

UNIVERSAL PHILOSOPHIES IN ABDULLA ORIPOV'S LYRICS

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ABSTRACT

The article analyzes and analyzes Abdulla Aripov's works, which are equally loved and valued by the Turkic peoples. interpreted. Many people think that "poetry is writing poetry, embellishing verses with word games, knowing beautiful words, dedicating one's life to this work, publishing a series of books." In such diversity, man is in fact trying to understand himself, and at the heart of all man's intelligent actions is a sense of self-understanding. A person who finds the truth and is free from everything is like the sun that radiates light. The heart finds its spiritual nourishment complete, it needs nothing else. He doesn't even feel the need for them.

KEYWORDS: *Poetry, Poetry, Art, Universal Values, Personality And Creativity, Lyrical Hero, Spiritual Beauty, Philosophical Observation, Poetic Thought, Literature And Time.*

INTRODUCTION

Poetry is a picture of an instantaneous mood, but this instantaneous mood is a unique divine blessing that has always existed in the spirituality of the poet. Poetry is therefore a picture of the soul, how clear the picture can be, directly or indirectly, is now a matter of controversy. With so much reading and hard work, it is impossible to be a true poet. If that were the case, those who compiled volumes would become clever scholars, and well-known literary critics would become great poets. This means that poetry is not a complete mental phenomenon.

It is no coincidence that "there is magic in words, there is wisdom in poetry", because the universe and man were originally created by one original WORD. The life of a work that does not take a person out of spiritual balance does not last long, which means that it is not an original art. Making a mirror by curing millions of grains of sand in the flames, making it transparent, and then hitting that mirror with a stone, what will he see if he catches the broken glass ?! Of course, each mirror piece has its own reflection. This artist is a poet. Yes, in every word his secret, in every poem the spirit of the poet lives.

You know, a real talent generation

A little heavenly creature.

Originally a poet to the soil of Davron

The Creator Himself is the only one [1; 100]

"In a real lyrical work, there are vibrations that neither the eye nor the ear can perceive, but only the strings of the soul," says the poet, and continues. Even if you look at such works for years, you will not be satisfied, they can turn your mood into something completely different. [2; 171] Any pattern of creation that is not as natural as the wild itself itself, after a certain period of time, bores the reader, exhausts his interest and excitement. The sound of sounds, the breath of words, the poem cannot captivate the reader, it cannot become his property.

Abdulla Aripov's poetry combined the voices of his predecessors. Let's say someone played the flute, someone played the rubab, and someone played the gijjak - each of them has its own tone and is a favorite. A. Aripov is a symphony orchestra of our poetry. The voices of Cholpon, Hamid Olimjon, Gafur Gulam, Oybek, Shaykhzoda, Mirtemir seem to be combined in his poetry. One comparison:

As I roamed the valleys, My country, I finished a poem for you today,

I had a wonderful feeling. I never found your match.

Poets have a garden that blossoms all over the country

I kissed the soil of my homeland. Olam aro atagan tanho.

(H.Olimjon) (A.Oripov)

We can say that A. Aripov is still a traveling star for our poetry. The harmony in these poems enchants the reader, a miraculous combination of philosophy, folk melodies, sometimes sad, sometimes sad lamentations, unexpected conclusions, the truth of life and artistic truth.

She is doomed to live outside the creator after the poem is born, but ...

The personality of the poet is very important when examining a poem. Because the poem reflects the suffering, grief, sorrow, pain, love, hatred, confession, desire in the soul of the author. It is necessary to experience that state in order to feel an experience such as beauty, kindness, hatred, which a poet who sees a being with a bubble eye can feel. In fact, the creator himself cannot always experience this evolution, this experience, because creation is a mysterious image of the soul in instantaneous moments. A. Aripov himself explains it as follows: "When evaluating the work of a poet, it is necessary to look only at his, that is, the mental image of a particular poet. The work of a perfectly skilled, clear-minded artist on any subject will surely reach the heart of the reader. In this sense, both high pathos and unheard lyrical breaths have their own unique value and magic." [2; 226] Human emotions are diverse. For a person, at a certain age, favorites change. His mother in infancy, still stiff, spotless; when he reached a certain age, when he began to understand the world more or less, when he realized the importance of power in the world, his father in the image of that hero; and when he reaches the age of puberty, darling; later place of birth, Homeland; as he begins to reach the end of his life, in his old age he again misses his parents inwardly, feeling thirsty for their unconditional love. Someone may have to feel these feelings about a person's age at some point, and someone may never be blessed with this blessing. Just as the human child's loved ones change, so do his or her favorite things. In such diversity, man is in fact trying to understand himself, and at the heart of all man's intelligent actions is a sense of self-understanding. While the creator also breathes the same air with others, he, first of all, does not fall away from his time, that environment, that climate influences him.

