



THE IMAGERY OF LOVE IN FUZULI'S CREATION

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<https://doi.org/10.5281/zenodo.8182623>

Annotation: This article gives information about how Azerbaijani poet Fuzuli influenced on Uzbek literature. One of his ghazals mentioned in a work called "Devon" is clearly analyzed. Points about the image of love in his work are explicitly stated.

Keywords: Fuzuli, word, love, lover, darling.

One of the great figures of world literature, Muhammad Sulayman's son Fuzuli can be considered a sunny poet. Because even though the poet has been alive for more than five centuries, his rich and sincere poetic heritage is still loved by young and old. Of course, it is known to many that the fire-breathing creator - Hazrat Fuzuli considers Mir Alisher Navoi as his teacher. Later, prominent representatives of Uzbek literature recognized Fuzuli as a teacher. At the same time, he is a great figure of world spirituality. When you read and get to know the poet's works, his ghazals touch the heartstrings of every reader and penetrate to the layers of the heart. It is known that the word is an unimaginably great power. Words can conquer the fortress of a person's heart and destroy it. However, His Holiness Fuzuli felt every word to the core, waved his pen, and engaged in creativity. He closely connected the content of his life with creativity. More precisely, Fuzuli is an artist of words. Today, Otashin, with the word "fire" and "yalkin", has a high status not only in Azerbaijani literature, but also in world literature. His poetic legacy had a great influence on Uzbek literature. "Since the 17th century, there has been no poet in the East, including Movarounnahr, who had such an influence on Persian poetry as Bedil and on Turkish poetry as Fuzuli. We were not influenced by Fuzuli in the classical Uzbek poetry of the following centuries, we did not follow him to one degree or another, did not write tatabbu' on his ghazals, did not attach takhmis, the poet's "vor" (go), "ver" (give), "chokh" (very), "yo'x" (no), "box" (look at), "bing", (thound) "etmaz" (don't), "qilmaz" (don't), "olmaz", "benzhatdim", "dushti", "etmazmidim", "dagil", "saqin", "verar", "dutmishlar", "kertmish" We hardly meet a poet whose ghazals are not finished, using words and phrases in Azerbaijani pronunciation, such as "akmazmi sango", "aylar bani". We can trace the traces of this influence from Turdi and Mashrab to Andalib, Wafai, Munis, Ogahi, Raqim, Ravnaq, Mujrim-Obid, Uvaisi, Mahzuna, Nadira, Amiri, Gulkhani, Ghazi, Shawqi, Asiri, Madan, Hijlat, Khan, Muqimi, Furqat, Zavqi, Dilshad-Barno, Yusuf Saryomi, Kamil Khorazmi, Avaz. , Hamza, Gafur Ghulam, Hamid Olimjon, Chustiy, Erkin Vahidov, Abdulla Oripov, Jamal Kamal, etc., have been and continue to be. [1, 10] It should be said that in Abdulla Qadiri's novel "O'tkan kunlar" Fuzuli's work is recognized separately from the language of Kumushbibi, the main character of the work. [2, 151, 152] People's poet of Uzbekistan Erkin Vahidov also:

Winds, stop blowing for a minute,
Dear nightingales, don't dance for a while.

From wandering in the steppe of Karbala

Teacher Fuzuli is resting - wrote a poem called "Beside the statue of Fuzuli" and mentioned the poet as a teacher in the verses. [3, 34] In addition, the Azerbaijani poet Bakhtiyor Vahobzada Muhammad Fuzuli wrote the epic "Shabihijron" as his teacher. People's poet of Uzbekistan Jamal Kamal translated this epic into Uzbek and presented it to readers. [4. Information from <https://gazeta.uz>] Mirzo Kenjabek wrote the book "Soz chamani - Fuzuli". His creativity is a big and lively river. In a word, teacher Fuzuli's art cleans dusty hearts and brings optimism to the heart. And, "Fuzuli is a great poet. His poems cannot be read quietly. In these poems, hidden grassy feelings, the warm breath of the poet, the burning heart of a lover, which has become a furnace of love, will engulf you," writes teacher Ergash Ochilov. [5, 5] The expression of this idea can be seen in the following "one munis ghazal":

Sabo, hide from the pain, express my sorrow to the dildor,
Let me know if you are unaware of my situation!
Bring me to my memory, if you see him next to him, he will be angry.
Don't be silent, repeat it again!
Don't spend your sad days alone, I wish you all the best,
Ajal hobin, Afghans are smoking, wake up Majnun!
You can't stand the fire of love, O flute,
Don't have a headache, don't make love, and then moan!
Don't burn me, O candle, that makes me jealous
It's enough, turn on the light of your heart's desire!
Griftori gami isq olali ododai dahram,
Grief and love make me worse than this, tear me apart!
Fuzuli, the breadwinner dies and the sun burns in his heart,
Don't worry, I'll spend the rest of the day thinking about it!

