

## Theme and World of Ideas of Hamza Hakimzoda's Poems

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### ABSTRACT

*In this master's thesis, the literary flow of the end of the 19th century and the beginning of the 20th century, the unique artistic aesthetic features of Hamza's work are analyzed based on scientific sources. In the lyrical heritage of the poet, the ideological and artistic features of the poetic image and poetry, the development of the poetic image, the formal and stylistic uniqueness of the image, poetic skill and artistic style were studied. The individual image skill of the poet's work is highlighted.*

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### INTRODUCTION

In the science of literary studies, the literary flow of the end of the 19th century and the beginning of the 20th century, the unique artistic aesthetic features of the works of enlightened poets were researched on the basis of a number of scientific sources. Scientific research works were carried out on the issues of formal and stylistic uniqueness in the poetic image and image in the work of poets. Summarizing the scientific and theoretical views on this matter allowed for special research of issues such as ideological and artistic features of Hamza's poetry, poetic image development, formal and stylistic uniqueness in the image, poetic skill and individual style.

"We are living in a new historical period - a wonderful time when our people are setting good and great goals, living a peaceful and peaceful life, achieving great results in the way of great reforms<sup>1</sup>. " ***At such a time, of course, there*** is a great need for spiritual growth and the growth of people's worldview. And this, of course, is related to the main and main factor that raises spirituality - fiction, literary fiction and criticism. First of all, it is necessary to emphasize that independence has opened up incomparable opportunities for us to realize our identity, to educate our human value, traditions and values, our holy religion of Islam, our great ancestors, saints and young generation in the spirit of national and universal values.<sup>2</sup>

### LITERATURE ANALYSIS AND METHODOLOGY

The poetry of Hamza Hakimzoda Niyazi, a popular poet who left a rich literary heritage and whose creative activity has been the cause of many debates and discussions among the scientific community to this day, is the latest in Uzbek literary studies, based on the first sources. research and analysis based on scientific-theoretical achievements, clarify some controversial issues related to the poet's legacy on this

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<sup>1</sup> Mirziyoyev Sh. M. Together with our brave and noble people, we will build a free and fair, democratic state of Uzbekistan / People's word. December 16, 2016.

<sup>2</sup> Mirziyoyev Sh.M. Ensuring the rule of law and human interests is the guarantee of the country's development and people's well-being. - Tashkent: Spirituality, 2017. - B 71.

basis, re-examine his poetic works on the basis of textual research. The fact that it is aimed at solving problems such as evaluation determines the relevance of this research topic. In addition, the relevance of the topic is seen in the following issues: First, in most studies of the poet's creative heritage, he is biasedly evaluated as "the singer of the Soviet system", "the founder of Uzbek Soviet literature", which is compatible with the prevailing ideology at that time. Cases of reprinting and reprinting of his works have been identified. Researches on Hamza's work were in many cases subordinated to political interests rather than to show scientific truth. This, in turn, created the need to unbiasedly study the poet's poetry based on the first sources, to reveal the scientific truth. The fact that it is aimed at solving these issues also determines the relevance of the dissertation topic. Secondly, in the first quarter of the 20th century, Hamza Hakimzada Niyazi was interpreted as the most active representative of Jadid literature, but later the poet was studied against the Jadids. Therefore, defining the poet's worldview, his beliefs as a person and a poet, based on the analysis of his poetic works, is one of the important scientific problems. The fact that the solution of such problems is envisaged also shows the relevance of the research topic.

## RESULTS

Our lively homeland is famous all over the world with its poets and writers, great scholars. Collecting, restoring, studying the incomparable cultural and spiritual heritage created by our forefathers for many years, and making the Uzbek people enjoy it is the sacred duty of every literary critic. All opportunities have been created for this in our country. During the study of the creative legacy of the representatives of the Kokan literary movement of the beginning of the 20th century, it is observed that the work of Hamza Hakimzoda Niyazi, the literary legacy he left has its place in the development of Uzbek literature of the period of national renaissance. Hamza, a great talent, played an incomparable role in the formation and development of the nation's mind and consciousness, along with public education.

Hamza Hakimzada Niyazi is a sharp poet who collected all the poems he wrote during his lifetime and organized them. The lyrical legacy of the poet was published in the periodical press of the early 20th century and delivered to the readers of that time.

The works of sharp penmen who are passionate about Jaddidism movement like Hamza Hakimzada Niyazi reflect the principles of modern literature as well as classical literary traditions. Hamza's poems are characteristic of both the continuation of the traditions of classical literature and the literature of the new era. The fact that these two realities coexist at the same time shows the skill of the creator, that he is the owner of a high talent.

Hamza Hakimzada Niyazi in his poetic works expresses his views, all his hopes and dreams in a simple but very effective manner, which helps the reader to easily understand the meaning of the poem. The poet's poetry, according to its content and the ideas put forward in it, has a folkloric, intellectual character that is understandable to the masses of the working people. Hamza was one of the forward-thinking and up-to-date writers who reflected in his writings any new developments in social life and scientific achievements.

