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IN POETRY, MAN AND HIS ARTISTIC WORLD

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Annotation

In this article, the artistic criteria of Abdulla Oripov's work and his unique poetry in our literature are analyzed. The article reflects Abdulla Oripov's individual style, the system of images he created, the interpretation of the world, the interpretation of the homeland, the process of expressing the reality of a talented poet, the delicate human feelings in his heart. The article explains that in modern Uzbek poetry the poet sings about the complexity, contradictions, injustices, justice, depravity in the human heart, deeply and truthfully, especially in his own unique way.

Keywords: Global, criteria, measurement, experience, creativity, poetic thinking, national spirit, artistic and aesthetic pathos

Introduction

Abdulla Oripov introduced new ways of artistic thinking in Uzbek literature. Abdulla Oripov's work is imbued with the spirit of nationalism to the root. This nationalism is not based on narrow-mindedness, bigotry, self-centeredness, disregard or insult to others. The harmony of Uzbek tolerance, generosity, nobility and compassion for the happiness and kindness of mankind lie at the heart of this nationalism. In one verse, the poet praised humanity in a following way:

U senga ko'rsatdi hidoyat yo'lin,

Yurgil yo yurmassan o'qing bil, inson. (Vol. 2, p. 209)

(Meaning: He has shown you the way of guidance, and it depends on you whether you walk or not, man)

The world is changing rapidly today. While the new century presents high technological advances, it also poses thousands of other challenges to humanity. As a result of global warming, the ecology is changing every year, damaging the flora and fauna. Political and social relations are tense and democracy is in crisis. The danger of nuclear weapons is growing day by day So, how should a person live in such a complicated situation? Is there a specific solution to these problems? Abdulla Oripov tried to find answers to these questions with his work. He tried to guide man, to remind him of his life goals and responsibilities in today's global world. In this sense, the poet in his poems put forward a new model, a new concept of the relationship between the universe and man. In fact, both the originality of Abdulla Oripov's poetry and the novelty of his poetry are visible as follows:

Ha, inson umrining kechmishi ajab,
Goh to'ng'ar, goho u yashnar qulf urib...

O, balki qaysi bir fidoyi sabab,
Yuribsan sen hayot nash'asin surib (Vol. 2, p. 25)

(Meaning: The past of human life is amazing, sometimes it grows, and maybe because of one self-sacrificing person, you walk the path of life)

In modern Uzbek poetry, the poet glorified the complexity, contradictions, injustice, justice, depravity of the human heart deeply and truthfully, in a particularly unique way.

Inson! Sening uchun haqiqat-quyosh,
O'zingni tiriklik shohi sanaysan.
Afsuski, boshing xam, ko'zlaringda yosh,
Qachon quyoshingga sen tik qaraysan?... (Vol. 2, p. 80)

(Meaning: The truth is the sun for man and he considers himself the king of life. Unfortunately, his head is still wet with tears in eyes, and when does he look straight at the sun?)

Abdulla Oripov introduced new ways of artistic thinking in Uzbek literature. The generation of poets and writers of Uzbekistan, which grew up and formed together, grew up under the strong influence of the works of Abdulla Oripov. This influence was evident in the work of each new generation entering Uzbek literature.

Abdulla Oripov's work is imbued with the spirit of nationalism. This nationalism is not based on narrow-mindedness, bigotry, self-centeredness, disregard or insult to others. At the heart of this nationalism, the harmony of Uzbek tolerance, generosity, nobility and compassion for the happiness and kindness of mankind lie. In one verse, the poet praises humanity:

Sen-ku, yovqur Inson, sog' va salomat,
Tog'larni yiqadi purkkan nafasing; (Vol. 2, p. 61)
(Meaning: You are a poor man, and healthy, the breath that you blow
collapses the mountains)

- said, or, in another line, he wrote that man carries on his shoulders the worries and toils of this world and lives the hardships without complaining about:

Ha, nonu tuz bilan tirikdir inson,
Erkinlik, istiqlool mening ham jonim (Vol. 2, p. 28)

(Meaning: Man is alive with bread and salt, and freedom and independence are his soul too.)

The skillful incorporation of the wisdom of the people into the list of poetic verses is also one of the principles of international poetic thinking. Abdulla Oripov, as a thinker and poet, knew the hearts of the people, the life-long experiences of the Uzbek people for thousands of years, as well as the wise sayings, proverbs, sayings, stories and narratives. The poet did not simply reach the spiritual treasure created by our people, the tones of the people's heart; fully mastering its essence, he connected it with the criteria of his artistic thinking, the problems of the period in which he lived, the hearts of his compatriots. The poet cared for the future of his people; he described his way of life, his destiny, "following the path of the people." He then wrote his respect for his native people as follows:

Seni, ona xalqim, sevaman jondan,
Sening tashvishingni tashvishim deyman.



Nima qilolardim? Foydam kam garchand,
Biroq, men o'zimcha g'amingni (Vol. 2, p. 64).

