



IN SOME REVIEWS ON THE GHAZELLE "BLACK EYES"

O'tkir Yo'ldoshev

Literature teachers in TSUULL

named after Alisher Navoiy

utkiryuldoshev491@gmail.com

Article history:	Abstract:
Received: 24 th March 2021 Accepted: 6 th April 2021 Published: 23 th April 2021	This article is dedicated to Alisher Navoi's ghazal "Black Eyes" sung by songers for centuries, analyzed by researchers and expressed in the language of lovers. As the saying goes, "Love is old, but every heart renews it," the article discusses the fragile analysis of this ancient poem.
Keywords: Black eyes, mardum, ishq(love), kohkan(mountain), rasan(right), takovar, henna, ravza(paradise), rafiq(friend), charkh(sky), gamza, rishta(relation), firaq(parting) mountain.	

Literature is a deep ocean! A real work of art knows no boundaries, territory and time. A good example of this is the poem "Black Eyes", which has been read and sung for centuries and has not been analyzed for years.

This ghazal, which fans of Alisher Navoi describe in the First Devon as 7 baytes, is in 8 bayt (couplet) in the collection of Navoi "Hazayin ul-Maoni". The teacher Abdulla Agzamov notes that all the ghazals of Alisher Navoi, except this one, are presented in this collection in a strange state, only this ghazal is in a double form, and gives the following thoughts about this ghazal: "The ghazal was born with inspiration and in this case it was written on paper ; The event that inspired him must have been a cherished memory for Navoi, who did not need to add nine bayt. " It is believed in Uzbek literature that this analysis of ghazals began in 1975 and currently exceeds 150 pages. But their interpretation is not complete. In this article, we also tried to analyze this ghazal of Hazrat Navoi.

As you know, in classical literature, especially in the work of Navoi, weight is of particular importance. The weight increases the tone of the poem and allows you to quickly and easily understand its content. "Black Eye" of weight uses two different forms in "Risala ul- aruz" by Babura. It is clear that there is no single analysis of the content of the poem. We also tried to explain the meaning of this poem to the best of our ability, understanding and intelligence. If there are any shortcomings in the process of analyzing ghazals, you will know that this is from the fireplace, and if you like it, then from the greatness of Navoi.

Come my dark eyed one come and learn then kindness In the depth of my pupils, weave for yourself a nest

The bayt contains words that are difficult to understand today.

Mardum is used in two senses: 1) a person, 2) a eyeball.

Get used to "science."

Alisher Navoi in his work "Mahbub ul-qulub" divides love into three types: 1) common love; 2) Special love; 3) Love for the righteous. Therefore, this poem can be analyzed in different ways depending on the level of the reader. The characteristic features of Avam can be seen in the words of a lover to his wife: "O dear half, like a black eye, come and be human, return home and live like men before my eyes." In the form of love, the image of a friend is a friend, a feast, the prophet Muhammad (s.a.v.) or Alloh. An important role in this is played by the level of the lover in the sect. We directly describe the earth as the beauty of Alloh. Abdullah Ansari says: Allah wanted to see Himself and created eighteen thousand worlds. Therefore, there is a manifestation of Allah in eighteen thousand worlds, therefore Mansur Hallaj said: "**Anal Haq**" - "**I am Alloh**" (I have a manifestation of Allah). To reach this level, one has to go through the stages of shariat, teachings, enlightenment and truth, as emphasized by Ahmad Yassavi. That is, you need to lose the external "I" and reveal the internal "I".

Alloh created man from four elements and gave him life, and at the same time hid his magic in the heart of man. Therefore, the soul and heart are a pledge. One day he will return to ashes. As long as there is a soul in our body, we should try to uncover the magic of the creator in our heart. The ways of solving mysticism were also discovered by Allah Himself in the lives of the prophets and in books. Because a journey to the heart is higher and more glorious than a journey to eighteen thousand worlds. The lover in ghazala is also a member of the sect. He wants to get rid of his black eyes, from the outer me, and see the world through me. So, according to Navoi, in order to comprehend the Truth, it is first of all necessary to protect the eyes. The meaning of the verse can be understood as follows: "Oh my black eye, come, find your pupil, fit in my eye like a pupil, so that I can see the world through you." In this case, the lover lowers his eyes, and one of the qualities of the pupil is the habit of piracy, so that the pony habit of coquette takes place in the lover's eyes, and the lover observes the world through the pupil. Navoi

urges people to do what Allah has commanded and not to do what He forbids. It should be noted that each verse in the poem refers to a specific profession, and these professions are directly related to the qualities of the Creator. The first bayt is dedicated to skill. That is, the creation and installation of the pupil depends on the craftsmanship. But making this student is not human. Because it is only an attribute of the great **Mavlo Allah** that the created pupil is placed in the eye and sees the world.