Hamza Hakimzada Niyazi, writing on the ground of centuries-old traditions of our classical literature, fights not only for the content of his works, but also for the artistic appeal of his works. It is no exaggeration to say that the poet considered the content of the ghazal to be important and created a unique art in expressing it through colorful images. This is clearly visible in all his ghazals, muhammas, musaddas and other poems.

Hamza wrote his poems in different seas of Aruz. Most of the composer's ghazals are 5-7 verses long. Also, there are ghazals with 14-16 verses and more in the divan, which shows that Hamza's poetic form is mastered with a high talent, from light types close to folk songs to complex forms. In all the ghazals written by the poet, there are a lot of metaphors, allusions, contrasts, exaggerations and exaggerations that express the various moods of a person. Hamza has shown that he is highly skilled in the choice of rhyme and radif, as well as in the effective and appropriate use of words. The radifs in his ghazals are composed of elegant and meaningful words.

Hamza Hakimzada Niyazi's lyrics were created on religious, romantic, socio-political and educational topics.

In his love poems, Hamza describes the divine beauty in the medium of vital love, using a unique image method. An example of this is that in each stanza of the ghazal below, the artist describes the beauty of the yor, as if he were the owner of a fountain pen, and manages to describe the beautiful yor throughout his entire life :

Husn's emir, the king, pray for him,  
The face of the moon, the star of the grass, the eyes of the mastona dua.

Sugar on lips, sugar on lips, honey on tongues,  
S ozidur ruhfiza, Yusuf Kan'ana dua.

A tall man, with dark eyes and long hair,  
a blessing for a living bow [ 3.25].

is the prince of the world of happiness, that his lips are made of honey and sugar , and that every word that comes out of his tongue is as sweet as honey.

Two lips are like a flower bud, a pearl is attached to a tooth,  
It is a shame to see the grass, thank you.

Their noses are handsome, their figures are delicate,  
the bullet is priceless, I pray for the only one.

One by one like a peacock, they hang golden amulets,  
to my beloved who treads the earth with a gentle face [ 3.26].

In this ghazal, which glorifies divine love, the poet who uses the words "lip and tooth" creates a beautiful example of the art **of proportion** , using images that are proportional to each other, such as "the beauty of the lips, the beauty of the teeth" .

"Tanasib is the art of creating figurative expressions and scenes by using words that mean concepts close to each other in the stanzas of the poem"[5.80].

a lover describing the beauty of his beloved, the priceless nature of his lover, the most beautiful bird; He says that it is beautiful that they walk gracefully like peacocks.

This is not news .  
You are a lover, you are a lover, you are a lover.

You planted flowers, you paid Zulayho Yusuf a dowry ,  
Zor Majnun Laylidin, nightingale gulistondin judo.

May you not die, no one is as lucky as me, Iqbal is salty,  
Don't die of surprise, my beloved, you are alive. (B-28)

If we look at the examples of our classic literature, we can see that many blessed names of Prophets and the events that happened in their lives are written in them. Creators often express their feelings and opinions by linking them to the names of literary characters such as Layli and Majnun, Farhad and Shirin, Vomik and Uzro, or their romantic experiences, which, while strengthening the scope of the written

poem, and serves to express the experiences of the teacher more vividly. And all this creates the art of Talmeh.

there was a prophet called Yusuf, who had no equal in beauty . Zuhro is his beloved partner, Halal, about whom a wonderful epic has been written in Uzbek literature. Hamza Hakimzada Niyazi, who was well versed in the science of religion, referred to this epic.

The art of talmeh is of particular importance in increasing the effectiveness of poetry. The poet exerts a powerful influence by expressing his opinions and feelings through ready-made characters that have already been formed in the poet's imagination.

seen , the last verses of the ghazal reflect the sad state of the lover. Hamza shows that his "happiness is shum, iqbal shor" in his unique aspects of using metaphors .

*"A real poet does not want to write a poem, but wants to reduce the fire in his heart, so he does it out of desperation. The path of joy is different. A person can bear any joy , but he wants to share his sorrow with someone. "Poetry is the best way to avoid the onslaught of pain", says the well-known writer and scientist Ulug'bek Khamdam[4.40].*

Hamza Hakimzada Niyazi's poetry embodies the feelings of a person in a difficult mental state.

Suddenly and fell upon an unfaithful man,  
Taking seventy captives, my mind and consciousness are ul purjafa, yo rab.  
The poison of death is grief , crying day and night,  
Liver crushed my grief, made grief end, oh Lord.  
Instead of tears, my eyes were filled with blood , my heart is gone,  
My stature is like an alf, but I am dead, my lord [ 3.34].

In most of Hamza's ghazals, he sings with a pure heart, boundless loyalty, and in the way of love, he expresses his sincere love for his "purjafa", i.e., his lover who has a lot of love, even though he is "bent like Alif". the expressing state of the lover is reflected. In this verse, the poet skillfully used the arts of analogy, contrast, and allusion[8.14].

