

## **Updates on Jamal Kamal's Creative Quest to Write Ghazals**

**Nazarova Dildora Ilkhomovna**

Bukhara State Medical Institute, Doctor of Philosophy in Philology (PhD)

**Abstract:** This article presents information about creative innovations in Jamal Kamal's research in writing Ghazals.

**Keywords:** Ramal, Khazaj, Rajaz, Ghazali Musajjah, Ghazal-muvashshah.

Updates are also being observed in Jamal Kamal's creative quest in Ghazal. This can be justified by the example of the following lines:

Hey chaman ichra nazokatli

Эй, чаман ичра назокатли

Гулим, мажнунтол,

Ўрама сочинг зилол –

Сувга солибсан тол-тол...

Тонг отар эрди кулиб,

Жумла жаҳон кўзгу эди

Сен кўриндинг, малагим,

Кўзгуда афсона мисол .

First of all, these lines use alliteration. Traditional is the repetition of the sound formed on the basis of the sound "s", "j". The alliteration formed by repeating the "L" sound is unique. Because the repeated sound is not at the beginning of the word, but in the middle and at the end of the word. As a result, an internal rhyme was created (willow, zilal, tol-tol). At the same time, a willow tree is mentioned, which can be assessed as an update of the poet's work.

Газели Jamal Kamal's ghazals, along with the above characteristics, are also important because they are aimed at feelings of love for the Motherland and gratitude for independence. It is known that it is present in modern Uzbek poetry.

The name of Jamal Kamal is also heard among Erkin Vakhidov, who created the good. арузиThe poet named his collection of aruzi "Yana konglimda ul oi". This book includes not only his ghazals, but also works in the genres of rubai, Muhammad, epics written in Aruz. Our observations show that the poet's ghazals were written in Ramal, Khazaj and Rajaz Bahra, which have always been leaders in Uzbek poetry. In addition, the literary critic D. Kuvvatova noted:: "Epics in Uzbek classical literature are written in the aruz style. It is known that this process, which began with the epic of Yusuf Khos Hajib "Kutadgu Bilig", continued until the epic of Uwaisi.

In the second half of the XX century, this poetic tradition was creatively continued by the famous Uzbek poet Jamal Kamal. The works "Sunny Spring" and "Shakhribonu" are a vivid confirmation of this. Jamal Kamal seems to have successfully continued the classical tradition not only in ghazal poetry, but also in epic poetry. In this regard, we will try to reveal the features of the weight and artistic language of the poet's ghazals.

"Nightingales of Shahimardan" by Jamal Kamal was written Ramali by Ramali makhzuf (-V--/-V--/-V-) and formed a beautiful composition based on the art of allusions and proportions.

Шоҳимардон, / мунча ҳам хуш / хон экан бул / буллларинг,  
Сутдек ойдин / кечаларда / жон экан бул / буллларинг...  
Фоилотун / фоилотун / фоилотун / фоилун/  
Бошим узра лаҳза-лаҳза ёндила, ўртандила,  
Куйганимни ё магар билгон экан булбуллларинг...

When the poet listens to the beautiful song of the nightingale, his pains and sorrows involuntarily flare up, and the nightingale, as if knowing what is happening in his heart, continues to sing louder and louder. This sweet voice is like a balm to the soul of a lover.

Бу жаҳонда бир жаҳон эрмиш азалдин сўз-у соз,  
Мен-ку тупрокмен, вале осмон экан булбуллларинг.  
Тингладим мен, англадим мен, лол-у ҳайронлар қолиб,  
Воҳ, менинг ҳолимга ҳам, ҳайрон экан булбуллларинг...

In the following stanza, the poet assesses the nightingale queen as a wonderful blessing for our country and independence:

Мен учун дорул ҳаётдир, менга қисматдир Ватан,  
Қисматимдан бир ажаб эҳсон экан булбуллларинг...

In fact, the poet Shahimardan, a piece of his Homeland, writing about his gazelles-khans-nightingales, sees in his queen the fate of his native Homeland. In fact, the nightingale in classical literature is embodied as a symbol that carries the message of independence.

When a poet writes about friendship, he calls it "the great world of love." The secret and great power of love is in friendship. And the great feeling called happiness flows like a river in his chest. Friendship is a mysterious feeling formed from the unity of feelings of love and happiness.

Қалбимизда эл-элатларга саодат жавҳари,  
Қонимизда шу шафоатнинг асл кимёсидир .

In this verse, the poet praises the qualities of hospitality and tolerance inherent in the Uzbek people, and respect and sincerity towards representatives of other peoples are inherent in the blood of the Uzbek people.

Биз учун равшан қуёш ости шу олам бир китоб,  
Жонажон дўстлик, биродарлик унинг имлосидир .

And in this style, the poet praises the quality of hospitality and tolerance, peculiar to the Uzbek people, as well as respect and sincerity in relation to traitors of other peoples laid down in the covi of the Uzbek people.

