

Green Color and Its Importance in The Work of Halima Ahmedova

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Abstract: A number of distinctive features of Halima Ahmedova's creative manner make it logical and even obligatory to turn to the analysis of the poetics of color and light in his works. The author's choice of expressive means, which are based on green color and light, is largely determined by the category of contrast, both in the sphere of the poet's personal qualities and in the historical reality surrounding him. The article analyzes the poetics of green as one of the important features of Halima Ahmedova's work. Thus, the symbolism of color in the literature in general, the symbolism of the color green and the meanings of Halima Ahmedova's work have been studied and conclusions have been drawn. The scientific novelty of the research lies in the fact that the work for the first time carries out a comprehensive analysis of the poetics of color and light in the system of the main, iconic works of Halima Ahmedova from the standpoint of literary and philosophical categories, cultural traditions and laws of psychology and physiology, as well as from the standpoint of the canons of fine arts, in particular - color science, the systematization of color usage is carried out in the form of not only tables with quantitative data, but also in the form of color schemes.

Keywords— lyrical hero, lyrical "I", lyrical image, lyrical monologue, ballad genre, color poetics, green color.

1. INTRODUCTION

Color is a phenomenon that surrounds a person everywhere and evokes special emotions. Each color affects human psychology and has its own meaning. Color expression is used as a symbol in literary works. Using the traditional symbolism of color, the authors open their inner world to us and give us amazing, unique works of art. Color in literature is a person's artistic expression of his ability to perceive reality in all his wealth. The purpose of this study is to determine the symbolism of color in the works of Halima Ahmedova [1]. The goal set determined the following tasks:

- analyze the works of Halima Ahmedova;
- to define the role of the use of color in works.

The relevance of the chosen topic is due to the fact that the study of color symbolism makes it possible to penetrate the deepest inner world of both the heroes of the works and the authors themselves. The novelty of the work is determined by the attempt to consider the symbolism of color in the context of a literary work. The practical significance is determined by the possibility of using the materials of the work in the literature lessons. The hypothesis of the work: "the symbolism of color determines the mood and character of the work." The need to process converter slags in a separate cycle is due to the very nature of the pyrometallurgical method for producing copper, and it is unlikely that an economically viable technology for combining smelting and depletion in one autogenous unit will appear in the near future.

2. THE OBJECT OF RESEARCH: THE POEMS OF HALIMA AHMEDOVA

The Today, the interpretation of the national spirit in our literature is becoming a leading principle. The works of our poets and writers, the responsibility for the word, the avoidance of wasting it, the loading of meaning on a few words are becoming more and more evident. There is a growing desire to make the poetic image more complex, bright and effective. There is a growing emphasis on the sincerity of emotion, an important factor that makes a prose work, a poem a poem, a poem that illuminates the reader's heart. Today, such principles as nationalism, imagery, sincerity form the basis of Halima Ahmedova's poetry, not only her poetry, but also her prose works. If we look at the lyrics of the poet, this poem is full of sincere feelings of concern for life, sincere love for life, longing for it. It is in this heart that one discovers the strangest aspects of one's own experiences and feelings. Halima Akhmedova's poems also express emotions and feelings that are not immediately noticeable and deep in the heart, and we can see with a keen eye that they clearly reflect the deep feelings of sadness, moaning and suffering. These are the peculiarities of the poet's poems. At the same time, the poetics of color, which has become a symbol in the poet's lyrics, is at the top, that is, the green color in the poet's lyrics, the paint is influential because it conveys new meanings in each poem. There is a green look, a green river of love, a green river, a green mint, a green breath, a green space, a longing, a longing, and even the eyes of my Lord are green [2]:

The original text of the poem:

“Qachonlardir men ham yam-yashil edim,
Daryoga talpingan jilg‘aday yashil”;
“Va yana kimdir aytgan edi:
Avval va oxirni to‘ldirar yashil”;
“Yashil sog‘inch bilan tirikman bu chog”;
“Havvoning yam-yashil tomirlarida”;
“Suvlardan ajralib qolgan sog‘inchni,
Yupatib to‘ldirdim yam-yashil hisga”;
“Men boqqan ko‘zguda yashildir olam”;
“Yam-yashil iforlar kelmoqda qaydan”;
“Borliq va yo‘qlikning yashil ovozi”.

