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MAN AND HIS ARTISTIC WORLD IN ABDULLA ARIPOV'S POETRY

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**ABSTRACT:**

This article analyzes the artistic criteria of Abdulla Aripov's work and his unique poetry in our literature. Abdulla Aripov's individual style, the system of images he created, reflected the process of expressing the reality of a talented poet, the delicate human feelings in his heart, in a unique way, which is relevant to man and the world. It is commented that the poet sang in modern Uzbek poetry the complexity, contradictions, injustices, justice, depravity of the human heart in a deep and truthful, especially unique way.

Today the world is changing rapidly. The new century presents high technological advances and poses thousands of other challenges to humanity. As a result of global warming, the ecology is changing year by year, damaging the flora and fauna. Political and social relations are tense, 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 Aripov tried to find answers to these questions with his work. In today's global world, he has tried to guide man, to remind him of his life goals and responsibilities. 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, this is the uniqueness of Abdulla Aripov's poetry, as well as its novelty in our poetry:

*Yes, the past of human life is amazing,*

*Sometimes it's frozen, sometimes it's green ...*

*Oh, but what a selfless cause,*

*You are walking, you are singing the song of life. (Vol. 2, p. 25)*

He is a poet who sings the complexity, contradictions, injustices, justice, depravity of the human heart in modern Uzbek poetry deeply and truthfully, especially in his own unique way.

*Man! The truth is the sun for you,*

*You consider yourself the king of life.*

*Unfortunately, your head, tears in your eyes,*

*When do you look straight at the sun? .... (Vol. 2, p. 80)*

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

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

*You are a poor man, healthy and healthy,*

*The breath that blows down the mountains (Vol. 2, p. 61)*

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

*Yes, man is alive with bread and salt,*

*Freedom and independence are my soul too. (Vol. 2, p. 28)*

The skillful assimilation of the wisdom of the people into the poetic verses is also one of the principles of international poetic thinking. Abdulla Aripov, as a thinker and poet, knows the hearts of the people, the wisdom, proverbs, sayings, stories and legends of the Uzbek people through thousands of years of life experience. The poet does not simply follow the spiritual treasure created by our people, the diltortar tones of the people's heart; fully mastering its essence, he connects it with the criteria of his artistic thinking, the problems of the period in which he lives, the hearts of his compatriots and compatriots. The poet cares for the future of his people; He describes his way of life and destiny in the "way of the people". He then writes of his respect for his native people as follows:

*I love you, mother people,*

*I say your concern is my concern.*

*What could I do? Although the benefits are small,*

*However, I eat my own grief (Vol. 2, p. 64).*

They achieve a unique depiction of the high spiritual and moral qualities of the Uzbek people in artistically impressive colors as their concern. There will be times when the whole world thinks of the worries, the worries of an entire nation to which it belongs, "a poet who walks as lightly as a bird." Naturally, this is the fate of the poet. This is also the creative destiny of Abdulla Aripov. The poet feels spiritually, spiritually and physically with the people who created him, with the Motherland where his umbilical cord blood was shed. Excessive gossip, inappropriate gossip and gossip are too much for him.

*Enjoying the shade of maple,  
Unusual fairy tales are easy to weave.  
Make yourself anxious for tomorrow,  
Did you plant a seedling somewhere, Man. (Vol. 2, p. 268).*

The main concern of the poet is to beautify the human heart, to see man as perfect, to be "the concern of tomorrow." The wisdom that the poet realizes is that the past is different, it is passing today. It is easy to enjoy the unique monuments built by our people, the works created and all the spiritual and material values in general. Everyone eats ready-made soup. The poet wants to say that everyone can enjoy sitting in the shade of a maple tree, which was once planted and cultivated by their ancestors, and go and teach someone, in other words, tell fairy tales. But for the future, the question of whether you planted a sapling raises a very pertinent and important question for all time, thinking that the passengers who will cross this huge road in the future will grow up to be giant maples one day. Man thinks. For the wisdom of this quartet is derived from the wisdom of the people, a wise thought that is also applicable to 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 Aripov's poetry. These heroes reflect the spiritual image, thinking and perception of the author who created them, his worldview and upbringing environment, the weight of the acquired knowledge, as well as the totality of his personality as a unique individual.