Дўст бўлиб, дўстлик чаманзорин яратдик, шул сабаб,  
Юртимиз аҳли башарнинг зебидир, зебосидир .

In the next verse, Jamal Kamal calls our country " the cradle of friendship." The hospitality of our people is mentioned in tashba Akhor, which glorifies the honor of the country. Thanks to this quality, according to the poet, he gives beauty and beauty to the people of the world. In classical literature, the beloved is described as " beautiful." The peculiarity of the poet is that he applies this hint to the Motherland.

The ideas of the Dostlik gazelle are continued in the Khur Daeringazelle. In it, the poet praises the feelings of tolerance, friendship and brotherhood inherent in the Uzbek people, and is proud of them.

Хур диёрим бошида хур байроғидир, бағрида –

Англа: қирмиз, англа: қамар, англа сурх тиллоси бор .

In the next stanza, the poet mentions the great representatives of our literature-Erkin Vakhidov, Akir Hashimov, Abdulla Oripov and replaces them and describes them as solovyov in his own words and voices. At the same time, a beautiful talme was created on this site.

Бу чаман булбуллари кўп, айру-айру навқирон,

Эркини бор, Ўткири бор, қўйки, Абдуллоси бор .

Another feature of Jamal Kamal's ghazals is that some of them are written on several topics, not just one. Therefore, in the first stanzas of the following ghazal, the poet, who speaks about the truth of his love for his wife, connects this feeling with pride and gratitude for independence:

Ифтихор бирла умид нақлини чўздинг, эй Жамол,

Бас десангким, чин сўзимнинг нақди, индаллоси бор.

Изтироб айларда дилнинг оҳи бирла оташи,

Ифтихор айтарда тилнинг боли бор, ҳалвоси бор...

According to the poet, the meaning of this word is a feeling of gratitude for independence and in these days, overflowing with his heart.

The poet's Ghazals are written mainly in Ramal, Khazaj and Rajaz Bahra. This also shows the traditional style of the poet. Therefore, the gazelle "Motherland" is written in the traditional Ramali-musmul-makhzuf weight:

Кўнглим ичра юз ярога юзта малҳам бўлди бул,

Нотавон эрдим, етишди юзта дармоним бугун /

- V - - / - V - - / - V - - / - V - /

Фоилотун / фоилотун / фоилотун / фоилун /

"O Heart" is written in mad Ghazali Khazaji.

Му-ҳаб-бат-ли /бу оқ-шом-лар /му-бо-рак бўл/-си-н, эй кў-нгил,

Я-на се-нга/ ху-ш ай-ёмлар/ му-бо-рак бўл/-си-н, эй кў-нгил.

Ма-фо-ий-лун/ ма-фо-ий-лун/ ма-фо-ий-лун/ ма-фо-ий-лун

Или:

Мен-да кў-нгил/ тор-ла-ри-ю/ сен-да зул-финг/ дор-лари

Зулф-ла-ринг-нинг /тор-ла-ри-дан /мен-га кў-нгил /дор-лари

Фо-и-ло-тун/ фо-и-ло-тун/ фо-и-ло-тун/ фо-и-лун

Эта газель была написана в сети Рамали Мусмули Махзуф.

Мен ишқ э-ли-нинг но-ла-ю аф-ғо-ни-да куй-дим.

Кў-нгил у-йи/-нинг о-та-ши/-ар-мо-ни-да/ куй-дим.

Мус-тафъ-и-лун/ мус-тафъ-и-лун/ мус-тафъ-и-лун/ фаъ-лун

Khazaji's Ghazal хазаджи "«Куёш камарбаста» is written with amazing weight.

Ба-хор та-ман/но-та-ман-но / юриб ас-та-/ас-та,

Қу-ёш гул-хо/на-си-дан тиз/ди эл-га гул/дас-та.[320]

V - - - / V - - - / V - - - / V - /

Ма-фо-ий-лун/ ма-фо-ий-лун/ ма-фо-ий-лун/ фа-ал/

In general, the ghazals written by Jamal Kamal during the independence period were filled with a sense of gratitude and love for the country and people. Most of them are created in the makhzuf networkмахзуф.

So Jamal Kamal continued the existing tradition in Uzbek classical literature as follows: he wrote ghazals in the form of ghazali muja', ghazal-muvashshah, ghazal-nazira. Secondly, we have enriched the artistic content by adding the names of the characters of the work. Third, he skillfully used the repetition of sounds to ensure melodic and musical quality. Fourth, the poet's ghazals were created in Ramal, Khazaj and Rajaz bahras in form.