**Turn the garden of my heart into a flowerbed, for the blossom that is your face,
And the rest your slender form so like the sapling in the garden that is my heart**

In the first verse, the beloved sacrificed his eyes and soul for the sake of a friend, and in the first verse, for the beauty of Truth. When we think of a flowery face, we think of a beautiful person. But absolute beauty belongs only to Allah. The beauty of the heart is more important than the beauty of the heart. Because the magic of Allah is hidden in it. The prose narration of the verse can be summarized as follows: "O my friend, if you need a flower to decorate your face, make a rose from the garden of my heart. And for the sake of your beauty, let my soul blossom. In the word John (جان), alif (ا) stands in the middle. On the other hand, in classical literature, Alif is likened to the court. The lover devotes his whole body and soul together with his heart. According to Navoi, in order to comprehend the Truth, a person begins to cultivate a soul, having seen, and with all his soul and body he knows nothing but Allah. Beauty is manifested in the heart of the disciple who sees the manifestation of Allah in eighteen thousand worlds. **Zikr** spoken in the tongue spreads throughout the body through the heart, and the whole body is occupied with the remembrance of Allah. In this verse we see the profession of a florist. We know that flowers are considered the most beautiful thing in eighteen thousand worlds. And the great florist, who gave the flower beauty, is the only and only Alloh.

**Bandage a henna under your steeds feet,
And weave a leash for your dog from the tendons of my sad soul, indeed.**

In the verse there are difficult words for understanding: "**takovar**" - "**running horse**", "**gamza**" - "**separation**", "**relation - rope**", "**relationship**" - "**rope**". In our religion, henna is used mainly on holidays. As soon as the henna has frozen, it stops working for a while to lower it. When the henna is absorbed, it turns red. The liver color is similar to henna. In the first verse, a friend rides a racehorse. (We guessed the word tour). (Lover)Yor's trip is a holiday for a lover. The hobbyist needs to tie the henna to the horse's leg so that the rope moves more slowly. He wants the henna to be from the blood of the liver. It is strange that the groom's horse walks slower because of the henna in the blood of the lover's liver, but the lover sees the groom on the horse.

In this verse, the tawakar is the horse of Buroq, who carried the Prophet Muhammad (peace and blessings of Allah be upon him) to Meraj, and the saddle on the horse is the horse of the Prophet Muhammad (peace and blessings of Allah be upon him). May Allah bless and greet him). Even if we understand that it makes sense. Because there are many people who want to see our Prophet.

The lover is separated from the other half. In classical literature, the dog is depicted as the creature closest to Jorge. If a lover makes a rope from the veins of the soul and ties it to the dog's neck, at least when the lover is carrying the dog, he approaches the dog through the veins of the soul. He agrees. The hadith that Allah is closer to your heart than this is a prime example. In this verse, the lover donated blood from the liver and all the veins to his friend. In this verse, Navoi indicates that in order to attain the Truth, the veins in the human body and the blood in them must be clean and dhikr. This byte reflects events related to the hunter profession.

O Heaven, if at the foot of the mountain of separation my dust is discovered,
Knead it into the dough and sculpt from it powerful stone mason.

In the above verses, he gave his lover his eyes, heart, soul, life-giving blood and veins. Now only the right side of the earth remained, that is, less of the body entered the ground. The lover left this world at the mercy of his neighbor.

This verse refers to the resurrection, which is a condition of faith. That is, on the Day of judgment, all people will be resurrected and will gather in the area for questions and answers. If a person has many good deeds, he will go to heaven, and if a person has many sins, he will go to hell. The beloved's plea is completely different. He wants neither heaven nor hell, the One who created, directly wants the Infant. That is, O revolving sky, you will find my land on the Day of Judgment on the mountain of separation. When you resurrect me in Resurrection Square, make me love again. Don't give me heaven or hell, but make me love again, like Farhad, who burns stones on the same mountain as Farhod. From this it is clear that the participant aspires to Alloh, the role to the idol. This bayt is about the profession of a stone carver.