Either an event in nature, or an event that takes place in society, leads him to creativity. There is no third way, nor can there be.

“Creative work, no matter how individual an individual process, cannot be manifested outside the social environment. In addition, art has always been one of the pillars of society. ” [2; 179] This opinion of A. Aripov applies to all times. Art plays an important role in bringing a society to crisis or development. The ideas programmed by the Jadids in the recent past, the abolition of the Kokand autonomy, the proposal to raise the Uzbek language to the status of the state language - all were very important and appropriate, but none of them came true, and those in charge were brutally executed.

The creator is, in fact, a wise person with an awake mind, an enlightened figure who can see the future, but he is not a historical force that realizes this idea, and this is not his task. Creativity is a sound thought, an idea, a belief that calls people to awareness, to morality, to show them where they stand in life and how to be happy.

The task of literature is anthropology, the study of man. Man is the highest status, bestowed with rank, honored, all beings, eighteen thousand universes were created to serve him, all the things on earth and in heaven were created for his benefit. Man's task is clear: first of all, to know, understand, comprehend himself, and thus his Creator, through the heart and mind. For this he is endowed with feeling, contemplation, intellect, and perception. The purpose for which they are used is at the discretion of man: good or evil, honest or impure, loyalty or betrayal, prayer or life. His happiness and unhappiness are determined accordingly.

O human factor, the ultimate cause,

The only sign before God.

You are to blame for your pain,

You blame yourself for loading yourself. [1; 79]

So, the cause of all problems is selfishness, that is, murder, greed, ambition, bigotry, envy, lying, depravity, jealousy, and the root of all crimes:

A thousand curses on the time you planted,

To the tree you planted.

Let the faces of destiny darken,

If they sink into the well you dug.

Screaming to tear the dome of the sky,

If you have your own child, you are an executioner.

Let the black smoke rise to the throne,

One day your cradle will turn into a coffin. [1; 63] (2007)

Today the whole planet is in turmoil: an invisible virus that weighs not a gram, natural disasters, murder, theft, corruption, human trafficking, drug addiction, same-sex marriage, religious strife. All this is a punishment sent to humanity according to its deeds. Who carried out the tragedy of Ulugbek, written by the poet with a thousand sorrows ?! Is Prince Abdullatif his nephew? Who

sentenced the believer Mirza to death, not Sultan Hussein Boykaro ?! (“Mumin Mirzo”). So, have such heinous crimes been abolished today, and if not, what is the reason for it? The theme of both poems is not only related to the past, it is the point of sorrow, pain, suffering, pain of today and all nations, peoples. This is the universality and longevity of A. Aripov's poetry.

All defeat is my friend,

All the losses are related to me. [2; 5] (Quartet, 2010)

What is the reason for the poet's confession, why does he consider himself defeated in life?

Allah sent His Messengers first and then the Divine Books so that His servants would not go astray. He sent the saints again and again because he was kind, merciful, and capable. But the son of man did not listen to any of this. Although his face is clean, his name is human - forgetful. In fact, his exile was also due to his forgetfulness, when Eve did not forget her promise on the Day of Judgment, when she did not eat the forbidden fruit, she would not have had to live on Earth as a stranger. Even if we make mistakes, we inherited them from Adam and Eve.

Just as the person looking in the mirror sees his reflection, each of us is the result of our own actions, the opposite, the product. Happiness and unhappiness are nothing but consequences of our actions.

The difference between man and other creatures is in the mind, in thinking. If he uses his mind in the way of righteousness, he will approach an angel, and if he uses it for evil, he will approach an animal.

Add wisdom to your mind, patience to your anger! This is how a person who is able to live by following only one wise idea will find himself perfect. He will be a great example not only to himself, but also to those around him. Just as patience in ignorance and lack of gratitude in ignorance are considered flaws, so is sharpening the mind and spending only in the way of goodness.

In the poem "Layer of Azan" it is stated that Qadir Gaffor protects us like a lamp in the palm of his hand. However, it is clear that if a person does not have his own layer of adhan, that is, if there is a defect in his actions, his vision will fail.

If evil takes place in the hearts,

The name of such a person is ad.

