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**Nigorakhon Inomjonovna Salokhiddinova**Andizhan State University
Researcher, Republic of Uzbekistan**EXPRESSION OF A PASSION FOR POETRY BY ZEBO MIRZO**

Abstract: The article analyzes some of the poems of the poet Zebo Mirzayeva, devoted to the motherland, motherland, and soul. The leading emotion in his poems is the expression of love.

Key words: intimate lyrics, lyrical heroes, exaggerated images, "U" personality disorder, mood.

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Introduction

The spirit of the era and the human spirit that has emerged as a result of the socio-economic changes are now reflected in the pure, natural feeling, free from the ideology of the time. In turn, the creator of today is completely free from the obligation to obey a command and create only a narrow circle. Now she is absorbing her students' social, universal, and aspirational feelings without any resistance (of course, beyond the bounds and logically). All this, of course, thanks to our independence.

"During independence, poetry turned away from the dominant ideology and the ideology of diversity. As a result, the poet (poet) turned his attention away from the problems of the outside and into the deep, and Uzbek poetry rediscovered a new river, a river covered with earth" [2, p. 40]. Zebo Mirzayeva is one of those creators who sings such fresh, intimate feelings. His lyrics are full of personal feelings. Nevertheless, this poetry is sincere and attractive. She adorns and polishes her poems with exquisite illustrations. It elevates the lyrical hero's spiritual world with unique poetic finds. The artist imposes on his image his own intimate feelings and feelings. In this case, the power of the image is transferred to the reader. Not only herself, but also the reader, is affected by her emotions. Ulugbek Khamdam, a literary poet who writes poetic poems written by the sensation of love, writes: Read a small book, "The Powder of Light" ("Nur kukunlari"), published in 2005 hijr, hijran and Only hijr, these Poems" [2, p.40].

Research methods.

In fact, love has always been a central theme in our literature. In addition, many works have been created and written on such topics as friendship, loyalty, trust, courage, honesty, patience, purity, freedom, independence and more. As we look at the works of Zebo Mirzo, we find that the main theme is love. He finds love in the simple things and surroundings of a good and honest person and brings it back to life by polishing it in his heart.

"Love is old, but every soul renews it said Khodi-Taqtash. Indeed, Zebo Mirzayeva's theme of love was different. It is as if in his poems he was born with love, breathed in love, shared with love and even left the world with love. "The poetry of the 90s shows that the poets were able to express the breadth of thought, the incoherent imagination, the influence of the spirit and the divine inspiration with the help of various forms, to give away and to differentiate the skills of things and events" [3,p.153] writes the literary critic A. Hayitov.

Indeed, the poet does not approach traditional poems written about his motherland, history, parents and time. Maybe, with the new embodiments, he can create an image of his motherland, history. And most importantly, the artist has a passion for them too. Now this love comes with the place of sadness, sometimes joy, sometimes regret, and sometimes even shouting. Reading poems written about the motherland gives you a sense of pride, even when there are no high-profile thoughts. In this way he is not indifferent to his

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homeland, but silently “loves” his country. Therefore, his poetry does not feel fake.

Хўкм эт, шаҳидинг бўлмогим учун
Жаннат боғларини ташлаб келурман.
Чорласанг. ортимдан бутун бир ҳалкни
Ҳисор тоғлариdek бошлаб келурман.
Севмасанг ҳам қаттиқ севавераман,
Чидайман орларнинг таъна тошига.
Шунчаки ўлмайман,
Шунча ишқ билан
Кўтариб ўлурман сени бошимга! [4].
(Judge me for being a martyr
I leave the gardens of Paradise.
If you get tired. A whole nation behind me
Like the mountains of Gissar.
Even if you don't like it,
I can bear it.
I just don't die,
With so much love
I'll lift you up on my head!).

The power of the philosophical spirit in the poem has enriched its content. The idea of burning in the name of the country, dying for the motherland is a priority in the poem. The lyric hero's love for the motherland is embodied in his heartfelt excitement. The feeling of pride in his homeland, the feeling of seeing the bright spots in his homeland is as follows:

Эй юракнинг пайғамбари, жоним Ватан,
Сенга уммат бўлмоқ олий имкондир бу
Ахир сендеқ Ватан йўқдир ҳеч Ватанда,
Тангри берган менга мулки Султондир бу [4].
(O prophet of the heart, my motherland,

It is a great opportunity for you to become a community

After all, there is no homeland like you,
The property that God has given me is Sultan).