**If you wish for your lovers to meet with your face,
Curl your hair up to down into rod like chains.**

The first of the conditions of faith is to believe in Allah. One of the stages of the sect is to trust in Allah. In tavakkula,(risk) a person seeks to achieve a certain result in something and relies on Allah. If it is not the same, he says that Allah did not want it, and if he wants it, he says that it is because Allah wanted it. In this verse, the lover also wants to get to the lover of face. The party is in the process of joining the idol. For this, Allah is obliged. Oh my love, if you want your lover's heart to reach your face, curl your hair from head to toe like the Arabic letter chin (چ). "Curly hair is stronger and more attractive than regular hair. He can also curl up and hang up. There is another aspect: While hair signifies ways to achieve a goal, curls signify confusion and difficulty, the more pain along the way, the more pleasure you get from reaching your goal.

On the other hand, hair can also be compared to the hairline in Mahshar square. Only one who crosses Bridge can achieve happiness. Those who do not cross Bridge may go to hell. This bayt talks about the profession of a hairdresser.

**No gardener can stop the advance of the fall,
Even he spikes the roof of his garden with pine needles all.**

This bayt is also a sequential continuation of the above byte content. Unsurprisingly, the situation at Makhshar square in bayt is exactly the same. That is, the Day of judgment is the time when the rewards and sins of everyone will be counted. At this time, if people do not want to return to life in the hope of a greater reward, the opportunity given to them by the great Creator will be exhausted. So, O gardener! Even if you want to create a garden of needles, you will not be able to withstand the hostile armies given by Allah. That is, you cannot prolong life just for the sake of a reward. Doomsday is here to stay. It's too late now. This bayt speaks about the profession of a gardener.

**No gardener can stop the advance of the fall,
Even he spikes the roof of his garden with pine needles all.**

In this bayt we can clearly see that the member joins the Alloh. In the above verses, the image of a friend is expressed by expressions such as "Black Eye", "Face of a Flower," and in this verse he is called "Rafiq"(friend, fellow). Indeed, in Islam, after the death of a person, washing and wrapping up a corpse is mainly the responsibility of men, as well as their closest friends. The verse also uses the terms corpse and shroud, and the poet used the word rafik correctly. I can see the sweat on Yor's (lover)face - if the lover is lucky, my friend, when this flower is washed off with a rose on his face, wrap this flower in a flower on his face. On the Day of Resurrection, people can be shot or fall, depending on their merits and sins. The lyrical protagonist, on the other hand, took his father away from the hawk. At the same time, Allah made it easier for a lover to shoot by twisting his hair like a real letter. Finally, the lover reached his goal, the soul returned to its true master, and the member reached the slave. It's time to unite. In this, too, he was honored by Allah. That is, Allah can send a hero who crosses the line to heaven or hell. The beloved again turns to Allah. He is asked to join a Alloh member. This bayt refers to the profession of gassol(washer of dead people).

**O my friend, should I suddenly die at the sight seeing of perspiration on your face
Bath me in rose water and lay me to rest in a shroud made of rose petals.**

Navoi is in love and wants to be the tallest among those who love Allah. O Allah, if you bring your lovers together, I am sick Navoi. In this verse, Navoi asks the Alloh to create a small candle for all lovers. This byte is about the profession of the lamp.

**Navoi, if you can put your heart all into a bouquet of joy,
Pick a sheaf of water of wheat and touching a flame to it let this candle be the revelation of the
nosegay.**

This is not the end of the systematization and analysis of Alisher Navoi's works. Over the years, new facets of work are opening up.

