

About Amiriy's Romantic Poems

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Annotation. This article tries to reveal the poet's world of art, ideological-enlightenment, religious-mystical, mystical scale in the example of one of Amir's ghazals. In addition, the classical literature contains opinions about romantic poems and their types and interpretations.

Keywords: Amir, art, ideological-enlightenment, religious-mystical, mystical.

*Kechalar sarxush chiqib, olma jamolingdin niqob
Tushgay oshub olama, gar kecha chiqsa oftob.*

*Boda tobidin yuzung shavqi chamang'a urdi o't
Kuydurub gul shoxi bargin qildi bulbulni kabob.*

*To ko'zum zulfi yuzungdin ayru tushti, ko'rmadim
Gulda obu ranggu sunbul turrasida pechu tob.*

*Qolmadi ko'nglumda la'ling orzusi yoshurin
Ul sifatkim, shishada pinhon emas gulgun sharob.*

*Soqiyo, may tutki, paymon bog'ladim paymonag'a
Gardishi davri falakdin ko'rmadim juz inqilob.*

*Yo ajal, yo mehnati hajring meni o'lturgisi
Qil alardin ilgari jon olmoq istarsen, shitob.*

*Kimki qildi yor ko'yida gadolig' ixtiyor
Saltanat iqlimida derlar Amiri komyob. [1, 72]*

Rhythm: ramali musammani mahzuf (foilotun / foilotun / foilotun / foilun).

Dictionary of unfamiliar words:

1. Oshub – noise, riot.
2. Boda –wine.
3. Tob – 1) temperature; 2) curly.
4. Ob –water.
5. Turra – braids, hair follicles.
6. Pech – twist.
7. Gulgun –red.
8. Paymona – wine container, glass.
9. Gardish –worlds.
10. Juz – other, part.
11. Ko‘y – street.

A Prose Statement of the Gazelle:

1 byte. Don't get drunk at night and take the mask off your face. If you take it, the world will be as bright as the sun at night. Only then does the sun shine from the Earth, not from the sky. The crowd is amazed at what has happened and start to rage.

2 byte. Wine, the heat of divine love, set your face on fire. As a result, the flower burned its branches and leaves. The burning was so rapid and intense that the nightingale standing on the flower escaped and did not even notice what was happening. As a result, it burned and turned into kebab.

3 byte . When my eyes widened and my face fell apart. When I looked around, there was no water or paint on the flower. Sunbul braids is no longer full of beauty and fullness.

4 byte. I had a dream about your lips. I tried to hide it from people. However, how much I tried, I wasted it. My love is no longer a secret, the sentence has spread all over the world. It was impossible to hide it. If there is red wine in the bottle, can the bottle keep it secret?

5 byte. Drinker, I care about the tavern. That is, O murshid, be a means of inculcating the secrets of divine love in my heart, I have set my heart on the love of Allah. I have entered the path of those who unite their tongues, hearts and deeds in the name of Allah, seek his approval and fall in love with their beauty. I saw nothing but the rift of the celestial age, that is, I saw no other motive in the creation of man on Earth.

6 byte. Either death or the hardships of my life will kill me one day. And the rush of your love is accelerating death.

7 byte. Whoever chooses the status of a beggar is called the Emir of the rare in the kingdom.

Summary and commentary of the Gazelle:

The ghazal is traditionally 7 bytes long. Many of Amir's ghazals are written in aruz's ramali musammani mahzuf (maqsur). The above gazelle is one of them. The weight of the poem does not violate the rules of language, nor does it lack style or meaning.

This ghazal is one of the most beautiful and romantic poems in the Amir's divan. In this poem, love and orphanhood are mixed in a sense. "Love" is a lyrical work that describes the joys and sorrows of love, the nature of beauty and the feelings, emotions and aspirations of the soul that strives to achieve this beauty. Love can be for the beauty of the universe and man at the same time, and for the beauty of the divine companion. Although in Orifona philosophy the material world is figuratively divided, the Absolute Spirit

is divided into truth (real existence), but these two concepts are not considered to be contradictory. On the contrary, the purpose of the image of the figurative world is to understand the truth more deeply, to imagine it closer to man. In the words of Hazrat Navoi, "This is the truth". [2, 48]

Hazrat Alisher Navoi had three loves in "Mahbub ul-qulub":

1. Love is a worldly love between a young man and a young woman, and in Alisher Navoi's words, if this love does not end in marriage, it is a waste of pen and ink to talk about it.

2. Love is sincerity - the love of the faithful. It is the love of true lovers who have dedicated their lives to the worship of God and do not shy away from obeying his commands.

