



UZBEK IN HIS POETRY ISLAMIC OF IDEAS ANALYSIS

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<https://doi.org/10.5281/zenodo.10071084>

Abstract: In this article in the analysis of Islamic poetry, the formal-stylistic, ideological-artistic features are discussed. In particular, the unprecedented changes in artistic thinking that occurred at the end of the 20th century and the beginning of the new century made it possible to radically reform the level of philosophical coverage. As a result, it was carefully observed that the analysis of the poem is a huge issue and responsibility.

Key words: mysticism, word, spirit, poetics, materiality, philosophy, structure, analysis, comparison, morality, composition, experience.

Аннотация: В данной статье при анализе исламской поэзии рассматриваются формально-стилистические, идеально-художественные особенности. В частности, беспрецедентные изменения в художественном мышлении, произошедшие в конце XX — начале нового века, позволили коренным образом реформировать уровень философского освещения. В результате было тщательно замечено, что анализ стихотворения — это огромная задача и ответственность.

Ключевые слова: мистика, слово, дух, поэтика, материальность, философия, структура, анализ, сравнение, мораль, композиция, опыт.

That since the 1990s, the issue of deep understanding and interpretation of the inner self of the Uzbek poetry has made a great contribution to the strengthening of national independence. The vindication of our ancestors, the growing desire to sing the song of true will and freedom ended this contrast. Poetry is a product of social mood as well as a fruit of mental tranquility. When a person with a good mood finds time to understand who he is. It is very dangerous and harmful when a person gets used to trivial, small problems. It turns out that the reflection of Islamic ideas in the poems in a simple, simple, understandable way is a mood that seriously prepares the students for their intellectual and spiritual growth. "One of the leading principles in the development of literary and critical thinking is manifested in the formation of a sense of inheritance to the historical and cultural heritage. In particular, examples of literary and religious heritage serve as the main factor in the growth of national and social consciousness, in the expansion of the horizon of worldviews. A culture of studying the works of Ahmad Yassavi, Sufi Olloyor, Suleiman Bakirghani, Bahauddin Naqshband, etc. as an integral part of our spiritual life has emerged. Instead of politicized viewpoints, it serves as one of the important factors in the decision of new aesthetic principles, universal values"¹, - writes critic Nomon Rahimjonov. In addition to this, it is important to note that the socialist realist method has never caused spiritual damage to our literature. Victims of forgery, which lived from the beginning of the 20th century until the 90s, prepared thousands of our poets for their death. As a result of this, both spiritual and material damage was caused to humanity, our nation. Consciousness became an island, like a washed item. The fake "ism" that replaced

it has achieved its goal in some sense. Today, intellectuals of the time understand that it was difficult to imagine either this or that in his place. In this way, poetry has become a field of confusion and loss. Today, the living self of our life is a witness that a "pure soul" is needed to get rid of it.

