

## **SAMANDAR VOKHIDOV'S POETRY AND EXPRESSION OF THE AUTHOR'S INNER WORLD IN IT**

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**Abstract:** This article is dedicated to the creative heritage of Samandar Vokhidov, a representative of the literary environment of Bukhara, who lived from 1942 to 2014, study of his oeuvre and analysis of several poems, through which the individual and personal features of the author are revealed.

**Keywords:** collection of mukhammas..., translated into Uzbek the Persian..., the author's own worldview..., his flying emotions..., symbolic meaning...

### **Introduction**

Samandar Vokhidov is the poet who greatly contributed to poetic legacy of literary environment of Bukhara. In particular, he composed amazing mukhammas to ghazals of Ali-Shir Nava'i, and presented his collection of mukhammas under the name "The inspiration is eternal in this garden" to his readers. Professor, doctor of philological sciences Oxunjon Safarov wrote about poets' mukhammas in the preface of the poet's book "... in his mukhammas to the ghazals of Nava'i, the poet did not abandon Persian and Arabic words and expressions, trying to preserve as much as possible the elements of the poetic expression of the original source language, and in some cases fascinatingly expressed the poetic thought by creating completely new, unexpected exaggerations which are in tune with those created by Great teacher (Nava'i).

The creative work performed by Samandar Vokhidov in the field of translation is also worthy of respect. He translated into Uzbek the Persian poetry samples of the thirty classical poets who lived and worked in Bukhara. His book "The Orchard of the Bukharians" has embodied his work in this direction. This book can be cited as a valuable resource, which can provide information not only about the creativity of poets from Rudaki to Sadriddin Ayniy, but also

about the social environment of a certain period. The poet's epics, his poetic findings in dozens of collections, also showed that he is a creator who is able to feel, listen to the tones with all his spirit, which others are not. Evaluation and attitude to his poetry began during his life. Bukhara poetry writers observed with great admiration, read and tried to understand every line of this talented poet. Such a responsible task was first carried out by the doctor of philological sciences, Professor Rahim Vokhidov.

In his collection named “My findings about one writer and three poets” he expressed his thoughts about representatives of Bukhara literature - Muzaffar Tursun, Tashpulat Akhmad, Sadriddin Salim Bukhari, as well as about the works of Samandar Vokhidov. He spoke with respect and passion about the poetic findings of Samandar Vokhidov and rediscovered them through the eyes of poetry lovers. In this collection, the most popular poems from collection “Sunbula” (“Virgo”) by Samandar Vokhidov – “Let this land live long”, “Memories engrossed in poems”, “Love – is the iris of poetry”, “The garden of ghazal is a beautiful flower bed” were analyzed. R. Vokhidov highly appreciates the poet's research in translation and notes ‘the poet himself enhanced his skills at the school of great classical poets of the East, and took lessons from their experience, and today he is also promoted to the status of a masterly ghazal writer and creator of beautiful poems’.

Samandar Vokhidov, a poet and translator, in various years published the three-volume “Saylanma” (“Favorites”). However, they have not been fully analyzed. Samandar Vokhidov gives the impression that he wrote in one rhythm, modestly, calmly with a touch of a pen in poetry. However, having closely acquainted with the lines that he created with color from the heart blood, you will realize that he is worrying about the Motherland, he is upset by inappropriate behavior of some people, sometimes suffering from a sense of longing. The important visible aspect in the work of the poet is the appearance of a man who, as a man, is hurrying to complete his noble deeds, who does not know the meaning of life without purpose and tries to live with satisfaction. No matter on which topic the poem is written, the same feeling is felt as if it is written on a piece of paper.

O'ljasi taqsimlashga kechikkan  
Ovchi kabi shoshar umr hansirab.  
Ulgurmasa - ov zavqi bir pul ekan,  
Yirtqichga yem – yo'l yo'qotsa tentirab.  
Ulguray deb shoshilaman jonsarak,  
Men tinmasligim kerak.  
(Life goes on gasping for breath  
like a hunter late for butchering his prey  
If he doesn't make it,  
the pleasure received from hunting is a waste  
Will become the prey of a predator - will roam if lost  
So I'm in a hurry to catch  
I have no rest)

As the hunter hurries in the distribution of prey, life is also so fast in giving us shares. A person cannot know whether he has little or no life left. If little, the shares we have worth nothing. If there is a lot of life, then we may go astray and the prey is him. The poet motivates to live with the soul, so as not to succumb to such possibilities.

