

MAY ALL THE JOY BE YOURS...

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Annotation

In this article, the ghazal of Erkin Vahidov from the collection "Devan of the youth" starting with "May all the joy be yours" is analyzed. The ghazal is considered from the point of view of form and content in terms of artistic poetic features. Special attention is paid to the author's skill in using words.

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The advantage of a lover over a mistress in love is that no matter how difficult it may be, he will not back down from his matlab. This ghazal by Erkin Vahidov is one of the most beautiful ghazals. This ghazal has already become a song and has managed to take a place in the heart of hearts. Many of Erkin Vahidov's poems and ghazals have been turned into songs, sung by the most influential artists of our nation.

For example, the ghazal "May all the joy be yours" was performed by the favorite hafiz and singers of the Uzbek people, and was performed by many other singers. This is also an example of high respect and attention. So, why do the poet's poems and ghazals quickly turn into songs. Because Erkin Vahidov always gave from hand to hand, polishing it like a crystal, giving it a thousand kinds of shine, adding more beauty to its beauty, enlivening human emotions, making everything soft and giving it to the people in a way of pleasant expression. donated again. The following verses from the poet's pen are proof of our words:

The people are my teacher, and I am a student.

I'm tired of words.

From the people themselves,

My job is to give to people.

One of the ghazals close to the heart is the ghazal "May all joy be with you". First of all, the ghazal attracts our attention because it is built on the basis of the art of tazad. By using contradictory words in almost every stanza, a playful, captivating rhythm is created. The ghazal is written on the basis of the love of two people, counting the aspects that the lover sees in himself and his partner. A lover always wishes the best of the world for his beloved and the worst for himself. What heart could not be soothed by the melodies of such beautiful and loving words?!

May all the joy be yours, my dear, the hardship is mine,

All the pleasure is for you, all the pleasure is for me.

Let's focus on the opposite words in each stanza. In the first stanza of the first stanza, the words joy - reproach, force, and in the second stanza the words dildory - happiness caused a contrast, moreover, these words also performed the function of internal and main rhyme. Internal rhymes are words of joy - pleasure, and the main rhymes are words of force - pleasure. In addition, the art of repetition was also used, the words were repeated 3 times to everyone, 2 times to you, and 2 times to me. Excessive use of repetitions causes speech insanity. However, in poetry, repetition is a means of artistic expression. In the above stanza, the repetitions served to provide a certain tone and rhythm.

It is worth noting that radif is used in this ghazal, radif is a repeated word at the end of this verse. Ghazals with radifi can be called by two names. 1) with the first verse of the matla or the initial combination in it; 2) ghazal with the rhyme "..."; can be called in the form Therefore, we can also use this ghazal as a ghazal with a radif "Menga".

Let's go back to Matla, my friend, let the joys of the world be yours, don't suffer, don't know what hardships are, give them to me, let them be for me, I wish you to be loved from the heart, to tame the hearts, I wish you happiness for these aspects only let me tell you, there is also a strange passion for a lover here.

You take my life, I take your pain

All health be to you, all sickness to me.

In this verse, we can see the art of tardi aks', the phrases "you are mine" and "I'm yours" in the first verse are used reflectively. These compounds also have internal contradictions. The main contrasts are the words soul and pain, health and illness. It is understandable that the words health and illness have opposite meanings, but what about the words soul and pain? There are several types of antonyms according to their use and structure. For example, rhetorical, methodological, contextual, lexical, grammatical, etc. Here, the words soul and pain can be explained based on the context and the text. remains liquid. For this reason, the soul is experiencing pain, if we understand that the soul means returning to a bright life, and pain means a darkening life, the reason for the contradiction of these words becomes clear.

May all the happiness be to you and all the love to me,

Kindness is for you, kindness is for me.

The word "Khunkhorlik" came as an internal rhyme to the main rhyme word "Poydorlik". Moreover, the art of tazad was created through these words. Oh my friend, may the inequality in beauty be yours, and may the confusion of this beauty be mine, may the love of your unique beauty fall upon me. In this love, you show me a lot of cruelty, here the cruelty refers to the sufferings of the other, the tortures and sufferings caused by falling in love. The land that has tormented me so much looks like it is thirsty for my blood. However, I have a steadfast love, no matter how much he suffers, I will not spare him my love, even if my love is a foot, let this steadfastness be for me. Such words can only come from the tongues and tongues of true lovers who understand true love and see their love above all else. In the following stanzas, this situation will be described more vividly.

Enjoy this world, give me all the pain,

May all rest be yours, all vigilance be mine.