Science and morals are part of everything,  
Ignorant and uneducated people will not find it.  
He who does not see the school is the teacher, the education is the manners,  
If the difference is that of an animal, then you are of the highest lineage.  
The respectable blasphemer became a good person with morals ,  
Vahi kelmasdin nose found amin fame nickname [ 3.36].

Hamza expresses his socio-political views from the position of philanthropy and enlightenment, and encourages the nation to enjoy the light of knowledge in his works. He calls science "Har husn partavi, i.e. the sun", that it shines equally on everyone, or on the contrary, it makes an impressive statement that a person without knowledge is from an "indifferent animal".

Truthfulness and truthfulness in life are clearly visible in all his works. He emphasizes that ignorance leads to misery and enlightenment leads to happiness.

Know the spoils, the period of six days is the period of life,  
A dear, this tin body is a hospitable life.  
every breath with gratitude in God's memory,  
Don't be careless and inevitable, life is hidden.  
Don't tell the slaves to go to Zuhur

Life is a gift from the Lord of all things [ 3.49]

Hamza Hakimzada Niyazi's creative thinking is characterized by a philosopher's thinking, the ability to make huge generalizations from seemingly simple and small life details . In fact, life is the highest reward given to mankind, every moment of it is a treasure, as the poet says, "a period of six days". The poet compares life to a guest, and the guest is a guest who comes and goes. The need to make the most of every moment and live thanks to God is reflected in the beautiful lines. A poem with the same meaning is also found in Gafur Ghulam, a famous writer who has won a deep place in the hearts of Uzbek readers with his unique works. His "Poem of Time is an example of this;

"The moment that passed before the bud opened."

Let's compare it to the life of a butterfly.

Sometimes it's just a breather

Sufficient for a thousand stars to fade ." [ 3.325]

is a famous poet who wrote in Uzbek and Persian languages. His poem "Sunbuli rayhoni tu az sabzazori rahmatast" is written in Persian, in the ghazal genre, and consists of six stanzas. This "ghazal" was created in 1913-1914. It was first published in Volume I of the Collection of Perfect Works. " Prepared for publication on the basis of the Tashkent copy of the Devonian manuscript "[ 3.328]

Sunbuli raykhonitu az sabzazori thank you,

Mu'tari gisui tu az mushkvori rahmatas.

*(Your sunbul is from the vegetable garden of love,*

*(Your hair is from the musk of love)*

Orazat's candle is wrapped in a veil,

Thank you for your quality

*(Your face is the moon and the sun, bold to your glory,*

*Your beautiful figure is a result of kindness).*

It was found that there is a dedication to the Andijan earthquake in the poem No. 180 on page 117 of the collection "Devoni Nihony", which reflects Hamza Hakimzada Niyazi's socio-political views. In literature, there is information that the poet from Tashkent, Karimbek Kami, wrote a poem "About the Andijan earthquake" that he wrote about this earthquake. Karimbek Kami's poem "About the Andijan earthquake" was changed due to the composition of the musammat. Information about this is given in Nodira Afakova's pamphlet "Musammat in Jadid lyrics." The first stanza of the poem has 8 lines, and the following stanzas have 6 stanzas , in which the 7-8 stanzas of the first stanza are returned unchanged. The poem was published in the January 31, 1903 issue of the "Gazette of the Turkistan Region" with the comment "A poem written by the poet Kami from Tashkent in the holy style on the occasion of the surprise of the Andijan incident." In fact, the poem is in the form of musaddas except for the first stanza ." [ 1.72]

Occurred on December 10, 1902 . Many poets have written poems about all the details of this natural disaster, as well as all the help provided to the people of Andijan . Dozens of poets such as Yunuskhon oglu, Sho'hi and Said Abdumajid Shavqi wrote dirges "[ 1.72].

As a result of scientific research, it became clear that among the above poets, Hamza Hakimzada Niyazi also wrote a poem related to the Andijan earthquake. Based on the understanding of that time, Hamza explains that the cause of the earthquake was the increase in the sins of the population, and notes that the people of Kokan did not exceed the limit in this regard;

Our people of Khoqand are also overflowing, they have exceeded their limit.

The hijab is dead, the sins have covered the eyes with a veil of rebellion.

He abandoned all the truth and made way for bad deeds.



Andijan won the ground without even looking at it.

God, don't announce an earthquake like Andijan.

Don't make Fergana bother us one day. [ 2.40]

In the above verses, the loss of honesty and blessings, the excessive increase of conspiracies and incitements, the fact that this earthquake occurred due to injustice in the society , and various rumors spread among people are written.

## **CONCLUSION**

One of the main tasks for researchers is to shed light on Hamza Hakimzada Niyazi's artistry in all his works. If the lyrical legacy left by our great-grandfather gave goodness, generosity, confidence and beauty in the hearts of people, spirituality, knowledge, progress and culture will enter the life of those who can feel these feelings. .

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