

AZİM SUYUN’UN ŞİİRLERİNE TEMATİK YAKLAŞIM¹

THEMATIC APPROACH TO AZİM SUYUN’S POEMS

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ÖZET

Azım Suyun 22 Şubat 1948 tarihinde, Özbekistan’ın Semerkant iline bağlı Nakurt Köyü’nde dünyaya gelmiştir. A. Suyun, Özbek Edebiyatı’nda hikâye, tiyatro, destan, şiir ve tercüme türlerinde verdiği yapıtlarla tanınmıştır. Bunun yanı sıra onun; şiir ve şair hakkında yazdığı birçok eseri mevcuttur. Şair, Sovyet ve Bağımsızlık Dönemi Özbek Edebiyatı’nın önemli şahsiyetlerindedir. Azım Suyun, yaşadığı çağın sorunlarına kayıtsız kalmayıp, var olan sıkıntıları ve bizzat şahit olduğu olayları eserlerinde ele almıştır. Aynı zamanda şair, Özbekistan’ın kadim şehirlerini anlatırken tarihî önemine değindikten sonra yaşadığı coğrafyanın benzersiz güzelliklerine de dikkat çekmiştir. 1978-2020 yılları arasında Azım Suyun’un; aşk, tabiat, aile, vatan, millet, bağımsızlık, dil, din, iyilik, felsefe, tarihî ve edebî şahsiyetler, şair ve şiir, tenkit vb. pek çok konuda yazdığı eserleriyle ön plana çıkmıştır.

Çalışmada şairin şiirlerinde ağırlıklı olarak işlediği konulara değinildikten sonra eserleri tematik olarak incelenmiştir. “Vatan ve Millet İle İlgili Şiirler”, “Edebî Şahsiyetler” “Şair İle İlgili Şiirler”, “Tenkit Şiirleri”, “Dinî Konularda Şiirler”, “Tabiat İle İlgili Şiirler”, “Mevsim İle İlgili Şiirler” ve “Aşk Şiirleri” olmak üzere sekiz başlıkta ele alınmıştır. Bu çalışmada şairin şiirlerinin estetik gücü ve şiirsel özellikleri üzerinde durularak onun yapıtlarının tanıtılması hedeflenmiştir.

Anahtar Kelimeler: Özbek Edebiyatı, Azım Suyun, şiir, şair, tema.

ABSTRACT

Azım Suyun was born on February 22, 1948 in the village of Nakurt, in the province of Samarkand, Uzbekistan. He is known for his works in the genres of story, drama, epic, poetry and translation in Uzbek Literature. In addition to his; he has many works written about poetry and poet. The poet is one of the important figures of Uzbek Literature in the Soviet and Independence Period. Azım Suyun did not remain indifferent to the problems of the age in which he lived, and dealt with the existing troubles and the events he personally witnessed in his works. At the same time, the poet drew attention to the unique beauties of the geography he lived in after mentioning the historical importance of the ancient cities of Uzbekistan.

¹ This study was prepared by expanding the paper presented at the Anatolian 10th International Social Sciences Congress named “The Thematic Approach to Azım Suyun’s Poems” on October 15, 2022.

Between 1978 and 2020, Azim Suyun came to the forefront with his works written on many subjects such as love, nature, family, homeland, nation, independence, language, religion, goodness, philosophy, historical and literary figures, poets and poetry, criticism and so on.

In the study, after the subjects that the poet mainly deals with in his poems are mentioned, his works are examined thematically. It covered classified under eight headings as “Poems About Homeland and Nation”, “Literary Personalities”, “Poems About Poet”, “Criticism Poems”, “Poems on Religious Subjects”, “Poems About Nature”, “Poems About Seasons” and “Love Poems”. In this study, it is aimed to introduce his works by emphasizing the aesthetic power and poetic features of the poet’s poems.

Keywords: Uzbek Literature, Azim Suyun, poetry, poet, theme.

1. Introduction

Azim Suyun; he has an important place in Uzbek Literature with his works in the genres of story, theatre, epic, poetry and translation. Azim Suyun, who wrote his poems in a simple language, has been published in many countries as his works have been translated into many languages.

