

Observations on the Poetics of Erkin Vahidov's Poetry

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Abstract: Erkin Vahidov's poetry, in particular, his ghazals (a genre in poetry) and poems, fell into a period of condemnation and rejection of aruz (a style in lyrics). Perhaps this is why the use of complex words in the work of this particular poet, the ability to turn simple, folk sentences into beautiful poetic lines, has emerged. Nevertheless, Erkin Vahidov was able to create unique examples of poetry without focusing on the beautiful Arabic and gorgeous Persian words. Thus he modernized the old aruz style. However, the same cannot be said of his artistry, that is, his attitude to the means of artistic expression. In other words, Erkin Vahidov did not simplify the traditional arts, but "discovered" their new aspects in the example of his poetry. We study the stylistic devices in the poem "Human" in the lyrics of the poet. Samples of stylistic devices are analyzed in the text of the poem, which reveals the universal, philosophical idea.

Keywords: aruz, arabic, persian, romantic, ghazal, ode, humanism, human, couplet, matla', line, repetition, tanosub, tazod (oxymoron), hyperbole, iyhom, world, hotel, Mother Earth

The role of the beloved poet of our people Erkin Vahidov in the Uzbek poetry of the XX century is incomparable. His work is significant not only with modern poetry, but also with examples of classical literature. In general, it is expedient to study the ghazal of E.Vahidov in two stages. The first is romantic lyricism, and the second is social lyricism. In both of these directions, the ghazal has its own unique images, imagery elements, and, of course, artistic imagery. The ode "Human", created in 1973, is the flower of E.Vahidov's social lyrics, one of the core products of the poet's artistic and aesthetic thinking [1].

Initially, let us define the term "ode", according to the "Alisher Navoi Encyclopedic Dictionary": "ODE- (kasida, Arabic "aim") a type of poem dedicated to a particular historical person or a particular historical event. The size of an ode can range from 12 bayt (couplet in poetry consisting of two rhyming lines) to several hundred bayts. It is rhymed like ghazal in the form of a-a, b-a, v-a, g-a, and in some cases like masnavi. According to the theme of the odes, they are divided into such types as description, praise, humor, death, religious, and philosophical"[2]. It can be said that E.Vahidov opened a new page in his poetry. Prior to the poet's work, there was no work in Uzbek literature that combined praise and philosophical odes with such a content dedicated to one nation or humanity. At the same time, with this ode, Erkin Vahidov wrote the humanism - ideas and motives, humanism, inherited from Navoi, in the language of a person of the 20th century. This phenomenon can be seen in the text:

*Собиту сайёрада инсон ўзинг, инсон ўзинг,
Мулки олам ичра бир хоқон ўзинг, султон ўзинг[3].*

Meaning:

On a stable planet, you are a man himself, you are a man himself,
You are the king in the realm of the universe, you are the sultan.

The poet calls Mother Earth fixed (stable) and planetary (a), i.e., traveling, rotating. With the help of this metaphor, he refers to the stylistic device - tazod (oxymoron), interpreting that the main feature of our planet is complexity. The repetition of the phrase "man himself" serves to emphasize and strengthen the role, duty and responsibility of the human race in the midst of such complexity.

In the second line of the ode, human qualities are described as the sole owner of the universe. Indeed, although there is no limit to the number of living things in the universe, man is its sole owner. This is due to his developed mind, consciousness, and enlightenment in his heart. A poet who addresses the words king and sultan is using the stylistic device hyperbole (mubolaga), uses the art of rhetoric. At the same time, the poet, who skillfully uses the art of tanosub (using the words related to each other), shows the high status of man in the world.

Throughout the ode, we see different examples of the same stylistic devices: repetition, tanosub, oxymoron, and hyperbole. These also allow us to reflect on how the ode affected its content, its artistic and aesthetic power, and to give a broader picture of the poet's poetic skill. Second couplet:

*Собит ўз маъвосида, сайёр фазо дунёсида,
Коинот сахросида карвон ўзинг, сарбон ўзинг. (p. 162)*

Meaning:

In its constant space, in the traveling space world,
In the desert of the universe, you are a caravan, you are a leader.

In the second couplet, the fixed and planetary properties of the planet are clarified. It is fixed in its position, i.e. it does not protrude around its axis. But for a moment it rotates incessantly - it travels in space. This is also its mobile traveling feature. In the couplet, the oxymoron in the first line is re-applied. And this re-appeal serves to deepen the meaning of the first line, to increase the artistic and aesthetic power of the ode. The caravan and the leader in the desert of the universe, on the other hand, are ideologically and semantically re-referring to the first line. That is, the poet, who likens the infinite universe to a desert, likens the human race to a caravan in it — a community of camels, loads, and people, and at the same time its guide. This means that the human race is an endless caravan passing through the deserts of the world. A person who knows the road and location clearly and has the ability to lead is a human being! The words caravan and a leader, which at first glance seem to be relative, also form the art of conditional contrast within the text.

