

LANDSCAPE LYRICS IN THE BALLADS OF USMAN AZIM

*Madina Bolliyeva,
Independent researcher*

Abstract. This article describes the main genre features of the lyrical ballad genre. The main features of the genre are considered on the example of poet U. Azim's ballads. The symbolic image of the window is detailed. The poet's skills are analyzed. The role of the ballad genre in Uzbek literature is justified.

Key words. Ballad, landscape, nature, poet, lyric type, genre, mythology, tragedy, plot.

Annotatsiya. Ushbu maqolada ballada lirik janrining asosiy janriy xususiyatlari bayon qilingan. Shoir U. Azimning balladalarini misolida janrning asosiy xususiyatlari ko'rib chiqilgan. Deraza ramziy obrazi batafsil yoritilgan. Shoirning mahorati tahlil qilingan. O'zbek adabiyotida ballada janrining o'rni asoslab berilgan.

Kalit so'zlar. Ballada, peyzaj, tabiat, shoir, lirik tur, janr, mifologiya, tragizm, sujet.

Аннотация. В данной статье описаны основные жанровые особенности жанра лирической баллады. Рассмотрены основные черты жанра на примере романсов поэта У. Азима. Детализируется символический образ окна. Анализируется мастерство поэта. Обоснована роль жанра баллады в узбекской литературе.

Ключевые слова. Баллада, пейзаж, природа, поэт, лирика, жанр, мифология, трагедия, сюжет.

A poet's heart is as wide as rivers, as high as mountains, as calm as rivers, as violent as waves. Only poets can express the momentary agonies of the human soul in lines.

Poetry is a song of the heart and soul. The most subtle and hidden feelings of the human heart are praised from it.

Among the literary genres, the most subtle one is, without a doubt, the lyric. In any of his genres, a clear image of the human mind, heart, soul and subconscious feelings will be displayed. The subject of the lyrics is an emotion. In it, the poet describes instant experiences.

The lyrical genre, a painter of imagination, thought and feeling, is rich in various genres. One of these genres is the ballad. Although the genre is not often featured in Uzbek literature today, it is no secret that many great and famous ballads were created in this genre.

The ballad genre goes back to ancient history. The roots of this genre can be found in European literature. A ballad is a lyric-epic poetic work, in which the plot of a historical and life character is vividly reflected. Ballads often feature themes and characters from mythology.

The term ballad is derived from the Provençal language and means a dance song. Ballads began to appear in the Middle Ages, according to the history of origin, ballads are connected with narratives, folk stories. In addition, fairy tales and songs can combine some aspects.

Ballad poetry is one of the most important genres in the direction of sentimentalism and romanticism. The world in ballads is mysterious and enigmatic. In the ballad, the characters with a clear character are vividly described.

“Robert Boris (1759-1796) is the founder of the ballad genre in written literature. The main part of his poetry is folk art.

The basis of the ballads created in written literature is always a person, but the creators of the 19th century, who chose the ballad as a lyrical genre, knew that human strength and power could not always provide enough opportunities to find answers to all questions. Because a person cannot be a full ruler of his own destiny. Therefore, ballads in written literature often reflect a poetic plot. Different destinies were often sung in these ballads” [2].

Characteristics of the ballad as a genre:

“The plot describes the culmination, knot and solution, the strong emotion of the author and the feelings of the hero. The ballad combines real life with fiction. Romantic should have a unique landscape and a mysterious motive. The plot can alternate with dialogues. Lockanism, a combination of lyrical and epic parts, can go back to the beginning of the ballad” [2].

Over the centuries, the appearance of these genres has been changing. The genre is getting new themes and different looks. In particular, the ballads created in Uzbek lyrics are fundamentally different thematically from the ballads written by poets such as H.Olimjon, M.Shaikhzoda, Uygun in the middle of the 20th century.

The ballads created by the poet Usman Azim can be proof of our above opinion. U.Azim introduced new themes and new characters to the ballads. In some of his ballads, the hero comes in the guise of emotions, while in other ballads, he uses symbolic objects and equipment to depict human suffering. For example, “Ballad of Things”, “Ballad of Cars”, “Ballad of December”, “Ballad of Rain”, “Ballad of Courage”, etc.

What we want to focus on today is the place of landscape lyrics in ballads. “Landscape lyrics are considered a type of descriptive lyrics, works in which the feelings and experiences of the lyrical subject are expressed through the image of nature. The nature scene described in the landscape lyric depicts the heart of the lyrical

subject, the landscape that is passed through the heart of the lyrical subject becomes an image of the momentary mood. In this sense, describing nature in landscape lyrics is not a goal, but a means” [2].

Usman Azim introduced a completely different spirit, a different style, and at the same time, new images and characters to Uzbek ballads today. Today we will focus on the image of nature in the poet's ballads.

Deraza haqida ballada

Kuzakning behisob kechalarida
Izgʻirinlar yelar, yomgʻirlar ezar...
Dunyoning hoʻl zulmat koʻchalarida,
Tentirab kezinar yolgʻiz deraza.