Many poets and writers; he expressed his views on Azim Suyun’s literary personality and art. In this context, according to the statement of Sultanmurat Alim; “Azim Suyun’s poems have public sincerity, clarity, simplicity, and appeals that attract the reader. The poet expresses very touching, heartfelt thoughts in a plain language. Therefore, the writings easily handle the heart” (Olim, 2022: 118). Kazakbay Yoldashev says the following on this subject: “The poetic language of Azim Suyun’s works seems plain at first glance. However, when attention is paid, it is understood that the stylistic structure is complex. The methods of description and imagery are compatible in the language of poetry” (Yo‘ldoshev, 2022: 133).

In this study, Azim Suyun’s works were examined thematically after mentioning the subjects he dealt with the most in his poems. In this context, his poems “Poems About Homeland and Nation”, “Literary Personalities”, “Poems About Poet”, “Criticism Poems”, “Poems on Religious Subjects”, “Poems About Nature”, “Poems About Seasons” and “Love Poems” classified under eight headings.

2. Poems About Homeland and Nation

In the works written for the development of national consciousness in the Uzbek Literature of the Independence Period, this subject was emphasized. Many artists such as Shukur Halmirzayev, Erkin Vahidov, Abdulla Aripov, Rauf Parfi, Azim Suyun, Hurshid Devran, Muhammed Yusuf created their works for this purpose.

The love of country and nation is one of the themes that Azim Suyun works most in his poems. The poet, who loves his country and people, has frequently discussed the flag, language, independence, homeland and nation in his works.

*“To ‘kis emas, neki mavjuddir,
to ‘kis baxt ham yo ‘qdir jahonda.
Faqat Vatan to ‘kis vujuddir,
baxt ham to ‘kis ota makonda!
Bu Vatanni sevmay bo ‘lurmi?”*
(Suyun, 2020: 6).

“Not perfect, what is available,
there is no nine fortune in the world.
But the homeland is perfect union,
also fortune perfect in ancestral place!
Can happen without loving this homeland?”

Written in a period after Uzbekistan gained its independence, in the poem called “Bu Vatanni Sevmay Bo‘lurmi?” (Can Happen Without Loving This Homeland?), Azim Suyun stated that the luck of a person living far from his homeland is not perfect. However, he emphasized that when one can live in his homeland, one’s fortune can be wonderful.

In addition, Azim Suyun drew attention to the importance of homeland in poetry. He emphasized in the last line of the poem that the homeland should be loved because it is unique. In this poem, the artist has benefited from the art of contrast with the words present and absent.

*“Ko ‘rdim kimsalarni – boyu badavlat, “I’ve seen some – rich fortunate,
Ko ‘rdim mahobatin, ko ‘rdim – basavlat, I saw your love, I saw magnificent,
Ularda nima yo ‘q? Vatan yo ‘q faqat! What don’t they have? There is no homeland only!
Vatan! Ont ichmayman, qasam ichmayman, Homeland! I don’t take an oath, I don’t vow,
Lekin ikki dunyo sendan kechmayman!” But I won’t leave you for two worlds!”*
(Suyun, 2009: 26).

In his poem called “Homeland” A. Suyun, drew attention to the importance of the homeland. He emphasized that many rich people who do not have a homeland are actually poor and miserable. In short, according to the poet, the criterion of wealth is directly related to the ability of a person to live in the land where he was born. As it can be understood from the example, the poet used the art of contrast with the words rich and poor with great mastery.

*“Na-da Bishkek, na Buxoro u, “Neither Bishkek nor Bukhara it,
Na Hirot, Marv na Istanbuldir. Neither Herat, Marv nor Istanbul.
Yolg ‘iz yara, yolg ‘iz davu u, The only wound, the only cure it,
Butundir Turonyurt, butundir.” The Turonyurt is whole, it is whole.”*
(Suyun, 1999: 77).

The poet in his poem called “Turonyurt”; he stated that the Kyrgyz, Kazakh and Uzbek tribes are actually Turkish and come from the same root. He emphasized that providing unity and solidarity is the only way out for all Turks. In summary, the poet stated that the Turan country is unifying and integrative.

