Byte comment:

Turn your eyes to the magician, open your life-giving lips to the word, and utter words - so as to show the Samaritan magic the miracle of Christ. " In one verse, the poet prefers the magic of the beloved's eye to the Samaritan magic:

Preacher, you have praised the magic of the Samaritans,

Now, boy, don't let that magician see you.

Byte comment:

"O preacher, you have overestimated the magic of the Samaritans. Be careful that he does not see you with his magic eyes, or you will be ruined."

The services of our teacher - a mature literary critic and brilliant scholar Ibrahim Haqqul in the analysis of Alisher Navoi's ghazals are very effective and exemplary in a number of unique ways. The scholar's observations on Alisher Navoi's poetry, in particular, have a special direction. In Navoi studies, this direction has its own status. , comments, analysis, specific comments, comments, analysis of the poet's work is a ready-made program in understanding the inner mysterious world of the poet's work. We have tried the following researches of Alisher Haqqul's poetry related to Alisher Navoi's poetry:

An analysis of Alisher Navoi's "one" radial ghazal was written by Ibrahim Haqqul. Gazelles. Comments. " We focus on the fifth byte, where the word "eye" is repeated in four places:

It simply came to our notice then.

It's an eye-opener, I'm an eye-catcher. "

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