

The Harmony of Samar Bonu and Huvaydo's Work

Toshquvatova Mashhura Aktam qizi

SamSU student

ABSTRACT

This article is dedicated to the harmony of the work of the 19th century poet Samar Bonu with the work of his grandfather Huvaydo. It also examines and analyzes the poetic ghazals that differ from Huvaydo's in terms of subject matter.

KEYWORDS: *devon, tree, poetry, talent, commonality.*

Well-known scientist Tokhtasin Jalolov's work "Uzbek poets" provides the first information about the work of the poet Samar Bonu. Until then, a number of errors in the identity of the poet were observed. With the Samar bonu, the poet Salohiddin Saqib was mistaken for the grandson of Huwayda. Later, when the poet Salohiddin Soqib's "Huvaydo" office was found, the genealogical connection between them became clear. We can learn this from the following poem of the poet:

This book is about God,
He is the son of Osh city,
Turbati public shrine,
Sarmazor oni der Ibodulloh,
Kholmuhammad caliph pole time,
His son Sirojiddin Eshan,
And his nickname in the poem is Sirojjiy,
The poem of the poets is the crown.
Saqibi is sick Salohiddin
Valadi Mawlavi Sirojiddin.

It is clear from this poem that Samar Bonu was not the grandson of Huvaydo, but his grandson. It should be noted that the creative path started by Huvaydo was continued by his descendants for several centuries. One of his successors is Samar Bonu.

Huvaydo belonged to the Naqshbandi sect of mysticism and became the leader of this sect after the death of his father. He also tried to express his views in his verses. The world is like a mirror (mirot), wherever one looks, one sees the beauty of God. Man himself is a part of God, man is in love with his creator God. . In the following verse of the Qur'an, we see a vivid expression of this philosophical concept:

John, keep the house clean, and don't leave any dust.

I have heard that you are lost: a pure tongue is a friendly friend.

However, according to Sufis, it is impossible to reach a friend alive. To reach Yorga, to die in order to become its guardian, it is necessary to die.

Samar Bonu's work also continued in the series of Huvaydo's works, and this philosophical current also had a great influence. But if we take a closer look at his work, we will find in his poems a feeling of rebellion over the injustices of the time, rather than mysticism:

Bonu says that in this world, I have never walked without grief,
I have never been happier in this world,
I've been in the world, I've been through a lot,
I have seen your suffering, my friends, I have never seen your suffering.
Every misfortune in the world is shared by my poor head,
I never burned my pains ...

Indeed, in these painful verses of the poet, the pains of the hearts and tongues of many Bonu in the Muslim world are sung.

Radifgoylik is a widespread literary tradition deeply rooted in the classical literature of the East. This tradition is especially widespread in the history of Uzbek and Tajik literature. The 19th century poets of Fergana and Khorezm followed Navoi, imitating this great artist in form.

Radifgoylik is an art of writing a ghazal in response to the ghazal of one poet to another, retaining its weight in rhyme and radifs.

Samar Bonu's work can be clearly seen in the following examples.

Huvaydo:

I'm in love, oh my gosh, Afghan is a different kind,
It's a different kind of astonishing Majnun.

When I see your flower face, your mouth, I am a bird of my heart,
Aylamas Parvoyi Gulzoru Gulistan is a different variety.

Bonu:

This day has come with a different kind of sweetness,
Sarvi Khiromon is a different variety for Qomati Ranosi.

I said: O my soul, take a step and stretch my giryon,
I said welcome, the throne of Solomon is a different kind.

Huvaydo:

Zulaykhoyi zamon, ishq afati davrondurur ul shox,
In the land of Malohat, Yusuf Kan'an is the king,

Shirinu uzgo da Layli,
Alardek nozanin simin badan Chimyondurur ul shox.

Bonu:

Every day a hundred thousand sufferings are made to a stranger,

I looked for Vafo, and he was unfaithful.

Born in the time of Zulaykhai, Egypt in Osh,

He gave me a rating like Yusuf Yusuf Kan'an.

Any intelligent reader who compares the above examples will immediately notice the level of Bonu's artistic development. This aspect needs no explanation.

Like Shirin and Layli, "Shoh", which evokes the mood of God, is called "nozanim", "simin badan", and, moreover, chimyanlik, that is, the poet's neighbor's daughter, "Shokh", who sang in Bonu's ghazal. Ichra "(in Osh) is a handsome young man like Yusuf. The geographical precision and sexual differences in these poems disprove the notion that "poets repeat the voices of men, and it is impossible to know which gender they are talking about in their poems."