The poet emphasized that Bishkek, Bukhara, Herat, Merv and Istanbul as a whole are the homeland of Turan. He also pointed out that everyone living in this geography should act with this awareness. However, the poet has benefited from the features of the art of contrast by using the concepts of wound and cure.

3. Literary Personalities

Historical and literary figures in Classical Uzbek Literature are the representatives of a very rich tradition. In addition to many important names such as *Gadayi, Sakkaki, Lutfi, Haydar Tilbe, Sultan Husayn Bayqara, Ali-Shir Nava’i, Zahiriddin Muhammad Babur* who lived in this period, works were also written about poets and writers in the Soviet and Independence Period Uzbek Literature.

In this context, artists such as *Musa Aybek, Khurshid Davron, Erkin Vahidov, Abdulla Aripov, Rauf Parfi, Azim Suyun*, who often used the historical and literary figures of the mentioned periods in their works, can be given as examples. However, the language and style characteristics of the artists of that period laid the groundwork for the literary creativity of many Uzbek poets and writers today. The following are examples of the poet’s poems about literary figures:

“Oyog‘ida qari botinka,
(Balki Joiz “tufli” atamoq.)
Nashriyotga kelib qolar va
Yelkalari bo‘lib ketar oq.
Devorlarga o‘tar sirpanib,
Bois: olddan kelmoqda odam.
Kattami yo, kichikmi yoki,
Go‘yo lozim bermoqlik salom.
Lekin ruhdoy hech kim bilan u
So‘zlashmaydi... so‘zlashgan, yetar!
Qo‘lyozmasin topshiradiyu
Jimjitgina uyiga ketar
Va shom tushar... mo‘‘jaz xonani
Berkitaru yuzma-yuz, yakka,
Kunduzlardan ajratib ma‘ni
So‘zlay boshlar: Mashrab, Oybekka...”
(Suyun, 1987: 108).

“Old boots on your feet,
(Perhaps permissible means “shoes”.)
It comes to publication and
His shoulders turn white.
It slips through the walls,
Reason: human coming from the ancient.
Is it big even small or,
As if you need to say hi.
But with no one like the soul he
Does not speak... he has spoken, enough!
He gives the manuscript and
Goes quietly to his own house
And evening falls... the small room
Closes and face to face, single,
Meaning by choosing from the days
He begins to speak: Mashrab to Aybek...”

The poet wrote his poem called “Mirkarim Osim” (Mirkerim Asim) for Mirkerim Asim, who is known for his short stories in Uzbek Literature. In this work, the poet has described Mirkerim Asim as an introverted person who comes to the publication and is busy with his own business. However, the poet mentioned that Mashrab and Aybek and Mirkerim Asim often talked about art. Azim Suyun mentioned Uzbekistan and its ancient cities in many of his poems. In addition, he brought the concepts of homeland and nation to the fore in his works. The poet also dealt with important literary figures in the classical and modern periods of Uzbek Literature in his poems. In this poem, the artist aimed to instill a love of literature and art in the Uzbek people by referring to poets and writers.

“Aytmoq istadim do‘st-yorong‘a hikmat yo bayt, “I meant, to friend-buddy, wisdom or beyt,
Ko‘zguni ko‘zguladim – Navoiydan topdim. I held the mirror – found it from Nava’i.”

Yorga oshiq bo‘lib, bitolmadim ishq xatin, Falling in love with the lover, I couldn’t write love
letter,
Oyladim, yulduzladim – Navoiydan topdim. I decorated with the moon, star, found it from Nava’i.

Komil so‘zu komil amal – komil tarbiyat, Perfect word, perfect goal – perfect upbringing,
Ibratini bo‘zladim – Navoiydan topdim.” I was close to lesson – found it from Nava’i.”
(Suyun, 2020: 30).

In his poem called “Navoiydan Topdim” (I Found It From Nava’i), the poet drew attention to the importance of the works of Ali-Shir Nava’i. He pointed out that the works of Ali-Shir Nava’i are a reference source for all artists interested in literature.

The poet stated that Nava’i’s works are full of love, mysticism and wisdom. He emphasized the richness and depth of his poems on many subjects. He pointed out that everyone who is interested in literature should know the works of Ali-Shir Nava’i, who has made a great contribution to the formation of today’s literature.