In the next verse, the poet exaggerates and describes the place of man:

*Шамс – дил тафтингдадир, сайёралар кафтингдадир,
Кенг жаҳон забтингдадир, боғбон ўзинг, посбон ўзинг.(p.162)*

Meaning:

The sun is in your heart's core, the planets are in your palm,
The wide world is under your control, you are the gardener, you are the guardian.

In other words, the sun is shining brightly, the planets are like in your palm, as if the vast world - Mother Earth, not only Mother Earth, but the whole universe is waiting for your conquest, you are the gardener and guardian who makes it blossom!

As we read the verse of ode, we are reminded of these lines from the epic "Lison ut-tayr" by Hazrat Navoi:

*Тўрт унсур, етти кўк, олти жиҳот,
Нодиру олий асоси коинот.
Барчадин ашрафки ул инсон эрур,
Ким камолида хирад ҳайрон эрур[5].*

Meaning:

Four elements, seven sky, six sides,
These preciouses are the highest foundation of the universe.
Human is the most honorable of all,
Who is amazed at the perfection of wisdom? [5]

That is, the four elements, the six sides, and the seven skies are the rarities of the supreme foundation of the universe. From all this man is honored, and the mind is amazed at his perfection. So, it is safe to say that the above verses on the glorification of man are enjoyed both spiritually by tasting water from the spring of creation of Hazrat Navoi.

The aim of the ode is to understand the essence of the world and to describe the fact that man is the highest axis in it.

*Бу ёруғ дунё надур, қошонадур, вайронадур.
Сенга меҳмонхонадур, меҳмон ўзинг, мезбон ўзинг. (p. 162)*

Meaning:

This light world is nothing but a home, a ruin.
A hotel for you, you are the guest, you are the host.

In the above verse, the poet, who likened the world to a desert, is now likening it to a hotel. Utkir Hoshimov, a dear friend of Erkin Vahidov, a respected writer of our people, expresses the main idea of the

work in the novel "Between Two Doors" through a legend. The play compares the world to a two-door hotel. Human life, on the other hand, is a short distance between entering through one door and exiting through the other [6].

In this verse, too, the world is compared to a hotel. It's just someone's home. At the same time, it is devastating for someone else. Interestingly, both the guest and the host passing through the two doors in it are human beings. The words house and ruin in the verse are proportional and the words guest and host are also proportional, and at the same time all four words are paired with each other to form the stylistic device of oxymoron.

*Бунда оқ бирла қаро, зулмат зиё, шоҳу гадо,
Жанг қилурлар доимо, ул ён ўзинг, бул ён ўзинг. (р.162)*

Meaning:

Here, black with white, dark and light, the king and the poors,
Are always fighting, you are on this side, you are on that side.

The poet, who at one time addressed the oxymoron in three places in the verse, also took advantage of the harsh opposition of this device form and at one time addressed the art of hyperbole. This is no longer a contradiction between the words of the guest and the host. Perhaps it has become an object of sharp opposition, like the two poles of the universe. The world is a battleground between good and evil. Human sometimes fights in the form of a king and a poor, sometimes in black and white, and sometimes in the form of darkness and light. This battle is eternal and everlasting. Interestingly, it is a human fighter on both sides. Man is a warrior. There is man on the side of good and on the side of evil. This definition was further strengthened by E. Vahidov using the words "ul" and "bul" (this and that), and especially with the help of repetition of the word "yon o'zing" (you are on the side).

Such descriptions remind us of another great humanist poet Alisher Navoi:

*Одам борки, одамларнинг нақшидур,
Одам борки, ҳайвон ундан яхшидур.*

Meaning:

While some people are ornaments of people,
Whereas some people are even worse than the beast.

In the following verses, E.Vahidov, who describes humanity from two opposite angles, gives the impression that he is expanding and commenting on the above verse by Navoi.

*Сен бало, ҳам мубтало, ҳайр ила кин, росту риё,
Фитнагар олам аро фаттон ўзинг, қурбон ўзинг. (р.162)*

Meaning:

You are misfortune, and a sufferer, profit and offence, truth and lie,
You are the predator of the tricky world, you are the victim.

In the next verse, oxymoron is addressed in four places: a misfortune and a sufferer, profit and offence, truth and lie, predator and a victim. In such a rigidity and complication of the contradiction, we see that the contradictory ideas about the human race in the poet's mind are growing stronger and stronger. The stylistic device ishtikok between the words tricky and predator also plays a role in this.

