

ANALYSIS OF YUSUF AMIRI'S TUYUKS

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ABSTRACT

This article will analyze and study the Amiri tuyuks in detail. The unique characteristics of the tuyuks will be revealed. The skill of using the tools will also be discussed..

Introduction. There is no information about the exact year of Yusuf Amiri's birth. Some sources say that he lived and worked in Herat in the first half of the 15th century. He wrote in Turkish and Persian. The poet's only collection, the discussion "Chogir and Bang", and the work "Dahnama" belonging to the noma genre have survived to us. Alisher Navoi in his work "Majolis un-nafais" notes the following information about Yusuf Amiri: "Mavlana Amiri was a Turk and his Turkish poetry was good, but he did not gain fame. And this verse is from "Dahnama": Neither eat nor sleep, Eat and sleep, close your eyes" [1:11]. Davlatshah Samarkandiy writes, "Mavlana Yusuf Amiri is one of the poets who achieved great fame during the reign of Sultan Shahrukh Mirza. He lived a simple life, and it is said that emirs and famous officials took care of him.

Analysis and Results. Yusuf Amiri wrote many odes in honor of the great Khagan Shahrukh Sultan and his great descendants and officials. The following ode, written in honor of Sultan Baysunqur Mirza, is also his: "Delam bedard giriftor gasht dar game u, Magar kunad shahi alam belutf dar monash." Yusuf Amri has a special place in the development of the genres of classical Uzbek literature. Because, while the divans compiled before Yusuf Amiri consisted only of ghazals, his lyrical heritage includes examples of lyrical genres such as tuyuk and tarje'band along with ghazals. In the process of analyzing his poems, we witness that the poet created beautiful examples of poetry along with the ghazal:

Gar desam, bog'i visoling *nori bor*,
Olma deb achchig'lab aytur: *Nori bor!*
Ishq naxli ko'z yoshimdin suv ichib,
Bargu borini shararlig' *nori bor*.

In the above poem by Yusuf Amiri, the word "nori" forms a tajnis. In the first line, it means "pomegranate fruit", in the second line, "nari bor", and in the fourth line, it means "fire, fire". That is, in the line "Gar desam, bog'i visoling nori bor", the lover compares the visal of the lover to a beautiful garden. The word "nor" here means pomegranate. In this, the lover

says that there are delicious and visal fruits in the garden of the lover. In the line “Alam deb çıkçıláb aytur: nori bor!” we understand that the beloved resists the lover’s desire for visal. That is, “nari bor” Here, the word “nor” is used in the sense of negation, no. The lover rejects the lover with flirtation and anger. This expresses the difficulty in achieving visal. In the line “I drank water from the tree of love,” true love is likened to a tree. The lover’s tears are said to be the water that waters it. That is, it is shown that love is growing stronger with the lover’s suffering and pain. In the line “Bargu borini shararlig’ nori bor.” the word “nor” is used in the sense of fire, flame, and it is expressed that the leaves and fruits of the tree of love are full of fire, that is, burning pain. The poet described love as a force that burns the human heart.

The above stanza describes the state of the lover who has lost hope in the love of his beloved, while the following stanza artistically interprets the mood of the lyrical hero who has been “wounded” by the “arrow of flirtation” of his beloved [3:64].

Jilva aylab sakraturda sarkash ot,
Noz o’qin javlon etib jonimg’a ot.
Itlaring xaylig’a xizmat ayladim,
Qo’ydilar ahli vafo deb manga ot.

In this poem, the word “ot” has been used as a metaphor. In the first line, it means “animal/horse”, in the second line, “to shoot”, and in the fourth line, it means “name”. In the poem, we witness the lover’s admiration for the beauty of his beloved, his loyalty in the path of love. In the first line, the lover’s appearance is compared to a “ruff horse”. “Ruff horse” means a wild horse that does not obey the reins. That is, this line expresses the ardor of the lover’s behavior that suits him. From the next line, we understand that the lover’s flirting and glances pierce the lover’s heart like arrows. From the third line, we witness the lover’s humility and loyalty in the path of his beloved, and how he describes himself as a servant to his beloved. That is, this reflects the lover’s boundless love and obedience. In the last verse, we see that the lover is called a “loyal person” because of his loyalty. The poem beautifully and touchingly depicts the lover’s boundless loyalty to his beloved and the pain of love.

All of Yusuf Amiri’s poems express the pain of love, or the pain of love that the lover suffers on the path of love. The following poem is one of Amiri’s poems on similar topics, and we witness the skillful use of tajnis in it:

Telbaman shahlo ko’zung olusidin,
Uzmadim bog’ingda vasl olusidin.
Hajr dashtida yugurmog’lig’ bila,
Yetmadim vaslinga yo’l olusidin.

The word “Olusidin” comes in the first line in the meaning of “charming”, “captivating”, in the next line in the meaning of “hoping”, and in the last line in the meaning of “finding a way”, “reaching”, reflecting the true artistic meaning of the poem. In this poem, we can see the lover’s crazy love, living with the hope of reaching his beloved. Love is not an ordinary feeling, but a higher feeling, that is, a force that drives a person out of his mind. The lover was so fascinated by the beauty of his beloved that her beauty took over his whole heart. In the following lines, it is emphasized that the lover cannot give up love. He lives with the hope of reaching his beloved, but the hijran constantly torments him. The poet described the state of separation as “the steppe of pilgrimage”. The lover’s running in this steppe revealed his inner

restlessness, relentless search, and the dreams in his heart even more strongly. At the end of the poem, we witness that the lover, despite all his efforts, could not achieve his goal. However, the suffering he suffered on the path of love exhausts him, but he still does not give up on love. Through this, the author showed that true love is associated with patience, loyalty, and endless suffering.

Conclusion. In conclusion, the poet's poems sing of divine love. All his poems are written in the rhythmic rhythm of the aruz meter. Tajnis are also used very appropriately. There are no poems without tajnis. All his poems rhyme in the style of "a a b a". From the analysis of these poems, we understand that Amiri is a skilled poet who delicately feels the human psyche and can artistically describe the experiences of love and exile.

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