However, this does not mean that the lyrical hero in Abdulla Aripov's poems is the author himself. These heroes are the perceptions that the poet has seen, known, heard, and ideally seen through 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 the 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 characteristic of many in life, are combined in the image of the poet:

*My dear, the time has come, I am sad,  
I am human, if you are hungry, I am hungry too.  
Your horse whips me to change,  
I will go where you go. (Vol. 2, p. 48)*

"A work of art must represent to us the highest interests of spirit and will." The rich creative heritage of Abdulla Aripov, a great representative of modern Uzbek literature, is distinguished by its deep meaning and great versatility. In the poems of the poet it is sung that man is the flower of this world. His poem "Life" speaks of human dignity:

*Man is born originally belibos,  
A piece of meat comes to the world,  
He is rid of his clothes,  
To the last place even at the time of departure.  
But the lifespan in the middle ....  
May it be an immortal mark forever.*

*Maybe the light that says thank you to him,  
Maybe Komar blames him, hates him. (Vol. 2, p. 120).*

Abdulla Aripov from the very beginning of his research took a place in the hearts of the people, in the eyes of our people; He went on the path of expressing 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 Aripov's poems sing about the psyche of the individual and society, the worries, dreams and hopes 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 focuses his talent on serving the interests of the nation and the Motherland. In particular, the ideas of humanity and patriotism form the basis of the poet's work. After all, Abdulla Aripov's poetry is a bright manifestation of the fiery love for the motherland and the Motherland. In this process, the international poetic thinking, the spirit of nationalism emerges as an artistic and aesthetic pathos. At the heart of this is a love for man - a sense of humanity. Indeed, in Abdulla Aripov's poetry, as in the works of all great writers, national and universal values are combined to form a whole. His poem "Hasrat" reflects the negative aspects of man:

*He who flees and is chased says Allah  
I am neither a fugitive nor a chaser, my friend.  
My anguish was that Man,  
I'm not saying anyone but a man, my friend.  
Man is still evil and cruel,  
They pull each other incessantly.  
It is difficult to get used to such a fate*

*Netay, I say my sorrow to Allah. (Vol. 2, p. 188).*

The works, which artistically interpret the suffering of the people, embody the high spiritual and intellectual culture of the nation; inspires the struggle to respect, protect and glorify national and universal values. As the Russian writer A. Ostrovsky noted, "... to be a people's writer, you need to know the people well. It must be closely connected with this people, it must be united. Learning your own hand 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 glory of the sacred place where the people live. 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 true people's poet, Abdulla Aripov considers himself morally justified in using the expressions "my people", "my native people", to address the people in this way, to shout in a poetic way. In the poem "Face to Face" (1964), the poet first addresses the stars and writes, "You do not know who my people are, they can be very hardworking, honest, restless, but my people do not know what rest is," He is so industrious, he is a munis. " Along with the creation of a new poetic word "ishparast", the poet politely expresses his kindness to the people by saying "munisginam". Then the poet continues:

*I think of it at night,*

*My mother people, I say, my love is silent.*

*Sometimes it seems to me*

*My heart is full, I groan, my people ...*

*My people, you have passed away, you have not seen luck,*

*Cooking is a dish you don't like.*

*You wore it to someone, you didn't wear it yourself,*

*Discover the star and get a name - aww!.*

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

*Tavajjuh turned to God,*

*The name of the sanctified Man.*

*Asno who does not recognize man*

*The devil was also cast out of the Throne. (Vol. 2, p. 203).*

The love of the poet, the groaning of his people for their plight, 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 unique 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, 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. The interests 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 masses. The concepts of international poetic thinking and national spirituality, which have their own characteristics, are concepts that have an interdependent integrity. "The psyche of the individual and the nation is intertwined with spirituality. it reflects his human qualities, 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: again, they have an artistic significance as phenomena of denial.

In short, in Uzbek poetry, philosophy prevails. Through the work of Abdulla Aripov, the heart of the student is nurtured. The human heart and its feelings of perfection are perfected through the work of the poet.

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