4. Poems About Poet

Azim Suyun is an artist who values the profession of poetry and the art of poetry, he also mentioned the importance of poets in many of his poems. The following are examples of his poems about the poet:

*“Rohatidan azob chekar,
Azobidan rohatda.
Birov: “Bu kim?” deb so‘rsa gar,
Shoir, derdim, albatta!”*
(Suyun, 1997: 14).

“He suffers from his comfort,
In comfortable with his torment.
Someone: “Who is this? if he asks
Poet, I would say, of course!”

The artist in his poem called “Shoir” (Poet); he tried to achieve a narrative harmony by using the concepts of *comfort* and *torment* alternately. “Who is the poet?” while searching for an answer to his question, he wanted to strengthen his thought with a commentator’s point of view and a so-called question sentence. He stated that being a poet means dealing with the problems of the people. Pointing out that being insensitive to society creates a pang of conscience, the poet stated that being a remedy for people’s problems is the real comfort.

*“Dostoyevskiy yozuvchi emas, Dostoyevskiy shoir!
Mening sirdoshim u, mening mungdoshim!
«Dunyoni go‘zallik omon saqlar».
Men yozib qo‘ydim yoniga:
«Dunyoni muhabbat omon saqlar!»
Go‘zallik va muhabbat – qo‘shmag‘iz!
Egizak!
Va tag‘in yozaman: «Dunyoni she‘r omon saqlar!»
Ha, ZAMINNI-i-i
Sizning she‘ringiz va mening she‘rim omon
saqlar!
Jahon shoirlari!
Quchoqqa olaylik KURRAI ARZNI –
ZAMINNI!
ZAMINNI!
ZAMINNI!”* (Suyun, 2020: 53).

“Dostoevsky is not a writer, Dostoevsky is a poet!
He is my confidant and my repository!
“Beauty keeps the world intact”.
I wrote and left it beside it:
Love keeps the world intact!”
Beauty and love – are a couple!
Twins!
And I will write again: “Poetry keeps the world intact!”
Yes, GROUND.
Your poetry and my poetry health
hides!
Poets of the world!
Let’s embrace THE EARTH –
GROUND!
GROUND!
GROUND!”

Azim Suyun in his poem called “Jahon Shoirlariga” (To the Poets of the World); he drew attention to some prominent poets around the world by making use of the visual poetry technique. He drew attention not only to Dostoevsky’s writing but also to his poetic side. He encouraged the poets of the modern period to embrace the world and people.

5. Criticism Poems

Azim Suyun expressed the faulty and corrupt aspects of society in his works. He always drew attention to the “basic qualities” that a virtuous person should have in his poems. Especially in the works he wrote in the Uzbek Literature of the Independence Period, the struggle between the perfect man, virtue, goodness and evil, honesty, justice, etc. There are poems on the subject. His poems on criticism are as follows:

*“Bu dunyo moliga jonin tikkan kas,
Uning yo‘llarida olguvchi nafas,
Mayliga, kimlardir qilsa ham havas,
Siz bizga do‘st emas, siz bizdan emas.*

“Whoever gives his life for the wealth of this world,
Breathing in his ways,
Anyway, enthusiasm, even if it hurts someone,
You are not friends with us, you are not with us.

*Imon tasbehlarin yulib sochguvchi,
Nafsigah yuhodek quchoq ochguvchi,
O‘zni anglab, ammo o‘zdan qochguvchi,
Siz bizga do‘st emas, siz bizdan emas”.*
(Suyun, 1987: 156).

The one who scatters the rosaries of faith,
Embracing his desire like greedy,
Understanding himself, but running away from himself,
You are not friends with us, you are not with us”.

In his poem called “Bizden Emes” (Not From Us), he criticized those who are fond of worldly goods and run after them. At the same time, the poet, not only stating that such people cannot be friends with, has positioned those like him against materialist mentalities.

In the second stanza of the poem, the poet criticizes people who have weak faith and are slaves to their desires. He repeated in the last line of the poem that they could not be friends. He used the words “the one who plucks out the prayer beads of faith” for people who live far from Islam. Here, *faith* is seen as equivalent to the concept of *rosary*, based on a metaphorical idea. It is possible to identify the word “rosary” with remembrance of Allah and dhikr. The person who broke the rosary also went astray and broke the bond of religion.

