

THE INTERPRETATION OF DIVINE LOVE IN ROQIM'S POETRY

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Annotation: This article examines the interpretation of divine love in the poetry of Roqim, one of the prominent representatives of classical Uzbek literature. It demonstrates that, in Roqim's poetry, love is not merely an earthly emotion but a sacred force leading the seeker toward spiritual enlightenment and union with the Truth. Through textual analysis, the research highlights the poet's contribution to the development of the tradition of divine-love poetry in Uzbek classical literature and reveals the humanistic and moral values embedded in his lyrical heritage.

Keywords: Roqim, divine love, classical Uzbek poetry, Sufism, mystical symbolism, lyrical poetry, spiritual perfection, poetic interpretation.

Some of the chronograms dedicated to certain individuals and included in the divan of the poet Roqim provide information about the poet's life. From this perspective, the work serves as a primary source. In one of the chronograms written in the year 1230 AH (1814 CE), the poet presents the following lines:

...Yetmishu besh o'lub edi yoshim,
 Yo'q edi menda quvvati a'zo
 Roqimni g'amzada borin yozibon,
 Dedi ta'rixini zikri shuhado.

Based on these lines, scholars believe that Rakim was born in 1155 AH, 1742 AD, and lived for 72 years. There are also dates and dates of death of other individuals in the Divan. One of them is AH 1196 AD, 1776 AD, and others are AH 1203 AD, 1789 AD, AH 1207 AD, 1793 AD, AH 1222 AD, 1807 AD, AH 1225 AD, 1810 AD, AH 1230 AD, 1814-1815 AD. So, Rakim lived and worked during these years. It is known that he mainly made a living as a calligrapher. His nicknames, such as "Raqim - a calligrapher" and "calligrapher", also testify to this. We do not have accurate information about how he acquired the art of calligraphy, whether he received special education at a madrasa for this or not. The poet grew up in a poor family and lived in poverty. Raqim's biographical poems tell about this. In some of them, the poet writes that he lost his wife and was devastated. He left Khorezm for a certain period of time and lived in exile. He suffers from his life as a foreigner:

Yetti yildur g'urbat ichra qon yutub layli nahor,
 Ayrib xeshu taboridin yururmen xoru zor,
 Ne menga bir yori hamdam, ne menga bir g'amgusor,
 Og'zima jonimni yetkurdi chekardin intizor,
 Holatim dushvor charxi bemuruvvat ayladi¹.

According to information preserved in historical sources, the poet suffered greatly because of poverty. The merciless blows of fate transformed Roqim into a poet burdened with sorrow. The poems written with profound anguish reveal that his suffering was not caused solely by

¹ Баёз. ЎзФАШИ.инв.№1198, 19-б варақ.



destitution. Lines such as, "I, too, am ready to depart in grief, for my Yusuf has turned the world into a prison for me," indicate that the poet also endured the pain of losing a child. However, this tragedy befell him not once but twice. An elegy dedicated to his second son, Sayyidmurod, was written in 1798. At that time, the poet was fifty-six years old. In some of his poems, Roqim also mentions that in his old age he suffered severely from illness.

Ohkim, solib uqubatlarg'a jonimni maraz,
Ayladi mamlu jarohatdin dahonimni maraz.
Turfakim aylab tilimi ham sarosar zahmnok,
Qo'ydi so'z derdin zaboni durfishonimni maraz.

He composed poetry in both Uzbek and Persian and wrote in nearly all genres of classical literature. Poems dealing with social issues occupy an important place in Roqim's творчество. In these works, the hardships of the age and complaints about oppression and injustice are expressed through the traditional mood of love poetry. The praise of the beloved is closely connected with a social interpretation of life and human experience.

As noted above, the poet wrote in a variety of lyrical genres. Alongside his remarkable ghazals, he composed highly original mukhammases, epistles (noma), and elegies (marsiya). In Roqim's ghazals and mukhammases, the artistic portrayal of the lyrical hero is closely intertwined with the praise of the beloved and the social interpretation of life. In his elegies, mukhammases, and takhmises, Roqim laments the hardships of his time and exposes the difficulties faced by society. He is deeply troubled by the humiliation of poor people like himself, the suffering of learned and educated individuals trapped in the snare of poverty, and the anguish endured by virtuous people. Therefore, in one of his musaddas poems, he writes: "Who has ever seen the suffering that I have witnessed in this world?" Roqim sought to uncover the causes of the oppression and injustice that prevailed in his age and strove to understand their true nature.

Darig'o, olam ahlini sarbasar nooshno ko'rdum,
Muruvvatlig' ne boyu, ne gado, ne podsho ko'rdum,
Kimakim yaxshilik qildim, yomonliq borho ko'rdum,
Vafo har kimsadinkim istadim, ondin jafo ko'rdum.
Kimekim bu fano dunyoda ko'rdum, bevafo ko'rdum.