Oynasida oʻynar chiroqning aksi
Qayiq surati bor pardalarida.
Tentirab deraza – xazonlar bosib,
Beparvo kuzakning zardalariga [1].

Autumn is a dark world! A painful life drowned in tears! Although nature is full of golden pearls, for some reason this season is compared to the last years of human life. As long as the fiery rays of golden color could not illuminate the dark life of Khazanrez. From the first verses of the ballad, we can see the perfect image of the landscape lyric. Based on the laws of landscape lyrics, the momentary suffering of a person is described through the winter season in nature. The reason why the "autumn" season was chosen to describe the experiences of the human soul is to increase the level of tragedy and impressiveness in the ballad's plot. Because “hazans”, “chains”, “rains” indicate the hero's tragedy. The image of the “window” in the plot of the ballad was revealed as a mysterious motive. Although the image of the “window” was chosen as a symbolic image, this mysterious motif formed a knot in the plot of the ballad.

Sakkiz oynasi bor – sakkizta tuman,
Gʻussadan sakkizga boʻlingay siyna –
Boradi charchagan koʻchalar bilan
Sakkizta ajralgan jonini qiynab.

Avtolar yonidan oʻtar zuvillab,
Halqoblar poyida qolar sochilib.
Boradi joʻnjikib, borar huvillab,
Yigʻlar – men bilmadim kimga achinib.

Kecha mavjlanadi – hududsiz dengiz...
(izgʻirinlar yelar, yomgʻirlar ezar)...
Tunga choʻkib ketgan toʻrt taraf tubsiz...
Nochor kema kabi suzar deraza.

The nights of Khazonrez season are as calm as the bottomless ocean, endless as suffering. Between the rains and the rains, only longing pours the hungry and painful youth. In this part of the ballad, we can see the combination of real life and fantastic imagery. “There are eight windows” are the external parts of a person (eyes, nose, lips, ears and hands), and the image of a hero, that is, a person's face, was shown in the form of a (symbolic) image of a window. The fantastic aspects of the plot are precisely the “window” walking through the night city with tears. If this plot is expressed with real-life means, we can see the human spirit suffering in the image of the “window”. The fantastic plot is enriched with a unique and impressive landscape.

Koʻp qavat binolar charaqlab turar,
Sassiz hayqirishar: “Bizlar – Baxtiyor!..”
Baxtdan gangib qolgan bu choʻng devlarga,
Yolgʻiz derazaning dardi ne darkor?

Deraza charchabmi yerga choʻkadi,
Tani chippa botar kuzak loyiga.
Ustidan daraxtlar xazon toʻkadi...
Hamma derazalar joyi-joyida!

Deraza qaytadi poyu-piyoda,
Oʻtgan yillarini tanimas koʻzi...
Sovuq bir devor bor, axir, dunyoda,
Oʻsha muzday devor qismatning oʻzi!

The above verses express the author's extreme emotional feelings. As a result of the strong emotion of the author, in this part of the work of art, the image of the hero's suffering reaches its climax. The human soul, which feeds with envy on happy people, can share and sympathize with its sorrows only the sad leaves of the fall season. Bitter fate forced him to wander alone, without bread, without salvation in the cold and bitter nights of this world.

Singan qanot kabi – sudralib borar

Ikki pardasi – shundoq jiqqa ho‘l.
Axir, bu dunyoda bir devor bor-a,
Bedorligi kamdir, uyqulari mo‘l.

Ana, xurрак otib uxlar bearmon...
Deraza termular devorga g‘amgin:
– bir kun qaytmas bo‘lib ketaman, ishon!
Uyg‘ongin, devorjon! Uyg‘on, uyg‘ongin!..

Deraza devorga kelib o‘rnashar,
Dahshatda qotadi sakkizta ko‘zi,
Qurib ulgurmagan dar pardalardan
Qayiqlar qaygadir ketishar suzib...

After the culmination of emotions, the final part of the ballad, i.e., the solution, was passed. The hero, who wandered the city all night in torment and sorrow, returns to his destination. The poet described the sad experiences of a human soul through the landscape in the ballad. It is no wonder that the tears of a person, the dreams and hopes destroyed in the yellowing leaves, the sad years of life spent in the careless winds are hidden in the autumn rains. In this ballad, the image of “window” is a symbolic image, at the heart of which a person is hidden. In other words, it is the human soul that seeks its identity from its body. After all, just as we cannot imagine the concepts of a wall and a window separately from each other, we cannot separate the body and the soul from each other. Body and soul create a human being who is a whole, perfect and conscious being. The human spirit (that is, the window) wanders the winding streets in search of freedom, but fate does not allow it to be separated from the body (that is, the wall). On the other hand, the body (wall) lives in slumber without soul (window). The soul prompts the human body to wake up, to live, to strive.

In conclusion, it can be said that in the rapidly changing Uzbek lyrics, the poet U.Azim stands in a special place with his unique and brilliant work. A number of ballads written by the poet made a radical change in the Uzbek ballad genre. U.Azim brought a new look, plot, hidden motive, new characters and feelings to the ballad genre. The poet revealed the hidden aspects of the ballad genre with his style.

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