In the following ghazal of Samar Bonu, we can also feel that he mentioned Huvayda among his ancestors and respected him.

I said you inherited from your ancestors

Ilahi sayyida Qul Khoja Ahmad,

If you are as good as him.

Respectfully yours, Hoja Hafiz,

As for me, it is preserved in the rubai.

Dear Amir Alisher,

A man like Baharqqi Sufi Olloyord.

Respectfully yours, Shamsi Tabriz,

Don't embarrass me here.

Ilahi rohati dildur Huvaydo,

My grandfather's ratios are shaydo.

Coincidentally, I will be the sultan,

You are sacred to the people of Chimgan.

I inherited the rubai of my ancestors,

The legacy of the mold is the fabric of these words.

My last grandfather was Sarmazori in Osh,

Do not be discouraged.

I have turned your true spirit into remembrance,

I was happy to say Rubaiyat.

My father was in Mawlawi Yorkent,

Respect the moments as the rabbi said.

Do I have the right to speak,
I look forward to seeing Rubaiyat.

I spoke in honor of my fathers,
I am busy day and night.

I am a simple stranger,
Rubaiyat says I am defeated in this world.

From this poem we can understand that all the ancestors of Samar Bonu were engaged in poetry. We know that he was famous not only for ghazals but also for writing rubai. In this ghazal, the poet mentions Huvayda and says that he also wrote rubai. The work of the poet Huvaydo and Samar Bonu is similar in many ways. More precisely, we can say that the poet Samar Bonu continued the work of the poet's grandfather Huvaydo.

Huvaydo's work is a universe in itself. One of the poems in which Huvaydo deeply absorbed his philosophical views is his ghazal "Inside". Let's read this poem:

Darding erur, nigorim, in my body, in my soul,
Paykoni is in my heart, in my blood.

If I ask, he will never know what you are wearing.
O my half-brother, you are not in space.

I traveled two worlds, I never found your target,
I found your name in the comments.

I've been dreaming, I've come now,
I found the look in the victim's heart.

There is wine in the tavern, the customer knows how to drink,
The bitterness is in the gums.

Don't blame him when he cries, Huvaydo,
I stayed in the statement, saying that I would be relieved.

The purpose of this poem is that man is a particle of God, it is useless to look for him in the heavens and the earth, no one knows where God is. The unity of thought embodied in this poem is the theory of the existence (truth) and its manifestation, the manifestation. It was against the principles of Islam to consider all beings in the universe to be the manifestation of Allah. Even if Huvaydo stares at the sky for a long time and is a captive of the celestial beauties, he will not be able to look at it forever, because at the heart of man's joy and happiness can always be seen the beauty of the earth, the beauty of this real being. Such divine concepts are also found in the work of Samar Bonu. In other words, we can say that he is a follower of such themes that his ancestor started. Bonu's following verses are clear evidence of this:

The victim cleared the dust of the seven slices of gardu,
Shirin-u, Uzro-u Layli modeled on them.

I shed seven tears of roses every night,
It's a tumor, and it's ugly.

My heart is hard, my soul is delicate,
My breasts were pierced, my stomach was crushed.

Don't expose, doctor, love is a pain, nihon,
Your goal is to make God your identity.

O judge, let me express my sorrow knowingly,
Didn't find any ready-made curry love sounds.

The king of the seven realms came to the lovers of the body,
A bird flew from my hand to the sky.

The civilian fled to the Mahvas, where Bonu bowed,
Al amon know seven opponents- goalkeeper.

Samar Bonu's "Yor Jabr Etti" is a real love, not a figurative love. This is not the first time any reader will realize this. In other words, we can say that this poem has the same theme and approach as the poems of Huvaydo. However, in Huvayda, the praise of the Prophets and the concepts associated with them are predominant, while in the work of Samar Bonu, internationalism is strong. The names of the heroes of the epic are mostly used in his poems. The above ghazal also mentions lovers like Shirin and Layli.

In conclusion, we can say that the work of the poet Samar Bonu and the poet Huvaydo are in many respects common. To understand this, it is necessary to get acquainted with their multifaceted creations.

List of used literature:

1. "Uzbek poets" by Tokhtasin Jalolov
2. Natal Mallayev " O'zbek adabiyoti tarixi".
3. Rahmonov N " O'zbek adabiyoti tarixi".
4. To'xtasin Jalolov "O'zbek shoiralari".