Translation of the poem:

“Once upon a time I was green, too.
Green as a river flowing into a river”;
“And someone else said:
Green before and after”;
“I’m alive with green nostalgia”;
“In the green veins of the air”;
“I miss the water,
I comforted and filled it with greenery”;
“I’m green in the mirror I’m looking at”;
“Where do the green fragrances come from”;
“The Green Voice of Existence and Absence”.

So, it is no exaggeration to say that this unique "Green World", which is based entirely on the symbols of the poet's work, has a special meaning in the world of poetry [1].

In fact, we often come across a heart that is tied to a dream, a heart that cries out of longing. But tell me, do you know the heart of the trees, the heart of the green? In Halima Ahmedova's poetry, you can see the heart of a lover who is friendly with the hearts of the same trees and can see the truth in different colors. No wonder love is green in her eyes! "I love the created, I love the created" - Let's love the created because of the Creator, says the famous Turkish poet Yunus Emro. Perhaps this is the poet's love of being. Perhaps he sees the sense of truth in this being as a manifestation of the divine gaze [1]:

The original text of the poem:
“Ko‘nglim daraxtlarning ko‘ngli bilan do‘st.
Ba‘zan samolardan ichib kelar nur.
Uning haqiqatga oshig‘ligini
Eslatib turadi hayot qurmagur.”

Translation of the poem:

"I am a friend of the trees.
Sometimes light comes from the sky.
That he is in love with the truth
It reminds me of life. "

3. BRIGHT DEPICTION OF THE SYMBOLISM OF GREEN IN THE POEMS OF HALIMA AHMEDOVA

As we read the book Green, the spiritual boundaries in the poems fill our minds day and night. There is such an ancient nature in the poems that the lyrical protagonist

becomes a part of this ancient nature, a green guard. We don't know if this is a real evolution or an analogy! But it showed us that the artist has loved green since childhood, and green is a symbol of life for him. When tired and anxious about life, a person looks out of the window at the trees, observes nature and recovers from its greenery! The series "Textbooks for my son" comes to mind:

The original text of the poem:

“Har bitta daraxtda bir dil yashaydi,
Tikilganim sari o‘sadi ko‘nglim.
Ularga quloq sol, ularni tushun,
Daraxtlar aldashni bilmaydi, o‘g‘lim.”

Translation of the poem:

“Every tree has a heart,
My heart grows as I sew.
Listen to them, understand them,
Trees don't know how to cheat, son.”

These verses from the poem "Nature Lesson" are the words of a mother who hopes for the perfection of her child, and they have matured in the oven of life. In The Lesson of Nature, the lyrical protagonist tells his son that trees are true friends of man, that he will never sell them or be mean to them:

The original text of the poem:

“Ulardan sadoqat sabog‘ini ol,
Daraxtlar xiyonat qilmaydi, o‘g‘lim.”

Translation of the poem:

“Learn from them,
Trees don't betray, son.”

In this series of poems, the poet praises the trees, which are a symbol of patience and devotion. And again, his spirit draws strength from the trees, from the greenery. After all, this lyrical heroine in Halima Ahmedova's poem is, first of all, the person who considers delusion to be the greatest sin, her soul and spirituality:

The original text of the poem:

“Ey zulmatni nurga aylantirguvchi,
Iymon kengligida surguvchi xayol.
Sochib tashlanganman sening poyingga
Yashil kundan qolgan gardman ehtimol.”

Translation of the poem:

“O you who turn darkness into light,
Imagination driving in the breadth of faith.
I'm shaved at your feet
Probably the leftovers from the Green Day.”

The poem, which begins in the form of the above prayer, is called "Green." The same desire for self-realization is evident in the poem. It seems that Halima Ahmedova lives in

this color. From this it is clear that many things look green to the poet. Because his eyes are green. Not surprisingly, he also imagines his favorite things in green. The poem contains beautiful and wonderful metaphors, especially about green, which we cannot help but recognize as a completely different world. For example, "Imagination is green...", "The color of truth is green", "Lord, how green are your eyes!", "Perhaps I am a garland left over from the green day", "Where is my green shirt?", "With green nostalgia I am alive at this time" is so dominant that the word green is so dominant that life without a writer is like a winter, if you write like ink in a pen, it leaves a mark. But here's the question:

The original text of the poem:

"Bilaman u kunlar yashildir,
Titraydi yillarning shoxida.
Masihning ohila sevgini
Tiriltirgum yoshlik bog'ida"

Translation of the poem:

"I know those days are green,
On the branch of the trembling years.
Love with the breath of Christ
I will resurrect you in the garden of youth."