*“Qorako‘l papag‘larin yeguvchi kuya – hasad,
Don sara urug‘larin yeguvchi kuya – hasad.*

*Kuni-tuni tinchimas, mita deydi el uni,
Garchi mitti go‘balak, quturgan tuya – hasad”* (Suyun, 2020: 94).

“The hawkmoth that eats the Astragan hearts, envy,
The hawkmoth that eats the good seeds of the grain, envy.

It doesn’t stop day-night, the people called it the crop beetle,
Small slime though, rabid camel, envy”.

In his poem entitled “Hasad” (Envy), the poet likened envious people to living things that destroy everything. He used the expressions “hawkmoth, crop beetle, rabid camel” for these people. A connection has been established between the destructive effects of envy people as they are insects that cause irreversible and permanent damage to hawkmoth and crop beetles.

The “rabid camel”, on the other hand, combined the evil characteristics of the camel, such as vengeful and vengeful, with ambitious people. With the analogy of “Slime”, the dirty and bad aspects of these people were emphasized.

6. Poems on Religious Subjects

One of the most discussed topics in Azim Suyun’s poems is religious themes. He frequently expressed his religious sensitivities, love and belief in Allah in his poems. The following are examples of his poems on this subject:

*“Kechagi yashil yaproq bugun sariq,
 bugun xazon,
 Kecagi tar dovuchcha bugun xandon,
 bugun larzon,
 Kechagi oq oqibat bugun sarson,
 bugun arzon,
 Bilsa bilgay bani bani odam, bilmasa
 Olloh bilur”* (Suyun, 1999: 441).

“The green leaf at night is yellow today,
 kantor today,
 The fresh green apricots of the night are cheerful today,
 shaky today,
 The white fate of the night is confused today,
 worthless today,
 If he knows me, let him know me human, if he doesn’t know,
 Allah knows”.

In his poem called “Ollloh Bilur” (Allah Knows) the poet; He emphasized that everything in the world is ephemeral. He stated that in a world where even the green leaf today is cantor tomorrow, humanity also comes and goes, and only Allah will understand him.

<i>“Anglamay sirli tilin, Na tilin, oshiq dilin, To ‘sdim oqar suv yo ‘lmi, Istig‘for, istig‘for”</i> (Suyun, 1997: 407).	Without understanding your secret language, Which language, lover’s heart, I cut the path of the stream, Forgiveness, forgiveness.
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In the poem named “Istig‘for” (Forgiveness) the poet; as he realized too late that the other party was the addressee of a secret heart and was aware of various secrets, he embraced his pen with feelings of remorse. Referring to the lover’s heart flowing like a raging river, he concealed his regret in the word “Forgiveness”.

7. Poems About Nature

Azim Suyun, as an artist who loves nature very much, has dealt with the subject of nature in most of his poems. Sea, mountain, sky, cloud, sun, birds, forest, flower, etc. He has written works on many subjects. Here are some poems about nature:

*“Tun qo‘ynidir uning maskani,
Bir sirdoshi yulduzlar xolos.
Odamlardan yiroq deb uni,
Behudaga ayblamangiz, bas.
Tiriklikning yarmini olgan –
Zulmat aro sayrar va uchar.
Oppoq tongni u sevib qolgan,
Uning vaslin deb tunni ichar...”*
(Suyun, 1987: 27).

The bosom of the night is his abode,
His confidant is simply the stars.
Because he is away from people, him,
Just don’t blame it, that’s enough.
Takes half of life –
It crows and flies in the midst of persecution.
Immaculate dawn, he loved it,
He drinks the night so that I can reach him...”

Azim Suyun in his poem “Tun Qushi” (Night Bird); he pointed out that the night bird cheers up the night with its song and flight. He stated that the gloom of the night darkness was shortened by the presence of this bird and that the time of bright dawn was reached.

As in many of Azim Suyun’s poems, it can be said that harmony is achieved in poetry by making use of the art of contrast with the words *dawn* and *night*. By making use of the art of dawn, a connection was established between a star confidant person, a compassionate person who opened his heart to the night. Therefore, despite the negative meanings associated with the concepts of darkness and cruelty, a positive meaning has been attributed to the concept of night in terms of compassion.