(Meaning: I love you, my native people, and I call your concern as my concern. What could I do? Even though I benefit less, however, I care your grief)

He achieved a unique depiction of the high spiritual and moral qualities of the Uzbek people in artistically impressive colors as his own concern. There were such times when he thought worries of the whole world, the worries of a whole nation to which he belonged, "the poet walks as lightly as a bird." Naturally, this is the fate of the poet. This is also the creative destiny of Abdulla Oripov. The poet felt spiritually and physically with the people who had created him, with the Homeland where umbilical cord blood was shed. Excessive and inappropriate gossip were redundant for him.

Chinor soyasidan bahramand bo'lib,
Turfa xil ertaklar to'qimoq oson.
O'zing ham ertaning tashvishin qilib,
Qaydadir bir nihol ekdingmi, Inson. (Vol. 2, p. 268).

(Meaning: It is easy to weave unique fairy tales through enjoying the shade of maple, Man, did you plant a seedling somewhere making yourself anxious for tomorrow?)

The beautification of the human heart, the perfection of the human being, the "anxiety of tomorrow" are the main concerns of the poet. The wisdom that the poet realized was that the past is different, the present is passing. It is easy to enjoy the unique monuments built by our people, the created works and all the spiritual and material values in general. Everyone eats ready-made soup. The poet wanted to say that sitting in the shade of a maple tree, once planted and cultivated by our ancestors, teaching someone, in other words, to tell fairy tales is easy are the things that everyone can do. However, for the future, he raised a very pertinent and all-time-important question, "Did you plant a seedling?". Man thinks. The wisdom in this poem is derived from the wisdom of the people, which also applies to the various spheres of life.

The world of the heroes of the Uzbek literature of the XX century has been enriched and developed at the expense of lyrical heroes of Abdulla Oripov's poetry. These heroes reflect the spiritual image of the author who created them, their thinking and perception, worldview and upbringing, the weight of their knowledge, as well as the sum of their characteristics as a unique individual.

However, this does not mean that the lyrical protagonist in Abdulla Oripov's poems is the author himself. These heroes are the perceptions that the poet sees, knows, hears, and ideally wants to see in his life through his own mind and heart. Therefore, in the heroes of the poet's works, along with the realities of life, there are many qualities that go beyond the author himself and his own ideal. At the same time, in terms of the lyrical protagonist's essence, there are also many poems composed mainly of the poet himself. In such cases, the feelings, emotions, thoughts, attitudes, features, etc., which are common to many in life, were combined in the image of the poet:

Azizim, payt keldi, ko'nglim yoraman,
Insonman, sen horsang, men ham horaman.
Oting qamchilama o'zg'irman deya,



Sen borgan u joyga men ham boraman (Vol. 2, p. 48)

(Meaning: My dear, the time has come that I open my heart, and I am human, if you get tired, I get tired too. Do not whip your horse passing from me, I will go also where you go.)

“A work of art must represent to us the highest interests of spirit and will.” The rich creative heritage of Abdulla Oripov, a great representative of modern Uzbek literature, is characterized by its deep meaning and great diversity. In the poems of the poet, it was sung that man was the flower of this world. Human dignity was described in his poem “Umr” (Life):

Inson tug'iladi asli belibos,
 Bir parcha et bo'lib kelar jahonga,
 Libosu hashamdan bo'lgay u xalos,
 Ketar chog'ida ham so'nggi makonga.
 Lekin o'rtadagi umrchi-umr....
 O'chmas tang'a bo'libqolgay to abad.
 Balki yog'ar unga rahmat degan nur,

Balki ko'mar uni malomat, nafrat. (Vol. 2, p. 120).

(Meaning: Man is born originally with no dress as a piece of meat comes to the world. He gets rid of his clothes to the last place even when leaving. However, the lifespan in the middle, probably be an indelible mark forever. Maybe the light of gratitude will shine on him, and maybe is buried in blamed and hatred way)

From the very beginning of his research, Abdulla Oripov was in the hearts of the people, in the eyes of our people; he went on to express the features of the national spirit, the dreams and aspirations of the Uzbek people in an artistic way, expressing the human psyche with all its complexities. Abdulla Oripov's poems reflect the psyche of the individual and society, the worries, dreams and happiness of the world and man. For this reason, the interpretation of universal values such as goodness, justice, beauty plays a key role in the works of the poet. The poet focused his talent on serving the interests of the nation and the homeland. In particular, the ideas of humanism and patriotism were the basis of the poet's work. After all, Abdulla Oripov's poetry is a bright manifestation of the fiery love for the motherland and the Motherland. In this process, popular poetic thinking, the spirit of nationalism emerges as an artistic and aesthetic pathos. At the heart of this, there is a love for man - a sense of humanity. Indeed, in Abdulla Oripov's poetry, national and universal values are combined to form a single whole as in the works of all great writers. His poem “Hasrat” (Sadness) reflects the negative aspects of man:

Qochgan ham, quvgan ham Allohim deydi
 Qochgan ham, quvgan ham emasman do'stim.
 Mening iztirobim shul Inson edi,
 Insondan o'zgani demasman, do'stim.
 Inson-chi, to hanuz yovuz va g'addor,
 Bir-birin tinimsiz tortadi chohga.
 Bundayin qismatga ko'nikmoq dushvor
 Netay, hasratimni deyman Allohga. (Vol. 2, p. 188).