### Adabiyotlar

1. Zhamol Kamol. Аср билан видолашув. Сайланма. Олти жилдлик. I residential building. – Тошкент: F.Ғулом номидаги нашриёт-матбаа уйи, 2018.
2. Kuvvatova D. XX asr ikkinchi yarmi yzbek poemasi. -Toshkent: Turon zamin zie, 2014. - B. 37.
3. Dildora, N. (2019). Literary Motives of Sufizm and Spiritual, Moral Ideas in the Lyrics of Jamal Kamal. *International Journal of Recent Technology and Engineering*, 8(3 S), 223-225.
4. Quvvatova, D., & Nazarova, D. I. (2020). The rubai genre in the works of Jamal Kamal. *The American Journal of Social Science and Education Innovations/Dilrabo Quvvatova, DI Nazarova*, (9), 346-352.
5. Nazarova, D. (2019). THE INTERPRETATION OF EDUCATIONAL IDEAS IN THE POEMS OF JAMAL KAMAL. *Theoretical & Applied Science*, (11), 136-138.
6. Nazarova, D. I. (2020). The foundation of Kamol Jamol's poems is pain. In *Conference of Management of Islamic Education Leadership In The Era of Revolution* (No. 6, pp. 1-3).
7. Nazarova, D. I. (2020). Feelings of lyric heroes in Kamol Jamol's work. In *Conference of Management of Islamic Education Leadership In The Era of Revolution* (No. 6, pp. 1-3).
8. Nazarova, D. I. (2020). Jamol Kamolning Asru radifli g'azaliga yozgan muxammasi. *Ilim ham ja'miyet. Ilmiy-uslubiy jurnal*, (1), 93.
9. Nazarova, D. (2019). POETRY OF JAMAL KAMOL. *Scientific and Technical Journal of Namangan Institute of Engineering and Technology*, 1(7), 186-189.
10. Назарова, Д., & Зойирова, Д. А. (2022). ЖАМОЛ КАМОЛ ДОСТОНЛАРИНИНГ БАДИИЙ ҚУРИЛИШИ. *Scientific progress*, 3(1), 934-944.
11. Dildora, N. (2021). Genre Features o.\.
12. Ilxomovna, N. D. (2022). Mystical Content in the Poems of Jamal Kamal in Finger Weight. *Research Journal of Trauma and Disability Studies*, 1(9), 208-215.

13. Ilhomovna, N. D. (2022). JAMOL KAMOLNING “SHAHRIBONU” DOSTONIDA VAZN XUSUSIYATLARINING TAHLILI. *TALIM VA RIVOJLANISH TAHLILI ONLAYN ILMIY JURNALI*, 2(10), 254-264.
14. Ilhomovna, N. D. (2022). AXLOQIY-MA’RIFIY G’OYALAR TALQINLARI JAMOL KAMOL IJODIDA. *IJTIMOIIY FANLARDA INNOVASIYA ONLAYN ILMIY JURNALI*, 2(11), 102-108.
15. Nazarova, D. Literary Motives of Sufizm and Spiritual. *Moral Ideas in the Lyrics of Jamal Kamal International Journal of Recent Technology and Engineering (IJRTE) ISSN*, 2277-3878.
16. Nazarova, D. (2019). Literary Motives of Sufizm and Spiritual, Moral Ideas in the Lyrics of Jamal Kamal. *International Journal of Recent Technology and Engineering (IJRTE) ISSN: 2277-3878, Volume-8. Issue, 3(October 2019)*, 223.
17. Назарова, Д. И. (2020). ЖАМОЛ КАМОЛ МУХАММАСЛАРДА УСЛУБ ВА ТАСВИР. *МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА*, 3(3).
18. Назарова, Д. И. (2020). ЖАМОЛ КАМОЛ МУХАММАСЛАРДА УСЛУБ ВА ТАСВИР. *МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА*, 3(3).
19. Ilhomovna, N. D. (2023). Ideological-Artistic Content and Compositional Characteristics of the Work "Great Kingdom". *Scholastic: Journal of Natural and Medical Education*, 2(4), 100-104
20. Ilhomovna, N. D. (2023). THE HISTORY OF THE CREATION OF THE NOVEL "THE GREAT KINGDOM". *Academia Science Repository*, 4(5), 47-50.
21. Dildora, N. (2022). Genre Composition and Subject Content of Jamal Kamal's Works Genre Composition and Subject Content of Jamal Kamal's Creativity. *Central Asian Journal of Literature, Philosophy and Culture*, 3(12), 176-184.
22. Назарова, Д. И. (2022). Жамол Камол Ғазалларининг Анъанавийлик Хусусиятлари. *Miasto Przyszłości*, 24, 403-407.
23. Dildora, N. (2021). Genre Features of Jamal Kemal's Epics. *International Journal on Integrated Education*, 4(9), 24-31.
24. Назарова, Д. (2021). JAMOL KAMOL DOSTONLARINING VAZN XUSUSIYATLARI VA “SHAHRIBONU” DOSTONI TAHLILI. *МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА*, 4(4).
25. Nazarova, D. JAMOL KAMOL SHE’RLARINING O’ZIGA XOS XUSUSIYATLARI. *ILIM hám JÁMIYET*, 122.