

FOLKLORE MOTIFS` USE IN ERKIN VAKHIDOV'S GHAZALS

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**Abstract:** This article is focused on the use of folklore motifs in Erkin Vahidov's ghazals., Folklore images were shown, by analyzing some of the poet's poems.

**Key words:** literature, poetry, folklore, tulip, flower, image, epic, content.

ERKIN VOHIDOV G`AZALLARIDA FOLKLOR MOTIVLARINING QO`LLANISHI

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**Annotatsiya:** Ushbu maqolada Erkin Vohidov g'azalllarida folklorga xos motivlarning qo'llanishi to'g'risida fikr yuritiladi. Shoirning ayrim she'rlarini tahlil qilish orqali folklor obrazlari ko'rsatildi.

**Kalit so'zlar:** adabiyot, she'r, folklor, lola, gul, obraz, doston, mazmun.

ИСПОЛЬЗОВАНИЕ ФОЛЬКЛОРНЫХ МОТИВОВ В ГАЗЕЛЯХ ЭРКИНА  
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**Аннотация:** В данной статье рассматривается использование фольклорных мотивов в газелях Эркина Вахидова. Путем анализа некоторых стихотворений поэта показаны фольклорные образы.

**Ключевые слова:** литература, поэзия, фольклор, тюльпан, цветок, образ, эпос, содержание.

When thinking about the influence of folklore on written literature, it is not only the sphere of interaction of genres, but also attributes such as water, fire, earth, grass, smoke, oven, apple, cherry, mulberry trees, and in some cases divine flower that are actively used to express the reality of mythology. We also find descriptions of flowers such as daisies, violets, and tulips, which are used as The image of a "flower" found in folklore is first a bud, and then the heart opens into blood, which is compared to the heart of a lover burning with love.



Let's turn to Erkin Vahidov's ghazal called "Lola Sayli". In the ghazal, the "I" of the poet invites his lover to the tulip feast. During the event, the poet:

O'yladim shu tong, necha yil  
Dashtu sahrolar kezib,  
Taklifi sayl aylamabdir

Ne uchun Qays Layliga!- while thinking, he involuntarily remembers the legendary figures of Kais and Layli. It is known that the image of Kais and Layli are also present in the folk epic "Layli and Majnun". Literary scientist N. Mallaev writes about this:

“As we mentioned, the folk epic "Layli and Majnun" was written by the son of the famous poet Fazil Yoldosh. Alisher Navoi's "Layli and Majnun" was the basis for the folk version. Although the achievement of the goal of the lover developed the events of the epic in a different way and required the creation of a new work, the essence of Navoi's work, the basis of its plot, and its ideological content were preserved in the folk epic”<sup>21</sup>.

In the above ghazal, Erkin Vahidov talks about the lovers in the field of tulips, and by recalling Kais and Laila, he points out that the tulip flower is likened to the heart of a lover whose heart is full of blood. That is, the poet chooses figurative expression rather than dry preaching.

In the poet's ghazal entitled "I wrote to Dildar", he directly uses folklore images such as flower, tulip, sabbada, thorn, desert Karbala:

Gulbargi lolani elt,  
Qo'yg'in qadah yoniga,  
Yuz hajrida yurak qon  
Misli qadahda boda <sup>22</sup>.

If in this stanza it is thought that the tulip's heart is blood, the events will develop in the following stanzas:

Gul shoxidin tikan uz,  
Gulbargi lolaga sanch,  
Ko'ksinga tig' uraymi,

Hech qolmadi iroda <sup>23</sup>, - says the poet, showing that a thorn in the heart of a tulip and bleeding is the same as a knife in a lover's chest. During the ghazal, as we said above, it is emphasized that the lover is ready to roam the steppe of Karbala in love:

Sahro g'uboridin elt,  
Hozirligimni bilsin  
Men dashti Karbaloni  
Kezmog'ga ham piyoda <sup>24</sup>.

The poet's worldview is broad, his philosophical observations are reasonable. That is, in this ghazal, the poet refers to the legendary lovers Laili and Majnun by citing the desert.

<sup>21</sup> Mallaev N. Alisher Navoi and folk art. - Tashkent: NMIU named after G. Ghulom, 2015. - 290 p.

<sup>22</sup> Vohidov E. Tanlangan asarlar. T: "Sharq" nashriyoti 2018. 65-6.

<sup>23</sup> Featured work

<sup>24</sup> Featured work



It is known that in classical literature, ghazals are often written on a romantic theme. Erkin Vahidov also wrote many ghazals on the theme of love, but one does not repeat the other. He discovers new aspects of love in every ghazal. In the poet's ghazal "Sevgi Atashi" it is described that love is sweet no matter what situation it puts a person in. The poem is influenced by proverbs such as "Flower is a decoration of life, Love is a decoration of a person", "A pain without cure is love", "A person is alive with love", "Love is a holy herb, Passion is muddy water" in the poem. hero:

Bilmadim, ul otash ichra  
O'rtanib bo'lgum ado  
Yo samandardek chiqarman

O't arosidan butun <sup>25</sup>, explains his situation. The samandar bird mentioned in the ghazal is also a legendary lover depicted in Alisher Navoi's "Lisonut-Tair". Because his love is at the point of spitting out of his heart, he goes so far that he burns like grass, turns into ashes and reappears in the middle of the grass. This is sincere love, true love. Erkin Vahidov's lyrical hero is also loyal, even though he is burning with love. In another stanza of the ghazal, the poet also recalls the legendary lovers:

Ishqu hajr olamga meros,  
Bo'yla merosdur azal  
Bizga Farhodan fidolik,  
Bizga Majnundan junun <sup>26</sup>.

In fact, the poet points out how sincere the love of the lyrical hero is by recalling the legendary heroes of folklore. In another ghazal (a ghazal called "Sayr"), the legendary lover Majnun confesses that Majnun was suffering from hijran in the desert by saying, "I am like Majnun, and I walk together in the desert." represents:

Sevgi shunday tangridirki,  
Unga tengdur shoh, gado,  
Qulni aylab shohu sulton,  
Shohni bo'lsa qul qilar <sup>27</sup>.

The poet's ghazal called "Love comes" also reflects on the direct effect of love on a person, that it is a feeling capable of changing him in every way, and says, "The path of love is the path of Paradise." Although the path of love is the path of heaven, hijran makes the lover's heart bleed so much that, in the poet's eyes, it is:

G'urbat ichra botdi mag'ribga quyosh,  
Ufq emas gulrang, bu qonli yosh bo'lur.

In this ghazal, Erkin Vahidov calls to appreciate love as a pure feeling, emphasizes the need to be loyal, because "he cannot tolerate betrayal." Also, in this ghazal, the poet refers to the description of love in Alisher Navoi's epic "Layli and Majnun". Indeed, according to

<sup>25</sup> Vohidov E. Tanlangan asarlar. T: "Sharq" nashriyoti.2018. 396-6.

<sup>26</sup> Vohidov E. Tanlangan asarlar. T: "Sharq" nashriyoti..2018. 396-6.

<sup>27</sup> Featured work. 99-p.



Navoi, "love is a strange chemical" that turns dirt into gold. Erkin Vahidov approaches this idea from a new point of view.

It should be noted that there are many proverbs about love in our nation. Such proverbs as "He who has love has faith", "Man lives with love", "Love begets love" can be included in these sentences.

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