New Uzbek poetry is not a spontaneous phenomenon. Drinking water from its roots and enjoying it requires approaching classic works. "The necessity and importance of rediscovering the world of Navoiy is great. From Navoiy, we should learn love for Man, love for life, courage and youth, loyalty and loyalty. In Alisher Navoiy, everything is considered from the point of view of the beauty of the human heart, human perfection. Let's take the attitude of the poet towards Islam. For Navoiy, God is the creator of the universe, and the purpose of creating the universe is to create a person - the culmination of creation. The poet considers this understanding to be the basis of faith and considers Islam as a great enlightenment, that is, the enlightenment of knowing the world, God and oneself. All Navoiy's epics and divans begin first with praise to the Lord of the worlds, and then come the praises of our Prophet (PBUH).² It is understood that the fundamental basis of modern Uzbek poetry is measured by the continuing inheritance of traditions, inspiration from its religious and moral teaching, illumination of the world of meanings expressed by the poet, enrichment with imitation and imagination. It should be noted that all major and minor developments of life did not leave artists indifferent. It reflects the habit of knowing the Supreme Truth and obeying its Supreme Law, refraining from things outside of morality, and above all, keeping self-discipline at a high level. In the works of Abdulla Oripov or Askar Mahkam, Islamic ideas began to shine on a new page by the 90s. This happened when the former regime was collapsing from the inside and reaching the limit of its end. Until then, it was not so deeply rooted and sung as a separate theme. We can observe that the poetic interpretation of Islamic ideas in modern Uzbek poetry is created through three different influences: 1) Poems written inspired by the Holy Qur'an and the verses contained in it. 2) On the basis of narrations about the hadiths and instructions of the Prophet Muhammad (peace be upon him), the guidance he gave to his companions. 3) On the basis of the verses and hadiths interpreted in the interpretations and commentaries of religious scholars. A poet, a creator who reads and listens to these shows that he has taken a step towards his own perfection. For example, Abdulla Oripov created "Haj Daftari" after going to Mecca. Askar Mahkam Jalaluddin Rumi's Persian heritage was translated and interpreted, and beautiful poems were finished. Shaukat Rahman skillfully tried to infuse Islamic ideas into many of his poems with the direct participation of Shaykh Alovuddin Mansur in the process of translating the verses of the Holy Qur'an. Nadira Afokova, on the basis of her religious and educational knowledge, managed to place Islamic ideas in the poetics of poetry. We believe that no scholar of religion will deny that all this was done by searching, clarifying and carefully studying every verse, hadith and instructions. In fact, "... it should be said that monotheism is based on the idea of the unity of Truth and the unity of all humanity. According to him, since the Creator is one, the creature is also one. This is expressed in the description of Adam and Eve as offspring for humanity in prophetic enlightenment. In the classical literature of the East, it is repeatedly described that the soul is sent to all from the Truth and returns to its origin. At the same time, the fact that existence is a phenomenon for mankind ("Asling bilsang obu gil yana gilga ketaro") has been a

¹Rahimjonov N. Independence and today's literature. -T., Teacher. 2012. -B.55-56.



constant theme of Islamic enlighteners. This thought became the center of attention of great humanists" ³. The truth is that no matter what era, what time, what system it is, Islam has always called to pay special attention to humanity, humanity, goodness, goodness, self-education. Religious scholars and dignitaries firmly grasped this logic. They tried to demand from others the truth they followed. Whether it is in the form of a poem or an epic, a short story or a novel, they are mobilized not to deviate from the lines drawn by Islamic views. It is no exaggeration to say that this criterion was the core, soul, and logic of Islamic poetry. Even though oppressive rulers banished religious people and dear saints from their kingdom, they did not turn away from their desired ideals and the decree of the Most High. It is no secret that all this is written in golden letters in historical works.

The poets we have involved in our research have created a variety of poetic forms. Especially those who were able to perceive the Islamic ideas in all their complexity in the finger and sarbast, free poems. It is necessary to note that the fact that a person always "lives captive to one feeling" is a fact that has been tested for centuries. Mental calmness and restraint are inseparable links of the poetry they created. Researcher Kahramon Tokhsanov writes: "Poetry has always captivated the human heart with its beauty, melody, sincerity, impressiveness and high artistry. Because the attractiveness, colorfulness and fluency of the poetic speech attract the reader from the very first reading of the poem and have a strong effect on him. This is evidenced by the immortal spiritual heritage of classical literary figures. Because their every word, phrase and verse, the high artistic image of pandu morality serves for human perfection. That's the secret of their popularity" ⁴. In fact, mankind has conquered so many peaks of thinking with intelligence and understanding over the centuries that it is impossible to study them all. If the poetic speech is enriched with comments given in verses and hadiths, if the reader discovers some meaning from it, if it inspires him to realize his identity, then the work of the poet will not be wasted. Q. Tokhsanov logically emphasizes this criterion above. Such a comparison opens a wide way to a deep understanding of modern poetic compositions that have drunk water from the classical tradition. "A great scientist, who deeply feels the characteristics of artistic creation, while analyzing a poem, does not rush to draw firm, firm and dry conclusions. He is scientifically based on the role of tashbih, how well it corresponds to the reality of his life, as well as how and in what order it is used in the poem, and what is the purpose of the poet. For example, the tashbih used may, in isolation, be unnatural. However, if it is used skillfully by the poet, it does not harm the general meaning of the poem, but increases its freshness, if the technique of the poem meets the requirements, the "unnatural" metaphor becomes natural. So, when interpreting each literary evidence, the scientist discusses concrete, based on the dialectic of artistic creation. ⁵ Beruni scientifically substantiates the fact that the Creator's image is reflected in every phenomenon in existence. Speaking of poetic speech, "unnatural allusion" also conveys that the poem has a great appeal and an aesthetic function. The fact that he wrote beautiful poems in Arabic, his great contribution to literature and art has not yet been fully developed! However, the sources we cited are only "a drop from the sea". That is why he deeply studies "Arabic poetry". He tries to inculcate the ideas of Islam in his works on the closeness of human and world relations. The fact that Abu Tammam carefully studied Al-Bukhturi's studies and paid attention to adapting