From the poems of Vokhidov, in which the image of nature is reflected. One can also perceive exactly these feelings in his poem "Flow the waterfall, flow" at first glance, as it is written about the flowing pure water, beating from stone to stone. But each image in the poem carries a symbolic meaning.

Sharqira, shalola sharqira,  
Toshlarni uyg'otsin tug'yoning.  
Har zarrang olmosday yarqirab,  
Yog'duga g'arq ayla dunyoni  
(Flow, the waterfall, flow  
May your power wake the stones

Let every drop of yours sparkle like a diamond

Turn the world into a rainbow)

The waterfall is the place where the waters hit the stones and flow in a boisterous way. The poet, on the example of waterfall, expresses the original purpose of his life, its meaning, what his life tasks consist of. That is, the waterfall in its own example brings the heat of rebellion, which awakens the stones – stricken hearts, and with every particle – every line, the world is flooded – a feeling of longing for the good. On the one hand, the flow of the waterfall from the stones to the stones and making noise means the enthusiasm in the heart of the poet, the excitement, the love of life, etc., on the other hand, it is necessary to be able to withstand the shock of those cold stones in order to excite in life. The poet calls to appreciate every moment with the line “Flow the waterfall, flow” and says “Such a fortune of happiness is one-time”. He appeals to the waterfall again, encourages it not to stay in the unmindfulness.

Sharqira, shalola sharqira,

Daryoga yetguncha hushyor bo‘l.

Chim bosgan sohilga kift tirab,

Yo‘lingni poylaydi qancha ko‘l.

(Flow, the waterfall, flow

Be careful when approaching the river

Leaning against the reed shore

So many lakes are waiting for you)

A person who stops cannot achieve his original goal. A person who got rid of laziness and worked tirelessly has always achieved his intention. In such a symbolic sense, the river and the lake are facing each other, the river-location, width, freedom, the opportunity to flow without obstacles - without stones. Lake – dreams’ mirage, helplessness, impossibility, “temptation for a rest”. And the last lines of the poem clearly show the author's goal again.

O'zliging unutm, botqoqmas, -  
Tog'larda tug'ilding sharqiroq.  
(Do not forget who you are - you are not a swamp  
You were born in the mountains waterfall)

It is not difficult to understand from these lines that once you are created as man, live your life without error. Simply put, the waterfall (shalola) is a symbol of the poet's heart, the whole spiritual world, his flying emotions, his heart without rest.

The peculiarity of Samandar Vokhidov's poems is that at first glance they seem to be written about simple life events. In fact, the feelings expressed in them do not leave anyone indifferent. Each word in it contains an inner meaning that is hidden only in the inner world of the author and reflects his personality. He brings every detail of events into the world of the soul and expresses them in verse, reflecting the strings of his soul. The same condition applies to his poem "Intiho" ("The Final Battle"). In it, the poet describes that "a tree whose branches are empty of fruit" has become useless, invisible, or even that "stones will not be thrown at it" not as a natural phenomenon. And the fact that the tree fell into decay after performing its functions does not make it clear that it looks like a human life path. Despite this, anyone who reads this poem about the fate of a tree will quickly understand that it is not only about a tree, but also about human life. So what is the fate of the tree (man), which is dropped out of view? The poet reveals the essence at the end of the poem; Thus, it becomes clear that each of us will have a bitter fate when we find ourselves in the arms of autumn, oblivion awaits us.

Keraksiz qolganin sezar-u shartta –  
Daraxtni mahriga qo'shib olar kuz.  
Tashqari chiqolmay tushar titroqqa  
Qishning qilichidan dildada ildiz...

(It instantly realized that had become otiose  
Autumn has embraced the tree.

The root not daring to get out

Waiting for death by the sword of winter)

Samandar Vokhidov is one of the creators who can bring his spiritual sufferings on paper with thoroughness and skill. The artistry of the poet's poetry is so powerful that analyzing them on the basis of the criteria of poetry and presenting them to the masses of a wide range of readers is considered one of the most important tasks of today. Every edge of the poet's creativity requires such attention.

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