The poet wants to revive the pure love of his youth! And this love lives on in the green days of the poet's imagination. So what day is a green day? Why are the colors of truth green? Why are my Lord's eyes exactly green? Unable to find answers to such questions, we marvel at the boundaries of the artist's boundless thinking [3]. So what exactly does green symbolize, and what does it tell us?

4. THE IMPORTANCE OF GREEN IN POETRY

Losses Green is, first of all, a symbol of life! It is also a symbol of our Islamic religion. Sheikh Najmiddin Kubro in his work "Latoif" calls it a symbol of green faith. So this color is also a sign of faith. We can see the deep roots and practical images of this in history: Shis, the son of Adam, wore the first green surf. And then it is said that such believers wear green surf. While acknowledging that Sufism originated in Islam and developed its teachings on the basis of the Qur'an and the Hadith, it was also influenced by pre-Islamic beliefs and other religions. Hussein Waz Kashifi, the great thinker of the East and the founder of the Jawanmard sect, writes:... It turns out that the word "mysticism" existed in pre-Islamic times. In the book *Unsul Sufiya*, it is said that one of the first children of Adam, who was called "Sufi", was Shish. His clothes were made of green suf (suf is a woolen cloth) and after Shish, those who wore woolen cloth were called "Sufis" [4]. At the same time, Najmiddin Kubro describes the state of a murid who enters the path of mysticism on the basis of colors, showing that the transition of colors from one state to another on this path means a change in the mentality of the murid. In the play, green is considered to be a great color for the purification of the

murid, and symbolizes true faith and vitality. Nasiruddin Rabguzi's *Qisasi Rabguzi* states that the Prophet Muhammad (peace and blessings of Allah be upon him) also wore green [5]. At the same time, green is a symbol of awakening, rejuvenation, spring, goodness and renewal of nature. "In many other nations, this color is a symbol of youth, hope and joy."

As we delve deeper into the essence of the poems in the book, we realize that colors, especially green, have a special place in them, and that this color has a specific philosophical content and function. Indeed, the influence of green in poetry is quite high [6]. After all, the book is not called "Green" for nothing:

The original text of the poem:

"So'zlarini haqiqat xiyobonida
Sayr ettirishga cho'chidik.
Chunki haqiqatning rangi yam-yashil.
Va yana kimdir aytgandi:
Avval va oxirini to'ldirar yashil"

Translation of the poem:

"It simply came to our notice then
We were afraid to go for a walk.
Because the color of truth is green.
And someone else said:
Green fills the beginning and the end"

Green is a color that symbolizes renewal, spring, vitality in a number of cultures. Green is a symbol of youth and hope, but it is also used for young and inexperienced people [7]. And today, in the traffic rules, the green "You can move!" or "The road is open!" used to express meaning. Green is the color of spring, the color of vegetables and grass. The green color of the flag of a number of Islamic countries symbolizes Islam [8].

It is narrated that Jalal al-Din Rumi came into contact with the divine world at the age of five. When he was six years old, he was playing on the roof with the kids when one of them said, "Let's jump from roof to roof!" He suggests. Jalaliddin opposes him: This is the work of dogs and cats. It is not good for a human being to imitate them. If you can, jump to the roof of heaven! As soon as he said that, Jalaliddin rose into the air and disappeared. The children scream and cry because they are afraid. After a while, he returns to the roof in a discolored state and tells the children: While I was saying these words to you, the men in green pulled me out of your midst. Ascended to heaven and showed the wonders of the angelic realm. When they heard your cry, they sent you down again. It is no coincidence that the children of the Prophet (peace and blessings of Allaah be upon him) who took them away with such pure eyes and unseen eyes were green in their childhood [9].

In fact, the fourth epic of Hazrat Mir Alisher Navoi's "Khamsa", "Sabbayi Sayyar", says about the color green: So, this color can be described as the desire of a soul that is free from pain to live. The epic also depicts Dilorom in a pink

dress and a green scarf [10]. The question is, why is Dilorom's scarf green? It turns out that green is a symbol of chastity and honor!

The original text of the poem:
"Charchadim qarigan dunyodan,
Ko'nglimni maysaga sotaman.
Olmaday g'arq pishgan ishqimni
Ko'ksimda ovutib yotaman."

Translation of the poem:
"I'm tired of the old world,
I'd like to sell my lawn.
My love for apples
I have a pain in my chest."

In the poet's lyrics, the love of Truth is interpreted as a great symbol of justice. The lyrical protagonist is so tired of this "old world" that he is ready to sell his heart to the green grass. And he wants to lie in his bosom, the love he longs for, the love he weeps for. Through self-realization, he recognizes the love that is perfect in his whole being, in the depths of his heart [11].