In the first stanza, the words pleasure - pain, take - give, in the second stanza you - me, rest - wakefulness caused a contrast. May you live comfortably, I will take your pains, may peace and comfort be yours, and may all my vigilance be. In fact, the effective power of tazad art is very

important in this ghazal, although the form of the ghazal flows in one flow, there is a division in the content of each verse. A lover and a mistress are standing in front of your eyes, and the lover is speaking his heart to his lover. You wish everyone could have such love. Erkin Vahidov's poems have soul and vitality. When you read them, the words suddenly enter the language, begin to move, and before your eyes, the work begins to reveal the treasure of meaning hidden in its depths. Personally, I am in the same situation, each work of the poet has its own atmosphere of feelings and situations.

Take the houses, leave the tavern for me.

All vigilance is for you, and all cheerfulness is for me.

The words *koshona* - *maykhana*, *ol* - *koy* in the first stanza, *vigilance* - *khummorlik*, *senge* - *me* in the second stanza create a contrast. In this verse, there are also literary symbols typical of Sufism in classical literature. In particular, a tavern is a place where divine love is given in Sufism, a shrine of *pirs*. Humor is the quality of a lover who is drunk with divine love. So, here are the signs of divine love. You live in mansions, your place is in such beautiful and luxurious places, and taverns are enough for me. And you're always awake, and I'm in love, I'm intoxicated from being addicted to you, I'm not drunk. Geminantion is used in the stanza to further strengthen the meaning. Geminantion is the folding of two identical consonants in a word: term, honor. Such layering can also be created for certain stylistic purposes: *rosa* > *rossa*, *very* > *very*. So, here the word "*khummor*" was geminated in terms of style, and served to increase the meaning and tone of weight.

Let it be bright day for you, let it be dark night for me,

May all the flowers be yours, all the thorns be mine.

The combination of bright day and dark night in the first stanza creates a strong visual expression, which increases the impact of the stanza, and the words *to you* and *me* provide internal conflict in all stanzas. In the second stanza, the words *gulshan* and *thorn* are contrasted, and when a lover wishes his lover to walk in *gulshan*-he gardens, he wants thorn beds for himself. He asks for suffering, no matter how difficult it is, for him, the happiness of his neighbor is important.

You take the kingdom, I'll be a slave,

All loyalty to you, all loyalty to me.

Another traditional image in our classical literature is the emperor and the slave, the *Gado* symbols. In many ghazals, these images are widely used to express the state of a lover and a lover.

Let me lie on your doorstep, let me chase you with stones

There's kindness for you, there's kindness for me.

In the second verse, the words *dilozorlik* and *dilafkorok* are contradicted. It's okay if I lie on your doorstep like a madman, but you will sentence me to throw stones and drive me out of there, and I agree to that. After all, hurting the heart is a characteristic of the *yor*, let the joy, heartache and heartache that arise from it be for me.

Let the poem be finished for you. It is your job to tear freely.

The profession of denial is for you, and the confession of guilt is for me.

A free poem is finished for you, what you want to do with it is up to you, maybe you will tear it up, if you do not accept this poem of mine, which is full of love, after all, the profession is denial, that is, rejection, break his feelings in front of the lover because of his constant denial, it has become a profession for the lover, no matter what the lover does, he is guilty in front of the lover, but his love for the lover gives him the strength to overcome them. That's why he has to confess no matter what he says. For Yori, such self-sacrifice and self-sacrifice are real courage. Then the lover will definitely reach his

goal, he will reach a sweet dream.

The length of the ghazal is 9 bytes. The poet used his pseudonym in this ghazal as well. Rhymes: coercion - cheerfulness - patientness - stability - alertness - hummorousness - thorniness - loyalty - heartiness - confession. Internal rhymes: happiness - pleasure - health - happiness - vigilance - anger - sadness - denial. The traditional ramali of Aruz is written in musamamani mahzuf weight:

Bar cha shod lik / sen ga bo'l sin / bor si tam zor / lik men ga, fo i lo tun fo i lo tun fo i lo tun fo i lun

– V – – – V – – – – V – – – – V –

Bar cha dil dor / lik sen ga yu / bar cha xush tor / lik men ga.

fo i lo tun fo i lo tun fo i lo tun fo i lun – V – – – V – – – – V – – – – V –

It is noteworthy that the poet's ghazal, which begins with "All joy be with you" from the book "Youth", is decorated with the art of tazad from head to toe, because this ghazal shows how artistic the creator is. At the same time, it is also expressed that a faithful lover is ready for all sufferings and difficulties for his lover.

In short, each of Erkin Vahidov's works is unique, and the thing that unites all of them is the poet's sincerity, his approach to the word as a living soul, which is why he carefully selects it like a necklace in the verses of the poem, each the boiling of the wounded work from the bottom of the heart, folk and romantic melodies.

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