*Хормисан ё гулмисан, тождормисан, ё қулмисан,
Чўғзмисан, булбулмисан, нодон ўзинг, хушхон ўзинг. (р.163)*

Meaning:

Are you a stick or a flower, or a crown owner or a slave?
An owl or a nightingale? You are ignorant and beautiful.

As the art of rhyming in the verses of ode becomes more complex, so does the portrait of the human being in the image of the poet. Oxymoron, which is used in four places in the verse, is a means of deepening the meaning of the contradictions in the poet's artistic thinking. The sharp difference in the meanings of the words a stick and a flower, a king (crown owner) and a slave, an owl and a nightingale, ignorant and beautiful, the difference between heaven and earth, shows that the human race is so far from itself, so in conflict with its neighbor.

In the following verses, the poet again describes the struggle of the human race with the qualities of nature, that is, with himself in the background of life:

*Бу ҳаёт ўрмон экан, жон борки қасди жон экан,
Бунда қатл осон экан, сиртлон ўзинг, жайрон ўзинг. (р.163)*

Meaning:

This life is a forest, a life of revenge,
It's easy to kill, you're a hyena, you're a gazelle.

That is, the struggle between life is so intense that everyone is suicidal. As a result, killing is easier, just as it is a law of nature for a hyena to hunt a gazelle. However, if a hyena hunts a gazelle out of hunger, a person will take revenge on his kinsman for no apparent reason. As a result, the desperate poet exclaimed, "This life is a forest!" has no choice but to judge!

Although the contrast in the verse is in one place, the image of the landscape painted by the poet, the tragic pathos in it, contributed to the development of the verses in the poem.

*Бу ҳаёт уммон экан, уммон абад гардон экан,
Қатрадек сарсон экан, сарсон ўзинг, гардон ўзинг. (р. 163)*

Meaning:

This life is the ocean, the ocean is the eternal garden,
You are a wanderer like a drop of water, you are a wanderer.

In the above verse, the poet's thinking, which compares life to a forest, now likens it to an ocean. Ocean, on the other hand, is doomed to rotate forever between earth and blue. If this is the fate of ocean, now look at the state of the resin in it. But the interesting thing is that it is man himself who turns the ocean. It is not surprising that the poet, who is a contemporary of us with these images, meant the people of the past, who claimed heroism and subjugated so many people, and the businessmen who have shaken millions of people even today.

*Маиъали фикрат сенинг, ҳам чангал ваҳшат сенинг,
Ғайрату гафлат сенинг, жавлон ўзинг, урён ўзинг. (р. 163)*

Meaning:

The torch of thought is yours, and the claws of the savagery beast are yours,
Enthusiasm is yours, ignorance is yours, ignorance is yours.

The words that make up the oxymoron, which comes in four more places in the verse: thought, savagery, enthusiasm, indifference, and nonsense, serve as the next step in making the contradiction in the context of the poem more obvious.

In the next verse, the poet gives a concrete proof of his opinion:

*Қилдингу Ойда хиром, ҳам Ерда қон тўкдинг ҳаром,
Ушбу ҳолингдин мудом хандон ўзинг, гирён ўзинг. (р.163)*

Meaning:

You have danced on the moon, and you have shed blood on the earth.
You are laughing and crying from this situation.

That is, a person who has reached the level of being able to ascend to the Moon and worship Him, and who is satisfied with his profession, is at the same time shedding blood on the Earth and killing his fellow man. And he can't find a way out of this situation, he is looking at it with tears in his eyes. In this verse, too, the words crying and laughing serve to enhance the pathos and artistry of the poem, the power of emotion, while creating the oxymoron to express the uniqueness of man.

*Заррани ижод этиб, даҳшат, бало бунёд этиб,
Оқибатни ёд этиб, ҳайрон ўзинг, ҳайрон ўзинг. (р.163)*

Meaning:

Creating the particle, creating horror, disaster,
Remembering the consequences, you are wondering yourself.

At first glance, the ode seems to be written in the spirit of promoting the Soviet peace policy. However, if we pay close attention, the fact that a person who created an atom and created a horror and a catastrophe for himself, thinking about the future and wondering about it, is one of the calamities that concern the whole of humanity.

In the following verses, the poet refers to real social thoughts again, avoiding poetic allusions to describe man's wandering between two poles - good and evil:

*Ким фаранги, ким ҳабаш, ирқ, қон талаш, имон талаш,
Шулми инсондек яшаиш, армон ўзинг, афғон ўзинг. (р.164)*

Meaning:

Who is French, who is black, race, bloodshed, faith are rare,
Is it to live like a human being? You are an Armenian, you are an Afghan.