*“Dengizlardir sizga oshiyon,
Sizga vatan daryolar, soylar,
Nurlar kabi poksiz har qachon,
Hasad qilar yulduzlar, oylar.*

“The seas are bird nest to you,
Homeland to you, seas, streams,
Always as pure as the light,
Envy is stars and moons.

*Rost, shuncha ham poklik bo‘lurmi?
Men-ku, hasad qilmayman, biroq
Gohi-gohi sizga termulib
Yig‘lab-yig‘lab olaman uzoq...”*
(Suyun, 1987: 105).

Right, would that be all that clean?
Let it be known that I will not envy, but
Looking at you from time to time
I keep crying-crying for a long time...”

The poet wrote his poem “Suv O‘tlari” (Water Grass) to his son Celaledin in 1982. Azim Suyun pointed out the beauty of nature in this poem. He stated that seas and streams are the homeland for water grasses. When we look at the deep layer of the poem, it is emphasized that people cannot live apart from their homeland like the grass that grows in water. In this poem, Azim Suyun stated that the water grass is clean and the stars in the sky and the moon look enviously. He stated that he did not envy, but watched them envy and weeping.

8. Poems About Seasons

Azim Suyun has mentioned the geographical features of Uzbekistan in many of his poems. The poet, who loves his homeland very much, has also mentioned in his works that it is a different beauty in every season. His poems on this subject are as follows:

*“Chaqmoqlar chaqquday bo‘lsa mabodo,
Sen aslo dahshatga tushma, jonginam.
Bahorga o‘zga baxt bormi dunyoda,
Chaqmoqlar qarsillab chaqqanidan ham?”*

“If the lightning about to strikes,
You are never terrified, my dear.
Is there any other luck in the world for spring,
Other than roar and the thunder of lightning?”

*Giyohlar, kurtaklar ochmoqda jamol,
Olam to‘lab borar yashil navoga.
Yoningga yelurman shu bahor misol,
Men bu dam sig‘masdan ulkan dunyoga!”*
(Suyun, 1987: 34).

Plants, sprouts are opening beauty,
The world overflows with green harmony.
My work next to you, for example this spring,
I can’t fit into the big world this moment!”

In his poem called “Bahor” (Spring), the poet tells the person he loves; He stated that he should not be afraid even if the lightning flashes in the spring. The artist has benefited from the metaphor of “Spring is the greatest source of happiness” with a transfer that takes its source from nature. Because the poet saw the arrival of spring as the greatest reason for happiness. He emphasized that he was blown away with happiness because of the revival of nature in this season.

*“Tog‘da qorlar eridi,
Hovurdan yondi dashtlar.
Yantoqlar gulga kirdi,
Popuk yoydi qamishlar.*

“The snow has melted on the mountain,
Deserts burned from the heat.
The thorns entered the rose,
Reeds spread tassel.

*Yetildi Qiyomiga,
Bog‘da mevalar butkul.
Koshki, yoz ayyomiga
Sovg‘a etsam atirgul...”*
(Suyun, 1987: 53).

Reached the level of standing up,
Fruits in the vineyard completely.
I wish, for the summer term
If I gift you a rose...”

Azim Suyun wrote his poem “Yoz” (Summer) in honor of his father’s seventieth birthday in 1976. In this poem, the poet stated that nature has become richer with the arrival of the summer season in Uzbekistan. While describing this chapter, the artist applied to the art of contrast in the first stanza. Due to the contrasting relationship between the words “snow” and “warmth”, “melting” and “burning”, “thorn” and “rose”, he created an element of harmony in his poetry and also drew attention to the characteristic features of the summer season.

The words “tassel” and “reed” can also be evaluated in terms of contrast, the fringe of the tassel and the straightness of the cane. Again, the words “desert” and “vineyard” in the poem can be given as an example to this situation. In addition to this, it can be said that the words “to enter” and “to spread” are used to emphasize the contrast when looking at the general integrity of the poem. The poet could not hide his gratitude for this season in the last lines of the poem, while expressing the melting of snow with the arrival of summer, the greening and blooming of nature, the ripening of the fruits grown in the gardens.

