



A LOVE SONG IN UZBEK LITERATURE, AMIR KHUDOIBERDI - A LOVE SINGER OF THE INDEPENDENCE PERIOD

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Article history:	Abstract:
Received: 28 th February 2021 Accepted: 7 th March 2021 Published: 28 th March 2021	This article discusses the literary environment in classical and independent literature, and provides an analysis of examples of love in the works of poets and writers who wrote during this period. Amir Khudoiberdi, a representative of the literature of the independence period, has a special place in his poems because of the image of love and companionship, so in this article we refer to the poems of Amir Khudoiberdi.

Keywords: Amir Khudoiberdi, artist, Hafiz Khorezmi

In literature, the artist expresses his thoughts, dreams and aspirations, feelings, human and divine love and belief through words. He had his own writers and poets who sang love in every age and place. Classical literature was dominated by romantic, orifona¹, rindona², and moral-educational ghazals. It is impossible not to pay attention to the work of Alisher Navoi, a real lover of the first half of the XV century. One of the main genres of lyric poetry, ghazal, gained a special place during this period. The ghazal encompasses all human emotions.

The poems of Hafiz Khorezmi, Sakkoki, Lutfi, Atoyi, Gadoi, Yusuf Amir, who lived and worked during this period, express the divine and human love, mood, feelings and emotions of the poet through mystical terms and symbols [5].

Lutfi often used the arts of tasbeh³, litota⁴, and husni ta'lil⁵ to describe the unity of the body through poetic images. In one of his poems, the poet said, "Ey soqiyi majlis, sol iliktin qadahu jom," (meaning: oh, people, fill the goblet of wine) in another, "La'luga boqsam bilurkim, ko'nglum ul yon tortadur" (meaning: When I see a bottle of wine, my heart is drawn to it), in another, he said, "Lutfiyini mayxonada oshufta ko'rsang qilma ayb" (meaning: Don't blame Lutfi if you see him in the pub) and he sang real love, divine love. The "soqiy (drinker)"⁶, which expresses the mystical content, is a symbol of the Truth, the "goblet" is a symbol of time and soul in mysticism, the "jom (wine bottle)" is the heart and state of the sage full of enlightenment, the "mayxona (pub)" is the place of divine love, the presence of the "pir"⁷. The poet skillfully uses his state of mind as an artistic image through mystical symbols, embellishing the verses [5].

It is obvious that the expression of love and affection is more used in classical literature than analogy. In the early twentieth century, the image of a friend was depicted through objects. In this regard, Professor Dilmurod Kuronov said, "We rightly call Cholpon a new creator. At the same time, no artist, not even the most talented, can completely break away from the influence of folk culture, which brought him up. Of course, Cholpon's poetry did not

¹ Tajohuli orifona is one of the methods of analogy in classical poetry; The poet uses one or more metaphors for that source (usually lover) in order to reinforce and exaggerate the source of the analogy, but pretends to be ignorant and pretends to be ignorant, asking others about the correctness of these analogies. In fact, the poet is conditional on not knowing himself, and there are no flaws or errors in his analogies; its main purpose is to accurately embody the image of a friend in the eyes of the person on the basis of exaggerated descriptions and analogies.

² Alcoholic beverages, wine symbolically used gazelles

³ Tashbeh is called analogy in modern literature. It is an art in which two or more things and events expressed in words, the similarities, qualities, and commonalities between features are compared, compared, and some of the features of the thing being described are revealed brighter, deeper, and more impressive.

⁴ A method of miniature depiction in fiction

⁵ Husni ta'lil is the art of reasoning. But this justification is real, not vital, only poetic.

⁶ In mysticism a person who shares enlightenment and truth

⁷ Pir (Persian – old person) - the supreme leaders or respected leaders of the sects in the Sufi tradition. Among the population, the term "Pir" is also used to mean a saint, the founder of a particular profession.

appear on dry land, and the best traditions of our classical literature served as its basis. We see this, in particular, in the interpretation of the images of "lover" and "companion" in Cholpon's poetry... [Quronov D. On the layer of meaning in "Memory of the Road" // Star of the East. 1998. Issue 1. B. 162.] is valid. Traditional poetic images: "lover", "rival", "friend" new interpretations in the poetry: first, the poet's faith, the nature of his talent and his desire to innovate without; secondly, it emerged in the form of an attempt to overcome the demands of social life and existing contradictions.