In one of the verses attached to Fuzuli's ghazal, the poet states that he saw nothing but suffering when he came into the world. Rakim has a hard time finding close sympathizers. This is evident in one of its problems:

Ne jahon bog'ida ko'rdim aysh ila ishrat yuzin,
Ne ato birla anodin mehr ila shafqat yuzin,
Ko'rmadim yoru birodarlar ila ulfat yuzin,
Soqiyo, tut boda ko'nglung ko'rmasun kulfat yuzin,
Xonumonimni bu kun toroji kulfat ayladi.

In Roqim's poetry, the poet himself appears as the lyrical hero. His inner experiences are shaped by real-life events, and they are closely connected with the sorrows, sufferings, aspirations, and hopes of the people. In his works, the poet strongly condemns officials who exploit the populace, seize their property through various means, and accumulate wealth through greed and extortion. He despises the vile nature of such individuals and exposes them in a number of his ghazals and mukhammases:

Nahiy munkar amri ma'ruf etmay aslo ko'ngulga,
Joyu bejo xalqdin pul olmoq o'ldi muddao.
Bo'yla af'oling bila bilmon ne kechgay holating,
Tongla mahsharlar xudo dargohida ro'zi jazo.
Hayf, yuz ming hayf, o'zingni aylading rasvoy xalq,
Tiyamayin nafsingni hirsu ozdin ofoq aro.



One of the important poetic features of Roqim's poetry is its condemnation of selfishness, which he regards as incompatible with a person's moral and spiritual development. He also emphasizes that an excessive desire for wealth and material possessions leads people into various misfortunes and troubles. In his satirical ghazal with the refrain "Khojamiz" ("Our Master"), Roqim portrays the image of a miserly rich man in a strongly critical spirit. He skillfully employs sharp irony to expose and ridicule the man's behavior and actions.

Oxirul-amr uch qaro abosi in'om etdingiz,
G'ayratu judu qaram aylab namoyon hojamiz...
...Xarj etay desak, oni, hech kimsa bizdan olmadi,
Ot kiroyi bo'ldi bizga, emdi tovon hojamiz.
Roqim ushbu baytlarin sizga qildi ko'rmas edi peshkash,
Qolmasin ko'nglumda deb, bir zarra armon hojamiz.

It should be particularly emphasized that the poet's works also include poems about his homeland and descriptions of nature. During his years of wandering and exile, he remembered his native land, Khorezm, with deep affection and longing. This sentiment is vividly expressed in the mukhammas that begins with the line: "Wishing to travel the world, I endured countless sorrows and sufferings:

Sayr etay olamni deb chekdim base ranju alam,
Ko'rman yer qolmadi, kezdim Arabdin to Ajam,
Qaysi manzil xub erur aytay senga, bil mug'tanam,
Mulki Xorazm ixro Xevaq shahridur bog'i iram...

The poet's philosophy of life and artistic thinking were based on the desire to search for truth. Throughout his life, he understood the essence of various life events and analyzed them deeply. Through these analyses, he drew logical conclusions about the relationship between man and society. This found its artistic expression in the lyrics of Rakim.

As is well known, divine love has long occupied an important place in Eastern literature, including classical Uzbek poetry. Roqim's work is no exception in this regard. A significant portion of his lyrical poetry is devoted to the theme of love. In these poems, love is presented as one of the highest and noblest human emotions. According to Roqim, attaining union with the beloved is far more valuable than any wealth, power, or worldly possession:

Agar Roqimga bersang lablaring tekkan qadahdin may,
Anga hargiz kerakmas toji Jamshid ilmla taxti Kay.

Roqim does not view love as a temporary source of pleasure and amusement; rather, he regards it as the highest emotion bestowed upon human beings. The lyrical hero of his poetry remains faithful to his love. He even finds delight in the sufferings brought about by love and accepts the fate of a lover with a positive attitude. He rejects the ascetic who abandons love in favor of piety and renunciation and who urges others to withdraw from the world. No matter how many trials and hardships he endures on the path of love, he sincerely and wholeheartedly expresses his devotion to his beloved:

Gar qo'ysa boshin Roqim yor itlari joyiga,
Qo'yman qadamini hargiz jamshid saroyiga...

The poet's artistic mastery is clearly manifested in his extensive use of the richness of language, his skillful employment of a wide variety of literary devices, and his ability to find apt and expressive poetic details. He made effective and appropriate use of the inexhaustible treasures of folk language and oral tradition, refining them with poetic elegance and presenting them back to the people in an enriched form. As a result, his poems inspire delight and aesthetic pleasure in readers.

Roqim's literary legacy stands out for the richness and diversity of its poems across various genres. As we have seen, the essence of the poet's lyricism, imbued with humanistic ideals, lies in the pursuit of truth, love for humanity, and a deep concern for human destiny and well-being.



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