

“USTINA” GHAZAL ANALYSIS

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Abstract

The term "ghazal", the most common lyrical genre in Eastern literature, first appeared in Arabic poetry in the 8th-9th centuries. Then it moved to the literature of Central Asia and the East, entered Persian literature in the 10th century, and Turkish literature at the beginning of the 14th century. Although the ghazal was originally written on a romantic theme, later its scope expanded and social-political, philosophical-ethical, moral and humorous ghazals appeared. In Uzbek literature, the first examples of ghazal can be found in Rabguzi's "Qisasi Rabguzi" and Khorazmi's "Muhabbatnama"; later it was developed in the work of the following and others: Navoi, Uvaysi and Ogahi and so on. The following paragraphs I will give several information about Ogahi's ghazal.

Keywords: mushk, eyebrow, hay'at, chashma, jallod, tamosho, g'amza, ado, noz, oraz, obraz, qomat ofat.

INTRODUCTION

Traditionalism prevails in Eastern classical literature. Newness and innovation emerge on its soil. Gazals in Uzbek classical literature play an important role in determining this process in literature, i.e., the relationship between tradition and innovation. This ghazal is one of the most famous works of Uzbek classical literature. From the very first stanza of the ghazal, Ogahi's talent for artistic discovery is revealed. Let's watch it together.

The jury of Mushkin's eye is the executioner,

For execution, "nas" brings "nun" eltibon "sod" on top.

The life of the black eyebrow is like an executioner's eye, and the eye is like an executioner's eye. That is, it makes the person who takes his life like an executioner. Now, bringing the letters nun and sod over the eye means comparing them to a bow. The letter Nun is in the form of a circle, and the dot inside the letter Nun is like the pupil of the eye. A beautiful picture showing Ogahi's artistic talent is presented. In the eulogy, the eyebrow and eye of the mistress are described. You know that mushkin is derived from the word "musk". It represents both blackness and fragrance. Using the Arabic alphabet, "nun" is similar to the eyebrow and "sod" to the eye, the poet creates a unique image of the beauty of the land. If "nun" is placed on top of "sod" (that is, "nun" is written first, then "sod" is added to it), the word "nas" is formed, which means "judgment". According to this ruling (nas), a lover should be executed. Because the musk-colored eyebrow similar to "nun" and the eye similar to "sod" made this judgment



with their appearance on earth. " by means of the shape of the letters, the eye achieves to draw the picture of the eyebrow, which shows the unique and brilliant skill of Agahi. Application in r. his eyes are like a executioner, his eyes are like a executioner, here is the allusion. Look at his figure, his beauty, even if you don't see it, it's like a flower. It's a welding torch. Aghahi continues the definition of yar in the next stanza. That is, he describes the beautiful figure of the yor and the flower-faced hymn by means of metaphors and metaphors. In this stanza, the poet compares the height of the tree to a shamshad (a graceful and beautiful tree like a cypress), and its face to a flower. And his opinion with a life example, that is, nature has given the shamshod to grow flowers. This fully reflects the grace of the poet. Here, the words kamat, zebo, and oraz are in proportion. The method of welding is introduced into our knowledge literature. Typical for gardening. The shape of Ogahi's yarn is similar to that of a shamshad tree. Comparing it to a candlestick tree is an allegory.

Noz-u ado-vu ghamza swear to me every now and then,

Wow, so many disasters happen to one person.

Yor's flirtatiousness makes me die for my life every now and then. In the third stanza, Ogahi continues his thoughts about the definition and status of the mistress. It is suspected that Yor's "nozu adou ghamza" is always a lover, and that it is possible to bring so much "disaster" to mankind (to a lover). Tajohulu's artistic art served to realize the poet's goal. In this verse, the words noz, ado, and gamza are the art of proportion.

I'm sick to save my life, my shower lover,

The killer's eyes are wide open every moment.

It is difficult to save the patient's life, because the killer's eye is suffocating. emphasizes.

She has a flowery face and a cheerful mood, day and night.

Like a nightingale, there are hundreds of thousands of moonsMy heart is in love with the beauty of her flower face, night and day, like a nightingale, a thousand moons cry. In the next stanza, Ogahi also emphasizes that the love of the face of a lover is the beauty of evening and morning. The poet compares this state of the lover to the nightingale's lamentation over a thousand different cries. In this verse, the words dusk and dawn create the art of tazad.

May the sorrow that I like on my head be one of a thousand stones,

If Gardun rains a thousand Besutuns, Farhad is the best.

Besutun Farhad on top of one thousandth of the stone that I liked, If the sky rains a thousand. Ogahi used a very beautiful and appropriate talmeh to express his state of mind. That is, he says, the fact that the sky rained the stones of Besutun mountain on Farhad is not equal to one of the thousand stones of grief that fell on my head. In these verses, sadness creates the art of identification. Identification is the transfer of human things to inanimate objects. The words of Ogahi Besutun and Farhad are the art of talmeh.

O king, keep the bad and the good in equal measure during the cabbage months.

Whoever the light of love shines on is ruined and prosperous.

O king, the time of generosity is equal to the bad and the good. He addressed his comments to the same circle and asked everyone to be treated equally, good and bad, during the month of Karam. He expresses his thoughts on the basis of examples - life evidence. That is, the sun's rays of love fall equally on ruin and prosperity. Therefore, the king emphasizes the need to treat everyone equally: Agahi bases his thoughts and ideas on nature and life phenomena in a



proportional way, by means of figurative art, in unique expressions. The observation of the poet, the unique scale of thinking is surprisingly harmonious with the form of expression. Here, O Shah, is the art of exclamation, the art of distinguishing between bad and good, the art of the light of love.

How many years in the end of the world will your body perish?

Walk like Solomon, if you build your throne and sit on it.

How many years will your body perish in the end of the world, walk like Solomon if your throne dries up on the wind. This verse contains a great lesson for the human race that never gets old. In it, by reminding the transience of the poet, he invites humanity to live virtuously, to appreciate every day of life. This shows the universal importance of the ghazal. Solomonic-talmeh. Bod-wind.

How dare I say a word to Agahi's hungry mouth,

A hundred sorrowful acts of attack, and no joy.

How dare Agahi opens the word, a hundred sorrowful actions are the most unfortunate. Despite the fact that Ogahi may cause life threats, he considered it his duty to fulfill the great duty of humanity in the consciousness of a real poem and a poet.

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