The above verses are ghazals taken from Fuzuli's divan. [6, 70] A very beautiful ghazal describing the vision of love! The reader not only reads these lines, but understands and understands the feelings and experiences of the poet. This ghazal consists of seven traditional stanzas. These lines of the poet begin with an appeal to the sabo. In this case, the lover was so sad during his journey that the poet asked him to hide his sorrow from the aghir and take it to the dildor. Aghyor means strangers, others, rivals. [7, 128] Pinhon is a Persian word that means hidden, secret. [8, 261] Therefore, the saba must tell the lover's grief secretly from strangers and warn the lover who is unaware of his poor condition. Sabo is performing the task of explanation in this verse, and the poetic art of diagnosis is used in the verses. The meaning continues to grow from the next lines. From the second stanza, the situation of the lover becomes more clear: he thinks, his thoughts are not his own. Next to the sea! He went with Yor. "Approximately" is a shortened form of approx. Even if he gets angry [9, 272] from this situation, he should not remain silent and repeat the damage with a stronger voice and determination. Because his task is to warn the lover about the lover's situation. From the third stanza, the poet turns to the heart and adds words to it: about not living alone. It is difficult to spend sad days alone, and in these moments, the heart itself wants a close person. Then, the lover of the lover falls into a state of wakefulness, like Majnun, on the path of love, with Afghans (figons) [10, 119] from sleep, that is, sleep. The burning fire of love now turns to the flute in the fourth stanza. And the flute should play a melody that expresses sadness and touches the human heart. Because, since ancient times, the flute has played a mournful

melody, depicting a painful and anguished heart. In these verses, the poet sees the flute as his friend. The lover seeks solace in his crying melody. In the following verses, he goes to the candle and begins to speak. Od is an Azerbaijani word that means fire. The lover is now jealous of other people. He does not want strangers to look at the dildo. And that's why he's jealous. And now the candle should not burn the lover in the fire of jealousy. Even so, his condition is bad. There is enough sadness. The lover who is suffering in Yor's journey and love rushes to share his grief again. Love grief is the best for him. Dahr is the world. [11, 583] Azodai dahram means freedom from the world. He is not interested in anything other than love. Because, in his eyes, all other worldly concerns are in the last place. Dildar is his favorite world in the world. His life and all his desires are in this world. Considers other things unimportant. That's why he will be freed from the worries of the world and will be drowned in love forever. It was enough to move to the land of love. Addressing him as Yorab, he asks him to make this grief even worse. In the praise, the word gunash (sun) is used. Gunash is also an Azerbaijani word. And this means sun in Uzbek. Khurshid is a Persian word. [12, 428] It also means sun when translated from Persian to Uzbek. Why is the word from two languages with the same meaning used in the first verse of the eulogy? In the fifth stanza of this ghazal, the poet wrote about the dildo, "Khurshidi rukhsoring". So, this last stanza means that the lover compares his beloved to Khurshid, i.e. to the sun. In the eyes of a lover, it is extremely difficult to spend the dark night awake until the sun, which rises from the east in the morning and fills the world with light, sets in the west and chases away the night again, bringing in the day. That's why he wants to feed his lover (Khurshidi) with the memory of the sun. If the sun leaves the world at night, the dildo will be the sun and will bring light to his heart. Shabi tar is a dark night. The word came from the Persian language. Wajh [13, 432] is an Arabic word used in the meanings of reason and excuse. After the end of the day, the night falls - the dark night of the lover, for whatever reason, turns into light with the help of his pleasure. If the lover is able to get the love of this shore, then his chest will overflow with the joy of the whole world, just as the rivers cannot contain them.

In short, Fuzuli's work is a great legacy, a spiritual treasure. This treasure of his will never end. There is one person who visited his studio and wants this visit to be for life. Fuzuli, son of Muhammad Sulayman, who has a hot heart, is a poet who wrote heartwarming poems. The ghazal analyzed above is a type of sadaf. How many more developments of this creation can be found... How many more hearts will this creation like the ocean be!

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