In our in-depth study of Halima Ahmedova's work, we have chosen the book "Green" as the object of research [12]. It is no exaggeration to say that the book "Green" brought a great rise to the work of the poet:

The original text of the poem:
"Quriyotgan daryoning so'nggi tomchisi yanglig',
Yashil sog'inch bilan tirikman shu chog'.
Goh yolg'on tuyilar yashayotganim."

Translation of the poem:
"The last drop of the drying river is fresh,
I'm alive with green nostalgia right now.
Sometimes I have fake weddings."

If the lyrical protagonist is alive with the green longing for "the last drop of the drying river," then salvation lives on in this green longing. There is hope, or there is hope. The whole world is in one green - there is longing, there is joy, there is sorrow [13]. The poem is like a monologue of the lyrical hero's emotional turmoil. Green has become the color of truth, the symbol of purity and purity for the artist. That's why he keeps all his good, pure memories in this color and always remembers that color:

The original text of the poem:
"Qachonlardir men ham yam-yashil edim,
Daryoga talpingan jilg'aday yashil...
Yelkamga bosh qo'yib uxlarid quyosh,
Uyg'onganda derdi:
Salom, maysa dill!"

Translation of the poem:
"Once upon a time I was green, too."

Green as a river in a river...
The sun slept on my shoulder,
When he woke up, he said:
Hello, a grass-like heart!"

Above, the author recalls and describes all his good memories in green, which was once as pure as a river flowing into a river. So, years later, the river, which is now mixed with the raging river, misses its greenness, its purity, its innocence, and wants to return to itself. There are lines of appeal to the Truth in the poem [14]. Sometimes he interrogates someone, sometimes he seeks Him and goes to the limits of faith:

The original text of the poem:
"So'rayman: Haqqa qaysi yo'ldan boraman?
Va qayerda mening yashil ko'yilgim..."

Translation of the poem:
"I ask: Which way do I go to the truth?
And where is my green shirt?"

or:

The original text of the poem:
"Ko'zimni ochaman,
yashil boqar tong,
Dardlarim uloqib ketgan qaygadir,
Derazadan shirin jilmayib, boqib,
Sening manzilingni aytadi yomg'ir."

Translation of the poem:
"I open my eyes,
green morning
My sorrows are gone,
Looking out the window with a sweet smile,
The rain will tell you where you are."

People who love green have a hard time with heart disease. Maybe that's why the author writes, "I can't fit in my own language." The poem is "Lord, how green are your eyes!" ends with verses. To understand this verse, the reader needs a heart and a watchful eye to understand himself. The reason is that the sleepy eye can't see anyway [15]. Maybe it's God's will for the creator. But most importantly, the road between God and Him is green! In an interview, Halima Ahmedova said: "Green is the way between God and me. That's green!"

The green color in Halima Ahmedova's poetry, based on unique images, further enriches the art and idea of the poem. It is no exaggeration to say that these poems are very different - both simple and complex, and at the same time have a special meaning in the world of poetry, which has its own "green world". The metaphors in it are elegant, broad, deep, varied and mysterious. This content seeks to show that man is capable of what seems impossible to him. In general, Halima Ahmedova's poetry depicts the heartaches of a brave man who overcomes the hardships of this life with a strong

will and gratitude, a green look that wishes good to the world, and he sees the being in this color. In this poem, the color green represents all the subtleties of positive meaning [16].

The colors, the trees, the birds, the grass, the soil, the breeze are all important features of Halima's poetry. In that sense, it is enough to look at the content of green alone. The color green, the color green, is unique in that it conveys new meanings in each poem. (Green river, green look, love green, mint dream green, green breath taffeta, imaginary latitudes green, "once upon a time I was green too, green as a valley to the river", "Gardman left over from the green day" "Maybe," "The color of truth is green," "And someone else said: green fills the beginning and the end," "I live green with nostalgia," "In the green veins of the air," "Separated from the waters." I filled the rest of the longing with a green feeling of comfort", "The world is green in the mirror I look at", "Where do the green fragrances come from", "The green voice of existence and non-existence").

So, beauty shines through the feelings of kindness and justice. It is this love, which is manifested in human nature, that distinguishes human qualities and levels of personality.

