

The Role of Romantic Poems in Husseini's Work

Amonova Zilola Qodirovna

Associate Professor of Uzbek Language and Literature, Bukhara State University, Ph.D, DSC

Akhrorova Zufnunabegim Rizvonovna

Bukhara State University, Faculty of Philology, 3rd year student of philology and language teaching (Uzbek)

Abstract:

Husseini and his creative heritage have a special place in Uzbek classical literature. In particular, the poet's office and the work "Risola" are distinguished by their wide range. The poems in the poet's divan are among the poems that show the charm of the Turkish language. In his poems on love, Husseini actively used the arts of talmeh, tazad, tanosub, and repetition to express the relationship between a lover and a lover. The article analyzes four ghazals on the romantic theme of Husseini's office. These poems are ideologically and artistically analyzed and interpreted on the basis of dictionaries. Also, two of the poet's poems, inspired by Alisher Navoi's ghazals, written in response to some of his ghazals, were taken as the object of analysis. In covering this issue, attention is paid to Husseini's contribution to the development of the ghazal genre, his unique style and artistic skills, unlike other poets.

Keywords: classical literature, ghazal, Husseini, "Alisher Navoi, artistic skill, talmeh, tanosub, arts based on word repetition.

Introduction

Hussein Boykaro is one of the most influential writers in the history of Uzbek classical literature with his unique, fluent poetry. His Devoni and Risola in Turkish have survived. As you know, the 15th century is an important period in the history of our literature. In this century, great masters of literature and art have emerged. Alisher Navoi has a special place in this regard. However, the Timurids or Hussein Boykaro, mentioned in almost all of Navoi's works, also stand out. It is no coincidence that Alisher Navoi did not dwell on the analysis of Husseini's work at the 8th session of Majlis un nafaos. Or in one of the stories of the epic Hayratul Abror, he confessed as Shah Ghazi. He also composed the poem "Hilaliya", comparing the enthronement of Bayqara to the crescent moon in the sky of Herat. Alisher Navoi mentions the name of Husseini with special love and pride not only in his works in Turkish, but also in Persian poems. There are many such arguments. Husseini also continued the traditions of his time and wrote beautiful, heartfelt poems based on his own innovations. He collected them and turned them into a desk. He also wrote a treatise on prose, in which he gave special descriptions of Hazrat Navoi. The ghazal genre stands out in Boykaro's work. It should be noted that the poems of the poet have their own sphere of influence and their own readership.

Materials and Methods

It is known that the genre of ghazal, with its antiquity, breadth and weight, plays an important role in the development of Uzbek classical literature. Over the centuries, the ghazal has developed ideologically and artistically, and its original forms have emerged. These types often grouped according to subject and formal characteristics. In the seventies, the function and place of rhyme were also taken into account. Because in the classical poetry of the East, rhyme, along with a number of

tasks, also served to distinguish genres. In addition, the language of the gazelles for the traditional classification is its own or created by two or more poets, and other poetic features. If we look at the Uzbek and Persian-Tajik classical ghazals from the thematic point of view, we can see the breadth of its ideological and thematic scope, the diversity of the system of images. The most common thematic type of gazelles is romantic gazelles. Most of these poems depict the image of a friend and his beauty, his cruelty, cruelty to the lover, as well as the love and grief of the lover. Romantic romance is a common type of gazelle, so it is very common in the works of our classical poets. In particular, romantic poems have a special place in Husseini's work. The romantic theme plays an important role in the formation and development of the ghazal genre. It is known that in love poems three main characters are a lover, a lover and a rival. It basically praises the beauty of the lover. According to the poet and literary critic Maqsud Shaykhzoda, the main content of romantic poems, in a word, consists of the lover's pleas and the lover's suffering, complaints, and, of course, the beauty of the lover takes over. A number of poems on the same theme have been created in the works of our classic poets. Romantic poems also occupy a significant place in the Boykaro divan.

Result and Discussion

To assess Husseini's artistic mastery, we will focus on the ideological and artistic analysis of some of his poems. In the first verse, the poet considers himself superior to Majnun in the chapter on love:

Ishq aro Majnunni dermenkim o'zumga o'xshatay
Hushini zoyil qilib devonalig'ni o'rgatay.

Dictionary: Zoyil - perishable. Prose statement: In the chapter on love, Majnun is like me. Let him lose his mind and teach him madness.

The poet emphasizes his superiority in the chapter on love, and even emphasizes that he is insane enough to teach him madness and madness. Of course, the art of rhetoric and rhetoric used in the byte provided the power of thought. In the first verse, Husseini expresses his position in the chapter on love, and in the second verse, he expresses his state of mind:

Subhi vasl-u shomi hijrondek necha olam elin
Bulajab holimg`a gohi kulduray, gah yig`latay.

Prose Narration: From morning till night I make the people of the world laugh and cry.