In the next verse, the poet gives his negative assessment of another social problem between humanity - language, religion and ethnicity. That is, a white person, whether he is black, religious, or non-religious, is a human being, so it is not appropriate for a human being to fight for race, law, or faith. Is this a poet who understands the meaning of life to live like a human being ?! He emphasizes the words with a rhetorical question, and arman refers to the art of iyham using Afghan words, referring to the Armenian, Afghan nations. In the next verse, however, he continues his thought through more subtle meanings and feelings:

*Мамлакатга мамлакат, миллатга миллат бўлса қасд,
Қилгувчи сўнг оқибат армон ўзинг, афғон ўзинг. (р.164)*

Meaning:

If the country is against the country, the nation is against the nation,
After the results, you are the regretter, you are the crier. (p.164)

In this verse, the poet, who now draws attention to the original meaning of the words arman and afghan, again uses the art of iyham and says that if countries and nations fight, you will be both a regretter and a crier. Hence, the words arman and afghan, which form the art of mutual iyham in both verses, form the art of tajnis (using homonyms) when the two verses come at once.

The last part of the poem is usually an expression of good intentions, wishing for a dedicated person or event. E.Vakhidov, preserving this tradition, at the end of the poem expresses good intentions to humanity:

*Онаизоринг – замин, танҳо йўғу боринг – замин,
Хаста беморинг – замин, ўғлон ўзинг, дармон ўзинг. (р.164)*

Meaning:

Your mother is the Earth, The only thing you have is the Earth,
Your ill patient is the Earth, you are the son, you are the cure.

The first task of humanity, which is the owner of the universe, according to the poet, is to listen to the cry of the Mother Earth, to be a cure for her pain. How is this done ?! The answer to this question is expressed in the following verses of the ode:

*Келдинг оламга , демак, етмас уни сўрмак, емак,
Ерни этмогинг керак бўстон ўзинг, ризвон ўзинг. (р.164)*

Meaning:

You came into the world, so it is not enough to suck it, eat,
You have to make the land heaven; you have to make it the garden.

The words garden and heaven in the verse serve as words that fulfill the poet's optimistic intention. That is, it is the task of humanity to turn the Earth into a garden and, more importantly, a paradise. What to do for this ?! If we respond from the text of the verse, the first thing to do is to put an end to genocidal wars, to achieve enlightenment free from ignorance, and to beautify Mother Earth. According to the poet, this is the duty and responsibility of humanity to its descendants and to Mother Earth. Therefore, in the preceding verse, the poet once again wishes humanity perfection:

*Бўлмасин субҳинг қаро, бор бўл мудом борлиқ аро,
Ўзни этгил доимо, инсон ўзинг, инсон ўзинг. (р.165)*

Meaning:

Let there be your morning no black , let there always be,
Always be yourself, man yourself, man yourself.

It is not surprising that the man in the verse repeats his compound, emphasizing once again that the poet can be a human being, as described in the above verse, a child worthy of Mother Earth. By repeating it twice using the compound in the verse, he wants to make these words more firmly ingrained in a person's

sense of meaning and responsibility. It is also worth mentioning that in the memory of the poet, who also applied to the art of radd ul-matla (repetition) with the help of this compound:

On a stable planet, you are a man himself, you are a man himself

This compound is more serious than the compound itself in the verse. The reason is that the condition of humanity in the first line has not yet been stated by the poet. By repeating this combination at the end of the poem, the poet is calling humanity to be human in accordance with human conditions.

In the last line, the young poet addresses the whole of humanity, sometimes accusing him, sometimes admonishing him, sometimes making high claims, feeling uncomfortable and saying, "Who am I, where is it to talk about humanity and the world?" :

*Эй, сен Эркин, бу кун ёздинг дилингдин бир тугун,
Сен киму, не дахри дун, бийрон ўзинг, нодон ўзинг. (p.165)*

Meaning:

O you, Erkin, you wrote this day, a knot of dealing,
Who are you, what are you, you are knowledgeable, you are ignorant.

In the last line, too, the poet, who remains faithful to tradition, appeals to the art of conditional oxymoron through his words of knowledgeable and ignorance.

Based on the above, we come to the following conclusions on the basis of this classic poem:

1. It can be said that this work was created under the influence of Alisher Navoi's high humanitarian ideas and high poetic tradition;
2. In this poem, the poet Erkin Vahidov's expresses boundless respect for humanity, at the same time deeply the helplessness of this glorious and complex people;
3. In the process of creating this poem, the poet's effective use of the stylistic devices of hyperbole, tanosub, repetition, passion, and especially oxymoron is the result of high poetic skill;
4. Through the oxymoron in verse, the poet paid special attention to the state of strong paradox in expressing the strong inclination and aspiration for good and evil in the human race.
5. It is safe to say that with this work E.Vakhidov has raised Uzbek poetry to a new level.

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