(Meaning: The person, who flees and the one that chases, says Allah and I am neither a fugitive nor a chaser, my friend. My anguish was that Man, I am not saying anything other than a man, my friend. As soon as man is still evil and cruel, they pull each other incessantly into the pit. It is difficult to get used to such a fate, what should I do, I say my sorrow to Allah.)

The works, which artistically interpret the suffering of the people, embody the high spiritual and intellectual culture of the nation; inspire the struggle to respect, protect and glorify national and universal values. As the Russian writer A. Ostrovsky noted, "... in order to be a people's writer, you need to know the people well. One must be closely connected with this people, must be united. Learning your own nation is the best school for artistic talent. Its artistic expression is the best platform for creative activity."

The basis of the principles of international poetic thinking is the deep, sincere, simple, meaningful, philosophical artistic expression of the interests, sufferings and sorrows of the people, the sanctuary of the people - the beauty of the beautiful Motherland. The foundations of international poetic thinking are, of course, closely connected with the social, spiritual and moral functions of fiction in society. In this sense, as a real people's poet, Abdulla Oripov considered himself morally entitled to use the expressions "my people", "my native people", to address the people in this way, to shout in a poetic way. In the poem "Yuzma-yuz" (Face to Face) (1964), the poet first addressed the stars and wrote, "You do not know who my people are, they can be very hardworking, honest, restless, but my people do not know what rest is, So hardworking ("ishparast") is my loyal friend "munisginam". Along with the creation of a new poetic word "ishparast" (hardworking), the poet politely expresses his kindness to the people by saying "munisginam" (friend). Then the poet continued:

Men uni o'ylayman tun-kechalarda,
Ona xalqim, deyman, mehrim oqar jim.
Ko'zinga ba'zida ko'rinsa janda
Ko'nglim to'lib ketar, ingrayman, xalqim...
Xalqim, moziy o'tdi, tole ko'rmading,
Pishirding o'zingga benasib taom.
Kiygizding birovgga, o'zing kiymading,
Yulduzni kashf etib nom olding - avom!

(Meaning: I think of it at night, my native people, I say, my love is silent. Sometimes I see it in my eyes, my heart is full, I groan, my people. My people, the history has passed, you have not seen happiness, you cooked an unworthy meal. You put it on someone, you didn't wear it, you discovered the star and got a name – my people!)

The poet wrote about the emotions that shake the human soul and body. He reflected his joys and sorrows in his poems. In particular, he proved the greatness of the name of human in his poem "Inson" (Human):

Tavajjuh ayladi Tangri taolo,
Muqaddas sanaldi Inson degan nom.
Insonni e'tirof etmagan asno
Iblis ham quvildi Arshdan batamom (Vol. 2, p. 203).



(Meaning: When the God noticed, the name of the Man sanctified. A time when man is not recognized, the devil was also cast out of the Sky)

The poet's love, his groaning for the plight of his people, is evident. The contrast between the essence of the verses, the philosophical content and tone that emerges in the mutual confrontation of emotions, reflects the specific quality levels of the poet's way of thinking, the strength of the national spirit. After all, this situation stems from the nature of artistic-aesthetic thinking, which gives life to all layers of the literary text. This is a phenomenon related to the extent to which the national spirituality, which manifests itself through the national spirit and consciousness, which is absorbed into the body of the work of art. The national spirit refers to the characteristics of the spiritual and moral culture of a particular nation: honesty, integrity, truthfulness, honesty, fidelity, honor and dignity. The interest of the nation and the Motherland in the study and evaluation of human values such as goodness, justice, beauty will be rooted in the nature of artistic thinking. Thus, the national spirit in a work of art is a poetic expression in literature of the artist's relationship with the people, the life, struggles, ideas, feelings and aspirations, interests and goals of the people. The concepts of national poetic thinking and national spirituality, which have their own characteristics, are concepts that have an integral organic integrity. "The psyche of the individual and the nation is intertwined with spirituality, one of the main differences is that the psyche, as a complex reality, embodies both compassionate and satanic qualities, as well as virtues and flaws, as well as natural, hereditary, and environmental influences, while spirituality reflects the human qualities of the individual, the nation, the reflection of the divine light in his heart." Hence, in the creative interpretation, the concepts of psyche and spirituality, which have a two-sided conflicting nature, require each other at the same time: they have artistic significance as denial phenomena also.

In conclusion, philosophy dominates in Uzbek poetry. The heart of the student is nurtured through the work of Abdulla Oripov. The human heart and its tender feelings are perfected through the poet's work.

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