It is known that the condition of the lover is often considered strange, and this state of mind made people laugh, but sometimes, out of pity for the lover, tears were shed. The poet notes that his state of love is such that the people of the world laugh and cry. The art of tazad (morning-evening; meeting-separation; laughing-crying) is used in the verse. Comments on the state and level of love will be continued in the next verse:

Jon berurmen hajrida za'fimdin el ko`rmas meni,
Ishq aro har necha dermenkim o`zumni ko`rsatay.

Verse's dictionary: hajr - separation, loss, inability to reach; za'f - weakness, disease.

Prose statement: I am dying of separation, people do not see me because of my weakness. So, I come up with ideas, and to see them flush it out.

We know that in romantic poems, a lover is ready to give his life for the sake of his lover, and his body and soul are weakened by love, but he is portrayed as acting bravely for the sake of love. Husseini used this traditional expression to describe the level of love and the state of mind in a byte. In the next verse, the poet seeks an opportunity to meet his mistress and finds her:

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Uns tutmishmen kiyiklar birlakim, ul shahsuvor
Ovg`a kelganda anga bu nav` o`zumni uchratay.

Dictionary: uns - proximity; shahsuvor- skilled riding a horse.

Prose statement: I keep myself close to the deer so that when a horse-riding lover comes, I will meet her, that is, she will see me.

There are several synonyms for mistress in our classical literature. One of them is skilled riding a horse. Although the word means a skilled horseman (woman), it also means a lover. Why does the poet want to be close to the deer? Because when a horse rider goes hunting or walking, she is accompanied by beautiful and agile deer. So the lover hopes to see himself in front of the deer when she goes hunting. The poet continues in the next verse, saying that no matter how hard he tries, he will never be able to sleep:

Chun ko`z ochmas uyqudin baxtim ne sud, ey do`stlar,
Gar fig`ondin har kecha olam elini uyg`atay.

Dictionary: court - profit, benefit; fig'on - moaning, wailing, screaming.

Prose: I wake people up every night with moans and groans, but to no avail, friends, my happiness does not come from sleep.

The poet's lyrical protagonist is a nationalist who cares about his people. A savior who wakes people up every night (always), but his happiness does not come from sleep. Hussein achieved an effective expression through diagnosis (happiness awakens from sleep) and rhetoric (waking people up every night). In this verse, the poet addresses a friend, and in the next verse, he addresses a friend:

Ko`ksuma tosh urmog`imni ayb qilma, ey rafiq,
Qo`yki, anda qolg`ig`an paykonlarini o`rnatay.

Dictionary: paykon - 1) the tip of the bow, 2) the eyelash. Rafiq- friend.

Prose statement: Do not blame me for hitting my chest with a stone, my friend. Let me put the rest of the eyelashes in my heart.

The lover throws a stone at his chest in agony and begs his friend not to blame him for the situation. After all, a lover is ready to pinch his lover's eyelashes. The exaggerated image in the verse is very impressive. The ideas expressed in the poem end in praise:

Chun Husayniy ko`ngli har dam bir taraf ovoradur,
So`z desang yuzkim javobida ko`ngulni to`xtatay.

Prose statement: Hussein's heart is always busy with one side, he is busy, if you say so, he is ready to stop for the answer.

In this romantic poem, the poet gives beautiful, final conclusions. That is, the lover's heart is always "one side" - the memory of the lover, busy with thoughts. This poem is one of the best romantic poems of the poet.

Hussein Boykaro was a school friend of Alisher Navoi, a public figure, and a close writer. It is known from the works of Hazrat Navoi that in almost every work the great poet spoke about Boykaro or the Timurids. Hussein did not leave this relationship unanswered. He praised Alisher Navoi in his book. He also wrote answers to Navoi's poems in his poems. He wrote several poems inspired by Alisher Navoi. One of his poems is the ghazal "Koshki":

Qilmag`ay erdim yuzni ko`rmak tamanno koshki,
Solmag`ay erdim ko`ngul mulkiga g`avg`o koshki.

Dictionary: tamanno - wish, dream, desire;

Prose statement: I dreamed of seeing your face and I was in a trance.

It is known that a lover is in the middle of hope. The lover moves to see the beauty. This is a great dream that makes a lover happy. It burns with the desire to achieve this goal. We find the following verses in the works of Hazrat Navoi:

Ochmag`ay erding jamol olam aro koshki,
Solmag`ay erding bori olamda g`avg`o koshki¹.

In the next verse, Husseini describes the importance of the concepts of meeting and separation for the lover:

Vasl aro tushti ko`ngul mulkida g`avg`o, ey rafiq,
Qilg`ay erdi hajr o`ti ko`nglumni yag`mo koshki.

Dictionary: yag`mo - 1) plunder, corruption; 2) name of the city, country, tribe.

Prose Narration: The fire of separation has plundered my heart, and my heart has been shaken by the hope of meeting.

