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# Navoiy gulshani

*If we call this great man a saint, he is a saint  
of the saint, the thinker, the thinker of the thinkers,  
the poet, is the sultan of poets.*

*Islam Karimov*

## SO THAT MY EYES DON'T FALL INTO ANOTHER THAN THE BLESSED FACE

*Eshonkulov Khusniddin Pirimovich*

*head of the department of Uzbek language  
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In the romantic ghazal of Alisher Navoi the image of the lyrical protagonist-lover plays an extremely important poetic function in the artistic interpretation of the ideas of the great poet. The expression of the state of mind in it by the talented poet in the ghazal is a factor in the emergence of astonishing artistic discoveries. Among such poems there are examples of poems with the motive of the lyrical hero - the lover's own romantic oath. Lyric in the ghazal of the great poet, beginning with the line "O Lord, make the moon incomprehensible to the faint of heart" the fact that the protagonist does not give up his love for his wife in any case is significant in its artistic interpretation:

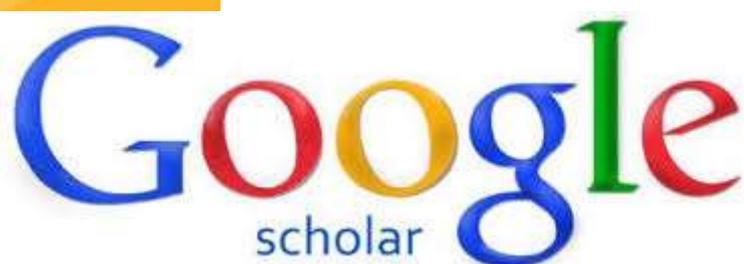
Yo Rab, ul oy husnun el fahmig'a nomafhum qil,  
Buyla mavjud etmasang, avval meni ma'dum qil.  
Barcha yuzdin uylakim ko'zimni mahrum aylading,  
Barcha ko'zni ul parivash yuzidin mahrum qil.  
Bo'lsa ishqimda qusure ko'nglini mendin sovut,  
Ishqim ar pok bo'lsa, ko'nglin aning mum qil.  
Qilsa zulm ul zolim elni qilmag'il, yo rab zabun,  
Chun tazallumdur ishim doim meni mazlum qil.  
To ko'zum qutlug' yuzidin o'zga sari tushmasun,  
Har ne ko'z ko'rgay mening baxting'a ani shum qil.  
To tirikmen ishq harfidurur ichimda, ey rafiq,  
O'lsam oni o'q-mozorim toshida marqum qil.  
Demakim, bormi ekin mehrim Navoiy ko'nglida,  
Anda sensen, bir taammul aylabon ma'lum qil [3, 304].

This ghazal, which begins with the lyrical protagonist's supplication to Allah in the form of "Yo Rab", consists of seven verses (one verse is two lines). At the heart of the lover's desires are the jealousy of the lover, who has a unique beauty, the acceptance of his sufferings as a favor, and even the dislike of the oppression of others. Jealousy has found its artistic expression. The feeling of jealousy in love is also understood from the first verse - the mat, which consists of the first two verses of the ghazal. It contains the following artistic expression: "Lord, make the beauty of the moon-faced lover incomprehensible to the people. If you don't, destroy me first. "When the lyrical protagonist says "that month" he means his lover, and when he says "hand" he means other people. The lover's expression with the metaphor of "that month" allowed him to express his incomparable beauty for the lover, which made him truly jealous of others. Therefore, the lover prays to Allah, wishing that others would not understand such beauty. If that doesn't happen, it's still a way to get more involved with the expat community here. In the next verse, he describes his situation as follows: "You have deprived my eyes of seeing everyone's face, so that now he must deprive all eyes of the face of the parivash, that is, the parisifat lover." It means that the lover's eyes are deprived of looking at others, of course, he is not interested in other beauties, and his lover is seen in the eyes of the lover as a manifestation of the divine beauty. The lover, amazed by such beauty, desperately wants all other eyes to be deprived of seeing "ul parivash". This situation in the lover means that there is nothing wrong with his work, that it is his destiny to be steadfast in his work, that is, not to give up his love for his lover in any case, not to give in to other beauties. Therefore, he prayed to Allah: "If my love is defective, cool his heart from me. If my love is pure, soften his heart" in the third stanza. The "pure" quality applied to love in Navoi's ghazals, as observed in love, also serves as an artistic expression of steadfastness in love. If the lover is interested in the beauties of the world apart from the lover, then the purity of his love is replaced by a flaw. The great poet compares the heart of a lover to a mirror with the view that the beauty of a lover is not reflected in the heart polluted by the worries of the world, expressed in romantic poems. In the byte drawn from the analysis of this poem, which is characterized by the quality of such defects as "defects", the lyrical protagonist confidently states that his heart is free from "defects". Therefore, the lover expresses his desire to be kind to his lover in order to beg for his consolation.

In the fourth verse of the ghazal, instead of such metaphors as "ul ay" and "parivash" applied to the mistress, the metaphor "ul zolim" refers to the mistress. The next is expressed in the following verse: "O Lord, do not defeat the people if they are unjust. Always defeat me, as if it were my job to oppress". These are the desires of a lover who truly considers the sufferings of his lover as a blessing for himself. After all, begging not to defeat the people in oppression, it becomes clear that the lover is

in favor of not harming anyone other than the lover. The fact that the lover deserves to be defeated only by himself is a kind of steadfastness in the love of the lover. Because of his love, in the fifth verse of the ghazal, the great poet gradually develops the lyrical hero's supplications to God. In it, if the lover's eyes never fall on the other side of the face of the bridegroom, and at the same time he sees any other lover, for the happiness of the lover, he will make such an eye unhappy. Blindness of the eye means loss of vision. The fact that the lover has such a desire also means that he is a prisoner of jealousy.

In the sixth verse of the ghazal, the great poet manages to express his unique romantic oath with the art of vowing, based on the appeal to the lyrical hero - a friend in love. "My friend, as long as I'm alive, the letters of love are always in my heart. If I die, write his love on my tombstone". This romantic oath will not leave the true poet indifferent. In the last stanza of the ghazal, the poet, who embodied the image of a lover, asked his mistress: "Don't question whether your affection lives in the heart of Navoi" "You're the only one who's there. Think about it and tell me the truth," he concludes. In this ghazal of the great poet, the sincere feelings of a man based on pure love is expressed in art. The exaggerated image of romantic jealousy, romantic oath and courage amazes the reader, the some main aspects of pure love in Navoi is to win over the heart of reader with great artistic significance.



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