REFERENCES

1. Alisher Navoiy. To'la asarlar to'plami. 2-jild. G'afur G'ulom nomidagi nashriyot matbaa ijodiy uyi. 2013.
2. Najmiddin Komilov. Ma'nolar olamiga safar. Tamaddun, 2012.
3. A. A'zamov. Nazmning yettinchi osmoni. "Jahon adabiyoti", 2004-yil, fevral soni. 162-bet.
4. N. Jumaxo'ja. Mashhur g'azal tahlillari tadqiqi. "Sharq yulduzi" jurnali, 2016-yil, 3-son.
5. https://www.researchgate.net/publication/348909411_Navoiyning_yetti_vodiysi_Seven_Valleys_of_Navoi
5. Abdullaeva M. Features Of The Story Genre In "History Of The Four Nations" // *psychology and education (2021) 58(1): 766-771. – P.775.*
6. Rahmonova Sh. The place of aruz in the improvement of poetic form and content in poetry of the second half of the twentieth century. Dissertation (PhD) on Philology. – T.: 2020. – P. 154.
7. Azamat Xayrullayev. Hikoyada badiiy nutq shakllarining xususiyatlari. O'zbekiston milliy axborot agentligi – O'zA. 2021 yil mart.
8. Mamiraliyev Q. Some reviews on the mutation of genres in uzbek poetry. International journal for innovative engineering and management research. ISSN 2456 – 5083. Vol 10 Issue03, Feb 2021.
9. Ziyayeva Y. Traditions of the world novel in "Lolazor" // European Journal of Research Development and Sustainability (EJRDS). ISSN Vol. 2 No. 3, March 2021: 54-58.
10. Ravshanov, Z., Abdullaeva, B., Kubyashev, K., Conjugated mathematical model for optimal location of industrial objects, IOP Conference Series: Materials Science and Engineering. 896(1),012071
11. Daliev, S., Abdullaeva, B., Kubyasev, K., Abdullaev., Numerical study of filtration process of ground and pressure waters in multilayer porous media, IOP Conference Series: Materials Science and Engineering. 896(1),012069
12. Abdullaeva, B., Shin, S.-J., Sayyora, A.D.S.R.A., Peculiarities of borrowing of economic terms and their assimilation, International Journal of Advanced Science and Technology. 29(5), c. 1974-1978

13. Abdullaeva, B., Nigora, N., Umida, M., Khilola, B., Umida, U., Specificity of individual approach to students with low writing and reading abilities, *International Journal of Advanced Science and Technology*. 29(5), c. 1983-1987
14. Abdullaeva, B., Alijon, K., Komil, M., (...), Sobir, Y., Sobirova, G., Using online resources for english lessons, *International Journal of Advanced Science and Technology*. 29(5), c. 1966-1970
15. Abdullaeva, B., Otakulov, E., Akhmedova, L., (...), Saidova, G., Rakhmatova, F., Methods of innovation technologies in primary education, *International Journal of Advanced Science and Technology*. 29(5), c. 1971-1973
16. Abdullaeva, B., Boboyorov, S., Improving teachers' self-development competencies in professional development, *Journal of Advanced Research in Dynamical and Control Systems*. 12(6), c. 1150-1153
17. Abdullaeva, B., Urazmetova, S., Teaching discrete mathematics in higher education, *Journal of Advanced Research in Dynamical and Control Systems*. 12(6), c. 1147-1149
18. Abdullaeva, B., Toshtemirova, M., Improving the methodological preparation of future primary school teachers to form their attitude to the environment, *Journal of Advanced Research in Dynamical and Control Systems*. 12(6), c. 1159-1162
19. Abdullaeva, B., Khaitov, L., Aziza, M., Development of social pedagogical competence of future defectologists, *Journal of Advanced Research in Dynamical and Control Systems*. 12(6), c. 1139-1142
20. Abdullaeva, B., Ibragimov, J., Abullaev, T., Methodology of improvement of educational activities at the university, *Journal of Advanced Research in Dynamical and Control Systems*. 12(2), c. 2725-2728
21. Abdullaeva, B., Abdullaev, D., Umarov, F., Khonimkulov, A., Improving the methodological preparation of students of higher education institutions for military patriotism, *Journal of Advanced Research in Dynamical and Control Systems*. 12(2), c. 2715-2719
22. Abdullaeva, B., Yakubova, G., Mukhtarova, A., Kodirova, A., Development of practical competencies of psychologists, *Journal of Advanced Research in Dynamical and Control Systems*. 12(6), c. 1143-1146
23. Abdullaeva, B.S., Sobirova, M.A., Abduganiev, O.T., Abdullaev, D.N., The specifics of modern legal education and upbringing of schoolchildren in the countries of the post-soviet world, *Journal of Advanced Research in Dynamical and Control Systems*. 12(2), c. 2706-2714
24. Salahodjaev, R., Abdullaeva, B., Tosheva, S., Isaeva, A., Female Parliamentarians and the Distribution of National Happiness, *Applied Research in Quality of Life*.
25. Abdullaeva, B., Toshpulatova, M., Abduvalieva, D., Urazimbetova, A., Sultonov, T., Psychological and pedagogical conditions of formation of research competences in younger schoolboys, *Journal of Advanced Research in Dynamical and Control Systems*. 12(6), c. 1154-1158