One of the most widely used poetic images in classical literature, which Cholpon also drew attention to, is the image of love, which has been extensively studied in Jadid⁸ poetry. It is associated with poetic symbols such as "nightingale", "slave", "soul", "tree". The peculiarity of classical literature was that at that time the image of a woman was not directly reflected. No matter what form or symbol it is used in, the poet's "I" is represented by the "lover" symbol:

*Keng dalada kiyik o'ynar,
Kiyik ko'zin yigit o'ylar,
Kiyik ko'zi ko'ngil tortar,
Oshiq ko'rsa dardi ortar.*

(Meaning: The deer plays in the wide field, the young man thinks of the deer's eyes, the deer's eyes are happy, when a lover sees, the pain passes).

Through metaphors, the poet poetically perceives the land through the image of a "deer", a deer playing in a wide field, a lover who walks freely in his homeland. The deer's eyes attract the lover's heart, and when he sees it, the lover's pain increases and his love intensifies. According to the poet, since God created love, it is not his "profession" to live in the palaces of princes and khans, to quarrel with enemies. The theme of love in classical literature finds a new interpretation in Cholpon's poetry as a symbol of freedom. That is, love is spread over the fields, and it loves freedom, so the image of a deer and the metaphor of "pasture" come.

We do not need to look at the names of our great poets or all their collections of poetry one by one to get an overview of modern poetry. Therefore, let us turn to the work of Amir Khudoiberdi, who in the second half of the XX century - the beginning of the XX century, that is, in the literature of the independence period, was described as a singer of love, distinguished by his unique direction. The name of the poet Amir Khudoiberdi is well known to lovers of literature. His books "Dunyo va men (The World and Me)", "Javobsiz savol (The Unanswered Question)", "Evrilish (Evolution)", "Yettinchi malak (The Seventh Angel)", "Oydin lahzalar (Clear Moments)", "Suho" have already won the hearts of fans.

Respect for women is one of the highest values of our people. Amir Khudoiberdi also wrote such poems as "Bu qiz... (This girl...)", "Ishvalaring yolg'on (Your work is a lie)", "Ko'zing daryosida (In the river of your eyes)", "Xiyonat (Betrayal)", "Men uchun o'lgansan...(You died for me...)", "Begoyim", "Oh, biram nozanin (Oh, my beautiful)" takes up a sacred theme. Sometimes Amir has expressed his hatred for women who trample on the chastity, love and delicacy of the East:

*Muhabbat Xudosi seni qarg'agan,
Mehru sadoqatni qilmassan xayol.
Asli yalmog'iz ham sendan tarqagan,
Farishta niqobin yopingan ayol.*

(Meaning: Woman in the guise of an angel, cursed by the God of Love, you do not dream of love and devotion. In fact, monster has spread from you.)

In most of his poems, the poet glorifies the woman's intelligence, elegance and delicacy, endurance and perseverance, purity [3].

AMMO SIZGA...
Yulduzlarga qo'l yetsa bo'lar,
Uzib olsa bo'ladi Oyni.
Ammo Sizga yetish qayoqda,
Gadosi ko'p sizning chiroyni.
Siz bariga beparvo, bu on
Xayol qurgan koshonalarda
Tentiraysiz: go'zal bir o'g'lon
Chiqib kelar afsonalardan.
Siz qoshiga chopasiz darhol,
Sochib mushkni, anbariy isni.
U-chi loqayd boqar, ehtimol,
Ertaklarda ko'rmagan Sizni.
Vido aytib so'ng bor umidga,
Tong paytlari yig'laysiz to'lib.
Kunlar o'tib oddiy yigitga

⁸ The Jadids were Muslim modernist reformers within the Russian Empire in the late 19th and early 20th century.

Tegajaksiz oddiy qiz bo'lib.

1985 y.

(Meaning: BUT YOU... The stars can be reached, the moon can be cut. But you can't be reached because you are beautiful, you have many lovers. You are indifferent to everything, always imagining; You love an imaginary person and run to him right away. He will look at you indifferently, perhaps because he does not love you; Your hopes are dashed, and in the mornings you weep bitterly. Days pass, you forget about it, you marry an ordinary guy as an ordinary girl.)

If we compare the literature of the twentieth century with the classic literature, we can see the expressions of unconditional love in the classical literature. In the work of Amir Khudoiberdi, it is clear that the beauty of the companion and the expression of love for him are written directly. In the verses, the poet writes that it is possible to reach the moon and the stars, but his beloved is beyond their reach, and the moon is higher than the moon.