In the poems of the poet ("Green", "My head turns, the earth turns", "If I were a bird, my wings were emerald", "The sky is blue ..." "Iddao" and so on) is the burden of green? They are big and colorful in the status of spiritual and moral values. On the one hand, it empowers the mind as a thought that applies the truth, and on the other hand, it strengthens our will as a symbol of goodness and virtue. In many of his poems, the Sun is interpreted as the supreme vision of the Lord ("Peace be upon the sun, Peace be upon me, O faithful friend"). In the poem "Green", the manifestation of Robbie's gaze in life is described as the radiance of beauty that gives charm and meaning to the charms of the universe.

The original text of the poem:

"Bu lahza ko'nglimning yamoqlariga
Oshiq etgim kelar har bir yaproqni.
Xayol kengliklari yashil va qo'ng'ir,
Sog'inch bog'larida mudraydi kunlar."

Translation of the poem:

"It's a patch on my heart
Every leaf I want to fall in love with.
Imaginary latitudes are green and brown,
Drowsiness in the gardens of longing."

Greenery - Truth sometimes enchants the body of the lyrical hero in the form of a magical sound with the joys and emotions of life. We see green not only in poetry but also in prose. Halima Ahmedova's book "Shadow of the Jasmine Flower" contains "Four Letters from the Fig Tree to God". In it, Halima Ahmedova speaks of Yusuf Zulaykha, one of the main protagonists of her works, as if she were a fig. The letter is in four colors: a white letter, a green letter, a red letter, and a yellow letter at the end, and it is the green letter

that describes the anticipation of spring. Yusuf begs Haq to take care of Zulayha. And the truth is that He always watches her with His green eyes. We have to go back to what Halima Akhmedova said above: "Green is the way between God and me. That's green!" So, for the creator, the path to the Lord is green.

The aesthetic essence of greenery is that it always appears in the status of spiritual and moral values. In particular, when one shows love, the other sounds familiar and touches the heart. Encourages us to live the meaning of life. Aesthetic values, in addition to directing the willpower to good deeds, encourage observation, observation of the processes taking place around them, the existence of property, and the reading of content. While being immersed in one's own thoughts, one is encouraged to learn wisdom from the properties of possessions while immersing oneself in one's thoughts.

The lyrical protagonist is deceived by spiritual oppression until he finds the love of the Truth in his heart and recognizes his name. The lyrical protagonist calls the love of Truth a green longing.

The original text of the poem:

"Va qor bosgan jonim ichida nogoh,
Sabza yodi bilan tirilar osmon..."

Translation of the poem:

"And suddenly in my snow-covered soul,
The sky rises with the memory of grass ..."

The main act of spiritual oppression is to seduce a person, to divert him from good deeds, and to divert him from his main goal. The lyrical protagonist completes the poems with a passion for poetry. And yet, they have no soul. He donates his dried heart to a dead gazelle on a mint branch. After all, "green fills the beginning and the end." The existence of a lyrical hero (mind, consciousness, willpower, faith) who seeks goodness and truth finds his Lord. He knows Himself, whose mind and passions are united, and who is built in the depths of his heart. For, though his Lord is exalted, He dwells in the hearts of His servants.

The original text of the poem:

"Hayot tomirida oqaman yana,
O'zinga sig'maydi o'zimdagi dil.
Jonimga nafasing tekkan chog'ida
Robbim, nigohlaring naqadar yashil."

Translation of the poem:

"I flow in the veins of life again,
I don't feel well.
When you touch my soul
Lord, how green are your eyes."

The color green is interpreted as a symbol of Truth, the beauty of Truth, the truth - the symbol of goodness. The

lyrical protagonist comes back to life with a high look. Goodness is the manifestation of justice. He, in turn, is deciding the truth. The real purpose of truth is to affirm beauty. The essence of the artistic discovery in the poet's poems is that the meanings in the expressions of goodness, justice, and beauty are the property of the Truth, the smile of existence.

5. CONCLUSION

The green color depicted in Halima Ahmedova's poetry on the basis of unique images not only enriches the art and idea of the poem, but also depicts the traditions of color poetics in new forms. These poems are very different: both simple and complex, but it is no exaggeration to say that the unique green world in them has a special meaning in the world of poetry. The metaphors in it have an elegant, broad, deep, varied and mysterious meaning. This content seeks to show that man is capable of what seems impossible to him. In general, Halima Akhmedova's poetry depicts the heartaches of a brave man who overcomes the hardships of life with a strong will and gratitude, a green look that wishes the world well, and he sees the being in this color. In this poem, the color green expresses all the subtleties of positive meaning.

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