

The Use of the Art of Antonym Words in Erkin Vahidov's Poetry

Komiljonova Komila

Student of Philology Faculty of Urganch State University

Article Information

Received: May 31, 2023

Accepted: June 30, 2023

Published: July 26, 2023

Keywords

mutabaqa, tatbiq, takofu,
tazad, aruz, taqabulu
tanafi, laz.

Annotation: The article pays special attention to the examples of tazad art used in Erkin Vahidov's "Devon of Youth". Also, the examples taken from the Divan are explained in detail. The artistic value of Tazad art and its place in the divan are explained.

Introduction.

From time immemorial, special attention has been paid to the issue of artistry in Uzbek classical literature. When assessing the artist's talent, his ability to use poetic arts is considered one of the main criteria. Because poetic arts served to make verses, stanzas and stanzas sonorous and musical, spiritual and verbal elegance. Tazad is a method of using words that express opposite things and concepts (behavior, verbs) in a poem or prose, which is a component of the "Trinity of Sciences". Atullah Hosseini, a Persian literary scholar, calls this art "mutabaqa" and comments on it as follows: "It is also called tibatq, tatbiq, tazad and takofu."¹

Tazad is one of the oldest poetic arts of our classical literature. Because the world was created so that everything has its opposite. As Maulana Rumi said: "After all, the value of a thing is revealed by its opposite." It is impossible to define what is not contradictory.² Definition and characterization of existing concepts through contrasts is used in classical literature to achieve an

¹A. Hosseini. *Badoye us-sano'ye*. - Tashkent: Gafur Ghulam, 1981. 225 p

²Jalaluddin Rumi. *Inside is inside*. Translation by U. Hamdam. -Tashkent: "Generation of the New Century", 2003, p. 179

artistic goal and to effectively express ideas, and contrasts became one of the most active poetic arts not only in the classical literature of the Middle Ages, but also in the second half of the 20th century. "Tazad is widely used in both poetry and prose. This art is used not only in our literature of the past, but also in our literature of the present time."³ - said the famous literary critic Tokhta Boboyev. We can see the proof of this while studying the poetry collection "Yoshlik Devan" by Erkin Vahidov, a fire-breathing artist of words, People's Poet of Uzbekistan. This divan covers the artist's works written in aruz weight, and below we found it permissible to touch on some places in the divan where tazad art was masterfully used:

- 1) *May all the joy be yours, my dear, the hardships are mine,
All the pleasure is for you, all the pleasure is for me.* [1.62]

In this stanza, the author has achieved to increase the artistic effect of the expression by using words with opposite meanings to show his love and admiration for the country. In this the poet was helped by the word "joy" and its antonyms "sitam" and "zorlik". We can see such expressions in the following stanzas of the same poem:

- 2) *You take my life, I take your pain
All health to you, all sickness to me.* [1.62]

In the above stanza, the words "health" and "illness" are the basis of the art of tazad, and in the next stanzas, "bright day" and "dark night"; The concepts of "gulshan" and "tikanzor" served the realization of the author's artistic goal on the basis of opposition:

- 3) *Let it be bright day for you, let it be dark night for me.
May all the flowers be yours, all the thorns be mine.* [1.63]

Or:

- 4) *Enjoy this world, give me all the pain,
May all rest be yours, all vigilance be mine.* [1.63]

If we focus on this verse, we can see that the words "pleasure" and "suffering", "rest" and "awakening" create a spiritual conflict.

We can find many such examples in Erkin Vahidov's "Youth Ministry". For example,

- 5) ***Pinhon**hide it, tell it, don't make a lot of blood,
Is this or love is an obvious concept to us?!* [1.64]

The key words in this verse are "hidden" and "obvious". The formation of contrasts from the words representing the sign can also be observed in other places:

- 6) *In fact, don't despise when someone is watching,
That's it, my dear.* [1.64]

If the words "chorus" and "dear" create a contradiction in this stanza, then in the following stanzas, we will directly encounter such a situation:

- 7) *If I am lonely, I am lonely,
He did sernavo yadi, benevolence.* [1.80]

- 8) *My teacher has two dreams: one is happy, one is sad.*

³Stop Boboyev. Poetry education. -Tashkent: "Teacher", 1996. p. 245

There are two lines of my verse: one is dilkhush, the other is dilkhun. [1.94]

In each line of these verses, there is one contrast: hud-behud; sernavo-benavo; happy-sad; dilkhush (heart is happy, satisfied).⁴-**dilkhun(bloody heart, wounded soul)**⁵)The pair of opposite words like Although, in the above examples, antonyms are considered as a basis for artistic art, it is wrong to understand contrast as "the use of antonyms in an image". Because wordsmiths-creators have such power that they can use words that do not form antonyms when separated from the text in a contrary sense according to the requirements of a certain context. As a proof of Erkin Vahidov's skill, let's turn to his "Youth Cabinet" collection:

9) *It is clear that the two rivers are in tears.*

A lot of noise in the dance and laughter of Zahir Olgai. [1.67]

It is known that the word "healing" is usually used as the antonym of the word "pain", but in the above stanza, the author uses the combinations "hajr dardi" and "wasl shavqi", using the contrast of the words "vasl" and "hajr", he also uses the words "pain" and "shavq" as contrasts, and he uses the poetic art twice as strongly, as a result, the stanza's effectiveness has increased even more.

Or:

10) *I've come to a cypress tree*

Tell the world early in the morning, don't do it, cypress. [1.70]

In this stanza, "to know well" and "to reveal" in stanza 1 have a contextually contradictory meaning, while in the next stanza, the verb "to destroy" and "to bribe" is opposed by the verb "to show mercy":

11) *You plunder the wealth of the soul, destroy the house of the soul,*

You bribed my body and my soul. [1.71]

Contrasts related to the concepts of "king" and "gado" are of particular importance in Erkin Vahidov's poetry collection. We analyze some of them below:

12) *Whatever happens, if I visit for a moment, the king of happiness and I,*

When you don't have time, the slave emperor will walk together. [1.98]

The poet's skill of artistic imagery is clearly shown in the above stanza: in it, the lyrical hero describes his son as "the king of happiness" and while dreaming of walking with him, he reminds that slaves also walk with their king during the hunt, and he also "squeals" that he is like a weak slave in front of his son's happiness. In another stanza, there is a case of describing his neighbor as a king and himself as a slave:

13) *Say that I'm from an incomparable family of lovers.*

Husn's property reached a king who had no equal. [1,105]

In the ghazal written in the definition of love, these concepts have acquired a special essence. Now the poet took the path of the original image to describe what a great feeling love is:

⁴E. Begmatov, A. Madvaliyev and others. An explanatory dictionary of the Uzbek language. -Tashkent: "National Encyclopedia of Uzbekistan", 2006, page 618

⁵E. Begmatov, A. Madvaliyev and others. An explanatory dictionary of the Uzbek language. -Tashkent: "National Encyclopedia of Uzbekistan", 2006, page 618.

14) *Love is such a god that it is equal to a king, a man,
A king deceives a slave, and a king becomes a slave.* [1.99]

Or we can find a similar image in the following verse:

15) *He who is in love is like poetry in the world,
For love, it is equal from the poor man to the great sultan.* [1.98]

In the above two stanzas, the poet aims to express the power of love and uses two words with opposite meanings (king, gado) as a means of image.

As we browse through "Yoshlik Devon", we can come across many more such examples, and, in turn, the artistic significance of contrast cannot be overlooked. Erkin Vahidov left an indelible mark on Uzbek literature with his ghazals and their artistry, and his place in the treasury of classical works written in the last quarter of the 20th century will not change.

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