The poet emphasizes that if the heart of a lover is plundered, the hope of vasl (maturity) also disturbs the property of the soul. Husseini was able to express his views effectively through tazad (vasl-hajr). The poet seeks a close companion to listen to his grief and tells his wife (friend) about his heartache. Therefore, the art of shouting (O friend) is also used appropriately.

The poet, who shared his grief with his wife, addresses the sky in the next verse:

Tengri uchun, telba ko`nglumni iturgil, ey sipehr
Kim, emas hosil bu behosildin illo koshki.

Dictionary: iturgil - loser; sipehr– sky; magar – but.

Prose statement: O heaven, for God's sake, lose my mad heart, unless it is fruitless.

The poet sees the hope of meeting with a his loved as a fruitless desire. After all, achieving vasl is a fruitless wish for a lover, that is, a goal that is difficult to achieve. So, in love, he goes to heaven and begs God to make him lose his mind.

In the next verse, Husseini mentions with great regret what melodies love puts into love:

Ishq aro rasvo bo`lubmen, bu taassufdin ne sud?
Yo darig`edur har ishning zimnida yo koshki.

Dictionary: taassuf- pity; court - profit; zimm - between, middle, belly, between.

Prose statement: Wow, I am ashamed of everything, especially between love, so what's the use of regret ?!

It is known that a lover in love forgets everything and lives only in the memory of his lover. That's the decent thing to do, and it should end there. As a result, it is common knowledge that the artist calls this

¹ Алишер Навоий. Муқаммал асарлар тўплами. 20 томлик. 2-том. Т.: “Фан”, 1987. Б.846.

a "disgrace in love." I was ashamed of my love for the poet's use of tajohulu arif, and now he says that it is useless to regret it. But in the next verse, the mistress emphasizes that she is happy:

Ul quyoshning naqdi vasli garchi rohatdur, vale,
Qilmag`ay erdi ko`ngul oni tamanno koshki.

Byte dictionary: cash - 1) selected, 2) valuables; court – profit.

Prose statement: It is the pleasure of the chosen, chosen sun, but it is difficult to attain. So I wish I hadn't dreamed of becoming his guardian.

In our classical literature, the word sun is used to refer to a lover. In this tradition, Husseini also meant the guardian of the sun when he said that the guardian of the sun is pleasing. A lover can't always achieve his dream. The lyrical protagonist of the poet realizes that he would not have dreamed of becoming a lover. In this verse, the lover calls his beloved the sun, and in the next verse he calls the mistress "the moon":

Meki ul oy ishqini qildim tamanno, ey ko`ngul,
Qilg`ay erdim zuhd ichinda diyda bino koshki.

Dictionary: zuhd- to renounce the world and engage in prayer; diyda - eye; bino -1) building. 2) foundation, support.

Prose statement: O my soul, I dreamed of the love of that month, I wish my eyes knew that prayer is the basis.

The poet's skill in using words from verse to verse also becomes apparent. He called her the sun and then the moon. In the previous verses, he refers to the wife, to the universe. In this verse, he refers to the heart closest to the person. We know it's hard to achieve love of a lover. Therefore, if the poet considers asceticism and prayer as the basis, he wishes. The ideas expressed in the poem are summarized in the last verse:

Chun Husayniy davlat-u tavfiq sandin istadi,
Ushbu ishda solma ko`ngliga, xudoyo, koshki.

Dictionary: tavfiq-conformity, help, support.

Prose statement: God, Husseini asked the state for help, but I hope you don't mind.

In this poem, the poet uses the art of shouting in a few verses to express his thoughts in a well-grounded and effective way. In the opening verse, for example, the call to prayer (khudoyo) clearly indicates the urge to direct one's thoughts. The bottom line is that the poet prays to the Almighty for help, but he prays to God that he will not grant this request. Because for lovers, the state is a guardian and a means to an end. This is one of Husseini's best romances.

Conclusion

Hussein Boykaro is one of the most influential writers in Uzbek literature. There are several sources about the poet under the pseudonym Husseini. In particular, the works of Alisher Navoi and Zahiriddin Muhammad Babur are among them. During the reign of Hussein Bayqara, Herat, the capital of the empire, became the center of science, art and literature throughout the East. In addition to sponsoring the arts and literature, he also issued a special decree to write works in Uzbek for the creative community. Therefore, Hussein Boykaro's activity in the field of Uzbek literature and language is noteworthy. The themes in his poems are varied, with artistic discoveries and unique metaphors. Romantic gazelles occupy a significant place in his office. The power of the love sung by the poet and

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the sufferings and aspirations of the lover are imprinted in the heart of the reader. The traditions of Alisher Navoi are clearly visible in Husseini's poetry. You can be sure of that during the analysis. Husseini's poems are also characterized by simplicity and fluency. It can be seen in the poet's work that such forms of art as tazad, tanosub, talmeh, and return are widely used.

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