The famous scientist in one of his studies, B.Kosimov wrote that “it is impossible to just love one’s homeland”, saying that “one should live with his grief, be happy with it and be proud of it” [7, p.224]. Poet Zebo Mirzo also “does not love his motherland”, but he loves her with a great heart, who sees him as the Prophet of his heart, and feels like a soul. Consequently, the greater the happiness of the Prophet (peace be upon him) in the Muslim world, the greater the chance for the poet to be born in this country. Because, there is no motherland like a poet’s motherland. In any case, it is a strict judgment and judgment of a lyric hero. The property and blessing given to him by the poet is that he is the child of the Sultan’s land. This is more clearly expressed through poetry.

The poems of the poetry “Night Samarkand”, “Kashkadaryosan”, “Behind Samarkand” are well-known in the poetry. Also, in her poem “To My Mother”, instead of a solemn mood, she displays a sense of selfishness and dissatisfaction with her mother’s attitude:

Оқ сочлари оппок тун унинг,

Умри ҳалол ишққа байроқдир.
Оҳ, юзлари дунёи дуннинг,
Гўзалидан чиройлироқдир.
(Бўлолмадим ҳассасичалик),
Отам дардин кўтарган моҳим.
Ушоқкина онам кўнглига
Бир ховуч нур бергил, илойим![5, p.9]
(Night with white hair
Life is a banner to honest love.
Oh, the world of their faces
Beautiful than more beautiful.
(Couldn't have been a thug)
My father is a sick man.
And my mother's heart
Give me a handful of light!).

The whitened night of the art of resistance has taken on a great poetic meaning here. The white night in the poem is a spot of light for the lyric hero. This is because the whiteness and the darkness of the night show a beautiful example of art and that the artist is a good artist. The mother’s gray hair is symbolized by the poetic night. In the heart of the lyrical hero called love, the mother’s life is embodied in the flag. That is, the mother’s past is an example for children. A mother who is worried and worried about the family’s inner troubles, this is why the poem is described as the most beautiful in the world. The fact that a child who has been away from her mother for failing to fulfill her child-rearing responsibilities, but that it has left her with a longing for a child, also upset the reader. The last of the poem concludes with the lyricist’s request, “Lord, make me a flower, at least to his feet!” It is well known from ancient history that every child owes a debt to parents, and this has been interpreted differently in centuries-old poetry. For example, our grandfather Navoi:

Бошни фидо айла ато қошига,
Жисмни қил садқа ано бошига.
Туну-кунунгга айлагали нур фош,
Бирисин ой англа, бирисин күёш [1, p.118],
(Spoon the head,
Do your body just a little bit.
Night and day light is exposed,
One moon and another sun), He tells parents that they have to give up their lives or make their hearts shine. The phrase “Father is the sun, mother is the moon” is commonplace among the people.

Уни хафа қилдим, бора олмайман,
Наздимда у қаҳри каттиқ, бардошли.
Ҳеч кимдан сўрамас, ҳеч кимса кўрмас,
Биламан, йўл пойлар кўзлари ёшли...
(I was offended, I cannot go,
I have a strong temper.
No one asks, no one can see,
I know the track’s eyes are wet ...)

The bitter tears and bitterness of the guilty child before the father are naturally embedded in the tone of the poem. In the mentality of the Uzbek people, when you call a father, you are the image of a strong,

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restrained, mysterious man, but it is only in his image. On the contrary, it is the opposite. Because, this person also has a heart and soul. No father loves his child, but he can only be a shield shoulder and, at the same time, be caring for the right path in life.

Дунё селларига боролмасдим тик,
Қалбимга бермаса эди хур қонни!
Ахир, у дүзахнинг оғзини ёпиб,
Кўтариб турибди тўққиз осмонни.
(Could not go to the floods of the world,
Blood free blood!
After all, he closed the mouth of hell,
Rising nine heavens).

The answer to the first line which appears in the art of reference seems to have been explained in the second verse. That is, the “blood” flowing in the lyric hero’s body is not the blood, but the “free blood”. He feels courageous and glorious in overcoming life’s trials because of this “blood”. Because of this “blood” the true human qualities of the father are transferred to the spirit of the child. The poet points to the power of his father in his ability to “shut the mouth of hell” and “raise the nine heavens” and in this expression creates a beautiful example of exaggeration.

Пайғамбар эмас, ё авлиё ёмас,
Аммо мен учун у энг буюк одам.
Ориятдай улуг, меҳрдай баланд –
Ҳазрати отам у, ҳазрати отам! [5, p.88].
(Not a prophet or a saint,
But to me he is the greatest man.
Great as Oriya, High as a Mercy -
He is my father, my father!).

When the lyric hero writes about his father, he uses the “U” personality diamond. Throughout the Egyptians, the “U” does not tell the reader in advance what it is. He speaks of the power, affection, and endurance of the “U”, and in the last verse of the poem he declares that he is the father, but does not simply identify him as “my father”, but as the “Father”. For, “Materialization of emotion does not occur in any word used in the poem. Words that are emotionally watered and adorned with the sense of feeling are different from working words”[3, p.151]. The beautiful Zebo Mirzo does not waste words, but instead relieves his feelings of pain. The result is a series of poems dedicated to strong paphos.