9. Love Poems

Azim Suyun has included the theme of love in many of his poems. The subject of love in his works on this subject; not being able to reciprocate his love from his beloved, experiencing the excitement of reuniting with his lover, whom he had lost for years, or expressing his love for his lover. His poems on this subject are as follows:

*“Bu qalbinga o‘rtanishlaring
Endi zarra sololmas shafqat.
Sening barcha pushaymonlaring
Mening uchun buyuk mukofot.
Chekil nari dargohimdan sen,
Ko‘z yoshlar ham behuda, sanam.
Ko‘p ko‘rganman bu ko‘zlarda men
Ermaktalab kulgularni ham!”*
(Suyun, 1987: 24).

You hurt this heart of mine
Now he can't show an iota of compassion.
All your regrets
Great reward for me.
Get out of my other dervish convent,
Tears are also in vain, my sanem.
I've seen a lot in these eyes
Also your mocking smiles!”

In the poem called “Bu Qalbinga O‘rtanishlaring...” (You Hurt This Heart of Mine...) listening to the voice of his heart, which he accepted as a dervish convent, the poet, while summarizing the experiences, expressed the embarrassment and regret of the other party in a poetic style. He considered tears of regret as a reward for himself, far from being sad, probably because his heart was hurt from this relationship before.

The poet knew the value of the love he lived. However, even if her lover realizes her mistake, it is too late. The fact that the poet was played with his pride many times, the lack of value of his love and the insincerity of his lover caused him to give up on this love.

*“Ko‘pdan buyon izlardim seni,
Ko‘pdan buyon o‘ylarim eding
Va nihoyat, bilmam, qay kuni,
Ko‘zlarimga nogoh duch kelding.
Tillo topib olgan quldayin
Men o‘zimni yo‘qotdim tamom.
Lekin mutloq parvo qilmayin,
O‘tib ketding yonimdan shu on,
Shu on birdan ingradi qalhim,
O‘q yeganday sargashta ohu.
Ilk martaba bol deb kutganim,
Chiqib qoldi banogoh og‘u!”*
(Suyun, 1987: 36).

“I’ve been looking for you for a long time,
You’ve been my thoughts for so long
And finally, I don't know what day,
You suddenly came across my eyes.
Like a slave who finds gold
I lost myself okay.
But don't necessarily worry,
You passed me by now,
My heart suddenly ached right now,
Bum gazelle like a bullet.
I was waiting for it to be the first time,
The poison suddenly came out!”

In his poem called “Sevgi” (Love), the poet stated that when he met his lover, whom he had not seen for a long time, he was happy like a poor man who found gold. However, when her lover did not give a damn about the poet, this joy gave way to the tangential passing of a stray arrow this time. In the mental process, by making use of the art of contrast, reunion was embodied with honey and separation with poison. It can be said that being apart from the lover mentioned in the poem is *poverty*, and reuniting with the lover is *gold*, and it can be said that the interest of opposition is benefited from.

It is noteworthy that the poet considers meeting his lover again as finding gold, that the lack of love impoverishes him and that reaching his lover enriches him, showing how much the poet attaches importance to love.

10. Conclusion

Azim Suyun, who wrote poems on various subjects and produced different kinds of works, made great efforts to raise generations that would develop with a high historical awareness and protect national and spiritual values. As it can be understood from his poems, there is a need for versatile readings in order to understand the poet in all its dimensions.

Although he generally adopted a simple style in his works, the power of his pen is better understood when the images and deep meanings he uses are analyzed.

In the study, the themes that he worked the most were discussed. These issues has been classified under eight titles “Poems About Homeland and Nation”, “Literary Personalities”, “Poems About Poet”, “Criticism Poems”, “Poems on Religious Subjects”, “Poems About Nature”, “Poems About Seasons” and “Love Poems” including, and examined in terms of language and artistic features.

As a result, the poems he wrote on the aforementioned themes were evaluated in terms of both style and content. Therefore, it is aimed to open the door to the aesthetic power of the poet's poems and to the world of meaning of the concepts and to introduce them.

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