3. Love (plural love) is love. It is the love of lovers who submit to God's destiny, who are willing to die, and who are patient in the face of adversity. For such lovers, the work of the two worlds will not be difficult, and the pleasures of the two worlds will not be pleasing if Allah is not with them. They understand the power of Allah's Sunnah in every creation. They accept everything that happens to them as a blessing from Allah. The only purpose of their lives is to please Allah. At the same time, their bodies cannot bear to keep their love for God a secret. And their hearts are afraid of revelation. It is a way for lovers to express their love in a figurative way, and classical literature, especially mysticism, tells the story of this love, a love story wrapped in symbols. The point of these stories is the same. Therefore, the poetry of every mystical poet is in harmony with the lament of the second poet. Because the emotions are the same.

This poem also interprets the atmosphere of love. We can see the love of a lover in his first verse:

*Kechalar sarxush chiqib, olma jamolingdin niqob
Tushgay oshub olama, gar kecha chiqsa oftob.*

In addition to the content mentioned above in this byte, the following subtleties of meaning are also understood: the beloved of love is so strong that it wants no one to see or talk to its lover, to hide it from all strangers. Like the sun, he sees the rising of the sun at night as a natural phenomenon, as well as the sight of others to his beloved, and points out that this could lead to chaos in the world.

It is important to note the word "drunk" here. The beloved uses the phrase "drunk at night" to refer to his sweetheart. From the content of the verse, it is clear that the sweetheart is well aware of how beautiful she is. So she goes out and doesn't open her face. Unless who knows what he's doing! It is obvious that not only the inner meaning of the ghazal, but also its appearance is very beautiful. In the verse, the removal of the mask from the face of the earth eliminates the darkness of the night, the sun shines in the sky in a balanced way, creating a unique art. This byte is reminiscent of Alisher Navoi's byte

*"Orazin yopqoch ko 'zimdin sochilur har lahza yosh,
Bo 'ylakim, paydo bo 'lur yulduz nihon bo 'lg'och quyosh"* –

There are so many tears in my eyes when my beloved covers his face here that it's like the stars appearing in the sky when the sun goes down.

The second byte is written in the spirit of Sufism. The poet was able to connect the external aspects, such as the redness of the face and the redness of the face under its influence, the burning of the body of the murmur with insanity, the burning of the murid like red coals when the love of Allah falls on the heart, the state of intoxication.

The third byte is devoted to the description of the lyrical hero's inner experiences and the state of his spiritual world. The beloved is so attached to his wife that his dreams, thoughts, dreams and hopes - all

his life are connected only with his beloved. His image is always in front of his eyes and he misses his vision. He looks every essence with it. Every creature is attractive because it exists. For the helpless lover, all creatures seem to have lost their significance.

The fourth verse deals with secrecy, which are common in mysticism. Sufis try to hide their love. They are jealous of their tongues and ears to say sweetheart's name. As a result, the universe became a sea of mysteries, a "cube of the universe". It is fair to say that since God has been able to fit the love that does not fit into the Earth, into the eighteen worlds, into the heart that is His home, how can such a world be without the "world of Kubra"? Here's how to keep a love affair a secret.

Of the Central Asian sects, Yassaviism is a shining example of secularism, and Nakshbandiism is a shining example of secrecy. However, we should not overlook the fact that while the Jahrawis were shouting in the streets and in public, the secretaries were able to refrain from doing so, and they expressed their love on paper and in pen. Therefore, while Jahriyyah was spread by word of mouth, from nation to nation, from generation to generation, secrecy has come down to us through the teachings of the Sufi spirit that can be applied to them. Both streams have relied on literature for their formation and development.

Since the human heart is the house of Allah, the "world of Kubra", keeping it clean and not hurting the hearts of others is one of the most important conditions of humanity. This is what Hazrat Alisher Navoi said about it:

*Kim bir ko'ngli buzuvning xotirin shod aylagay,
Oncha borkim, Ka'ba vayron bo'lsa obod aylagay.*

And only the generous can do such great things. Jalaliddin Rumi explains this as follows:
*Tavofi bayt ul-Halil kori oson ast,
Tavofi bayt ul-Jalil kori mardon ast.*

The fifth byte describes the murshid-murid relationship. In mysticism, it is customary to use a saqi as an example of a murshid. The beloved set out on the threshold of love in order to achieve his goal, as long as he has developed a love for them in his heart, the murshid must fill his murid's heart with divine love and direct the ocean of passion in the right direction.

The sixth byte depicts the suffering of a beloved in the path of love. The suffering of the poor has led to the premature death of the poor beloved at a young age. The beloved does not know whether his death will be a death sentence or whether he will sacrifice it for the sake of his sweetheart. But it is also true that the rush of love brings him closer day by day.

In the praise, the poet justifies any hardship along the way, saying that begging in the language of the lyrical hero is superior to any emirate. The poet, who likened begging to a rare emirate, says that such begging is one of the rare emirs.

In a word, Amir's poetry with its beautiful art, the depth of ideological and philosophical, religious and mystical origins, the diversity of the creative world of the poet, as noted by Academician Aziz Kayumov, became a direction of Amiri studies.

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