SEVAMAN

Men seni sevaman, g'uncha labida
O'pichday titragan shabnam misoli.
Men seni sevaman, hijron shabida
Erib ado bo'lgan bir sham misoli.
Men seni sevaman, cho'qqini quchib
Jarlikka osilib turgan qoyaday.
Men seni sevaman, o'zidan qochib
O'ziga ergashib yurgan soyaday.
Men seni sevaman...
O, bundan ortiq
Sevishimni talab qilmagin, gulim.
Bundan ortig'ini etolmam tortiq,
Bundan ortiq sevgi bo'ladi o'lim!

1985 y.

(Meaning: I LOVE

I love you like dew, because I tremble like a kiss on the lips of a bud.

I love you and I am like a candle in exile.

I love you, like a rock hanging from a cliff.

I love you, like a shadow following a fugitive.

I love you...

Oh, more than that

Don't ask me to love you, sweetheart.

I can't do more than that,

There will be more love than death!)

Dew is known to fall only in the morning, and when the sun rises, Shabnam disappears. used symbols. Shabnam is a companion who is afraid of the sun by lying down, and a candle is a companion who is tormented by the torment of hijran⁹. The peak is a symbol of an inaccessible height, and the cliff feels as if it has just been torn apart, which is why the poet compares himself to a rock, that is, he cannot reach the top of the rock.

SIZGA YARASHADI

Sizga yarashadi barnolik,
Bizga esa Sizga shaydolik.
Yarashadi bir juft xurmodek
Ko'zingizga nisbat – shahlolik.
Yarashadi bizning ko'ngulga
Ro'yingizdan topmoq ro'shnolik.
Qadimiy Ahdda ham bitilmish
Ikkimiz aro bul oshnolik.
Biz gado qismatin tanladik,
Sizning ilkingizda poshsholik.
Biz sulh tuzmoqni istaymiz,
Sizning istagingiz – yag'molik.
Sizni deb kunlarim qoraydi,
Siz esa doim tongsiymolik.
Sizni deb savdoyi jon bo'ldik,
Falak ishi asli savdolik.
Siz – poklik arshining murshidi,
Bizning sulukimiz – rasvolik.

⁹ divorce, farewell, separation

Gohida porsosiz, gohida
Taqvongiz ters – tavqi tarsolik.
Siz hanuz balanddan tushmaysiz,
Jonga tegmadimi tanholik?
Amirning sevgisi o'lsa-da,
O'chmaydi, chun ikki dunyolik.
2001 y.

(Meaning: It suits you
You deserve a barn,
And we are grateful to you.
It suits our hearts
Finding enlightenment in your mind.
It is also written in the Old Testament
It's a friendship between the two of us.
We have chosen our common destiny,
And your destiny is being a queen.
We want a truce,
Your wish is greed.
My days are darkened for you,
And you are always happy.
We want to trade for you,
The work of the firmament is essentially a trade.
You are the murshid¹⁰ of the throne of purity,
Our leech is a disgrace.
You still don't fall from the heights,
Is loneliness untouched?
Although the Amir's love dies,
It will not die, because that is unforgettable.)

The poem "Sizga yarashadi (It suits you)" contains philosophical views. The poem also mentions the art of *talmeh*¹¹: The Old Testament is part of the Bible. Both Judaism and Christianity recognize it as a sacred scripture. It includes 39 books. In Christianity, the name Old Testament was used by the Christian Church to refer to the ancient books of the Bible. The Old Testament originated between the 9th century BC and the 60s of the 2nd century BC. The main original of the Old Testament works is written in ancient Hebrew, with only some fragments in Aramaic. During the 2nd century BC, the Old Testament was translated into Greek. It was translated into Latin in the late 4th and early 5th centuries AD. The first major part of the Old Testament is the Torah. The Old Testament contains ancient folk tales, various legends, chronicles, battles, poems, as well as prayers, descriptions of various religious ceremonies, etc. [6].

In short, love is a divine feeling. To express it in poems and works, every poet and writer uses the literary environment of the time, his feelings and his own emotional color. He depicts his love in symbolic images, symbolizes, compares and perfects his beauty.

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¹⁰ A murshid is a pir, sheikh and teacher who teaches mystical etiquette.

¹¹ Talmeh is an Arabic word meaning "lightning strike", "glance". As an art form, it is a short, concise depiction of an idea by referring to a historical or legendary event, example, person, famous work, or hero.