³ Kabilov U. The truth of prophecy is the spirit of artistic creation. - Samarkand: SamDU publication, 2021. - P.38.

² Komilov N. Khizr spring. -T., Spirituality. 2005. -B. 6.



them to national (Turkish) literature proves that the encyclopedist is a clever poet. In the work "Al-jawahir" Abu Tammam tried to protect his poems from criticism. It evaluates complex and extremely delicate molasses as a deepening process. These later became a great ground for the stabilization of Islamic ideas in classical poetry in the 13th-14th centuries. Later, and especially by the time of Navoiy, existing shortcomings and misinterpretations were eliminated. "All the chapters of the Holy Qur'an are built on the basis of conflict. There is not a single chapter in which terrifying images of Hell and wonderful images of Paradise are not given. If in every surah the pious people, those who perform the prayer perfectly, those who give alms from the things provided for them, those who believe in the messengers of God and all the revealed books, those who firmly believe in the Day of Judgment are interpreted as those who will be saved in the Hereafter, those who do not follow the above, are unbelievers and arrogant, hypocritical and destructive people will be warned with painful torment and fire"⁶ Therefore, the quoted source itself is an important factor in determining the present level of Islamic ideas, their expression in poetic form. Because the Holy Qur'an, the creation of the universe, the revelation of the secrets that the human mind cannot comprehend through the Prophet, the arrangement of all events created by God, the change of seasons, the reformation of society, the compassion of people, the calamity of the soul, and similar conflicts are reflected. Poetry also made a great contribution. We consider the heart of poetry to be the means of human existence. In my opinion, both aspects are the viewpoint of the Creator. The heart and soul always yearn for silence. A person whose faith and belief is pure and pure is peaceful. Poets strictly followed this criterion. Otherwise, no one would be encouraged to think about the blessings that you consider precious in the works of your kind people like Navoiy. As a result, many poets began to continue the traditions of Navoiy. However, they did not reach the poetic heights to which the genius rose. The great philosophy of life carefully understood in that One Book is also measured by the instructions of the leaders of Islam that must be followed.

In general, the stages of reflection and improvement of Islamic ideas in modern Uzbek poetry, the theoretical-scientific sources, which have been refined over time, have performed an important function. It is natural that specific goals and tasks are reflected in the interpretation of the poem. Poems and poets' researches, living in the midst of world and people, have not lost their importance even today. From classical literature to non-traditional, the whole of global formal and stylistic research deepened somewhat during the years of independence. It is obvious that the pre-Navoiy era is one generation, and the Jadid era started the third era. The colorization of the poetic interpretation, highlighted in the poetry of the 90s, stabilized the modification identity, and the architecture of Islamic ideas was colored in the poetic expressions. The poem returned to its spirit, its nature as a product of typical conditions. This great blessing opens a wide way to know Allah. Although there are still a number of problems in this direction, the essence of the matter becomes clearer. The attitude towards every phenomenon of the world and the Islamic philosophy reached by the poets also typify a unique position. After all, the fact that the logic does not end, that the real truth will be

⁶ Jalilov B. The role of religious and educational themes in fiction. - Tashkent. 2010. -B.13.

⁵ Komilov N. Caravans of thought. -T., Spirituality. 1999. -B.35-36.

⁴ Tokhsanov Q. A comparative analysis of the spiritual translations of the Masnavi. - Bukhara. 2020. -B.134-135.

revealed at some point, that the charm of human feelings is manifested in the rhythm of the poem is not a beautiful label that everyone gets. It should not be forgotten that the creative research carried out in this regard is nourished by the great spiritual heritage accumulated over the centuries.

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