The poet, who came to the literary field in the 1990s, still adheres to his covenant and loves the subject of love. Even if a creator repeats the subject repeatedly, it will delight any reader.

He expresses love in the images of grass, trees, birds, light, rivers. These images combine with the lyrical hero’s perceptions and create luscious images of love. The poet’s poems on love are somehow magic, charm, and mystery. The flames of the fiery hijab in it will quickly spread to the student.

Мен ҳануз ўшаман,
тошқин бир дарё.
Тошларни тошларга уриб йиғлаган.

Кучогингда оқмоқ истаган аммо...

Бу топ кирғоғингта сиғмаган [6, p.67].

(I’m still like that,

A river of floods.

He wept on hitting rocks.

He wanted to flow in his lap but

It does not fit on your narrow edge).

In this passage the artist illuminated his mental state through the art of imitation and confrontation. He likened it to the floods of love, and the lyrical hero was embodied in the poem as a river. There are thousands of stones in the river, just as the lyrical hero has the heart [9]. He suffers from these troubles and sheds tears. Though his dream is like a river in his heart, he regrets not having a place there.

Кетинг,
Сизга эхтиёжим йўқ,
Севиб бўлдим сизсиз ўлимни.
Яна минг йил яшасангиз ҳам,
Тушунмайсиз менинг кўнглимни.
(Go away,
I don’t need you,
I loved death without you.
Even if you live a thousand years
You don’t understand my heart).

Of course, reading a poem is not difficult to understand. It is normal for a girl to tell a boy, “Go away, you don’t understand me”. But at this point the lyric hero expresses his inner hatred with such exuberance that it seems as if the reader can count on the “love of a thousand years”. In this context, the use of death motives in the poem is not merely a farewell to life, but rather an expression of the loveless life of an unfaithful partner.

Кутманг,
Сизга бермайман ортиқ,
Умримнинг бир лаҳзасини ҳам.
Юрагимни юлиб ташлайман,
АЗобларга топаман чидам!
Ҳечқиси йўқ,
Яшаб кетаман!
Сиздан ёруғ, сиздан баландроқ.
Насиб экан сўнгсиз ўлимни
Тирик вужуд билан қўтартмок.
(Don’t wait
I will not give you more
For a moment of my life.
I will break my heart,
I Can Endure Suffering!
Never mind,
I’ll live!
Lighter than you, higher than you.
That is the endless death
Raise with a living body).

A lyric hero who rebelliously against her lover writes in a cheerful mood that her heart can easily tear and endure. Though he believes he will live without heart, he is deeply saddened by the sad fact that he can keep an endless death in his heart. The poetic

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expressions of the poem have enriched its content and created a special mood in the spirit of the reader.

Нима киляй,
Шундай аёлман,
Табиатан ва ёки дилан:
Севсам жуда қаттиқ севаман,
Рухим, жисмим, ҳаётим билан!
(What do I do
I'm such a woman,
By nature or by heart:
I love so much,
With my spirit, my body, my life!)

It is a woman's courage to say that I love her very much in the poetic point of the poem, and in addition to this courage, the interference of the soul, the body, and the life is no longer a name. A lyric hero sometimes falls unconscious because of his disobedient love.

Аммо билдим.
Сиз буткул бошқа!
Булоқдирсиз – сокин ва бегам.
Англамайсиз, бир куни айтмай,
Пойингизда сувсаб ўлсам ҳам.
(But I found out.
You're completely different!
You are a spring - quiet and calm.
Don't forget, one day

Even if I die thirsty on your feet).

A lyric hero with a flood like a river, thirsting for spring water, or rather, his affection. Unfortunately, this spring does not satisfy the thirsty heart with love and attention, not even its groans. Even the lyric hero does not condemn the hate he deserves, he understands it.

Йўқ, бу ишкни кўтаролмайсиз,
Сизни эзар таъқир ва таъқик.
Бу дунёда энг гўзал севги,
Ҳамиша хор, маҳкум, мустаҳик! [6, p.68].
(No, you can't handle this love,
Cruel humiliation and ban.
The best love in this world,
Always humiliated, condemned, strong!)

Conclusion.

The creator, as if pure love has been deserving of such a fate from the beginning, and the state of love from the beginning, makes it more convincing, using the art of confession (chorus, conviction, conviction).

Almost all poems by Zebo Mirzaeva are devoted to love. The theme of old love is unique in his work. In these poems, the lyric hero is shown in a cheerful, sometimes sad, sometimes annoying, and sometimes insane manner. This ensures the diversity of the content of the poem.

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