The world of property is rich, but

But his soul is crippled. [2; 18] (Azan layer, 2010)

Man's humanity is in his spiritual beauty. When the soul is pure and beautiful, that person is the happiest, the happiest. After all, this test is the only one we can take away from the transient world, which is a world of testing, and it is our own spirit. It is necessary to conquer the nafs in order to keep the soul pure and more beautiful. Just as the nourishment of the body is a variety of foods, the nourishment of the soul is a good deed, and the blessing that comes after this good deed is a blessing. But it is very difficult to follow. That is why Mawlana J. Rumi said, "A human being conquers the world, but he cannot conquer his mouth." Indeed, abstaining from the eyes, hands, feet, ears, and mouth is true piety. The thinker Jalaliddin Rumi interprets the

external and internal properties of the eye as follows: But a person who is blind to the heart is exposed to hidden filth. Any visible dirt can be cleaned with water. Invisible, hidden, and the filth in the heart cannot be cleansed by water. On the contrary, it increases as it increases. As long as filth is felt in the heart, nothing but tears can cleanse them. According to Mawlana Jalaliddin Rumi, it is better to have a spiritual eye than a material one. Man should not be greedy for the blessings of the world, but should turn to the divine truths. The eyes of the hearts of the people of Truth are especially open. Even if their material eyes are asleep, this is not a shortcoming for them. That is, they do not grieve in this world, even if they are deprived of a career, a career, or even a kingdom. In the face of the spiritual blessings that the eye of the heart has bestowed upon them, the material kingdom has no value. In mysticism, this is called "open vision." A person who finds the truth and is free from everything is like the sun that radiates light. The heart finds its spiritual nourishment complete, it needs nothing else. He doesn't even feel the need for them. That is, they do not feel the need to see or hear them. On the other hand, those whose eyes are closed but whose eyes are physically open are not spiritually calm.

The poet does not have to do evil in order to say that a person is bad in the poem "Spectator", but he has to have action and money to say that he is good, he says with a bitter irony. The reason for this ridicule is inefficiency between people, hatred for each other, hostility, ignorance. The cause of ignorance is ignorance, the inability to draw the right conclusions from what is happening around us. Because sometimes the mind can be replaced by experience. What can be said but delusion that a person ruins his life by doing this, knowing that addiction is the downfall of a lifetime ?! In the poem, the poet recalls a scene he witnessed in India. Cows can't cross the cow's path on the Delhi side, but there are rows of hungry, helpless people in front of the tall houses who can't even cover their delicate places. As the thinker Ahmad Yugnaki wrote:

Let people turn to the rich,

He will enslave them.

Turning away from the poor man,

Let them close their eyes.

The poet says with irony that his heart is full of pain, sorrow and sorrow because of people's carelessness, indifference and cruelty:

On your way to the zoo,

Think about who is watching whom. [2; 71] (Tomosha, 2013)

According to the poet, who was helpless in the face of such tragic scenes of life, the greatest loss for a person, the greatest tragedy is the loss of his soul. After all, a person who has lost his heart is deprived of the honor of being a human being (the flower of the universe!), And he is no different from the unconscious, mindless beings.

The main theme of A. Aripov's work is the homeland and the people, but these two concepts are inseparable. Furthermore, this twin is the basis of a concept that requires each other, one of which cannot exist without the other - Man.

These two feelings accompany man from time immemorial,

One is fear, and in the end there is defeat,

One is respect, a relative is a believer. [2; 87] (Tafakkur, 2012)

You need to be able to choose one of these two senses that guide people. A person who has a sound mind, who relies on common sense, and who believes in its power and strives forward, will surely win. Man can find true happiness only when he seeks it in his heart, because what man seeks is in fact in his heart. In other words, man is always always looking for himself. The driving force of life is in the search for that identity. This is not a new topic. Contemplate your own body, remember the king's verse or "Lison un tayr" that says, "Whatever you want, ask yourself." The poet's ideological purpose becomes clear. A. Aripov deviates from the traditional plot, chooses events from the period in which he lived and interprets them beautifully artistically. It is more accurate to call the poet's writings new interpretations of an old theme.

How deceitful you are, human feelings,

Is there a judge to determine your amount ?!

You lead sometimes to perfection and sometimes to ignorance. [2; 86] (Tafakkur, 2012)

Understanding the evolution of the human heart, curbing human inclinations, requires a great deal of effort. A person who manages this correctly will undoubtedly achieve his goal. The ancient Roman poet (65-8 BC) Quintus Horace Flaccus said, "A power that is insane dies on its own." Very true, bitter life, historical fact. No kingdoms, no dynasties, no power.

The poet narrates an incident among the trio, the content of which is as follows: On a rainy day, a poor man began to walk from the ceiling of an apartment to the roof. You have to go up to the roof and take action. The boy thought: how can I get to the roof, when my father is sitting at home ?! As a result, everyone in the house was covered. Do not climb on the roof of the house where your father lived, the poet not only used his proverb very wisely, but he was able to completely subdue it to his ideological goal. The skill of the poet is evident in the simple detail, in the interpretation of the event, in the drawing of a totally unexpected conclusion from it. The Creator has given us wisdom, and the opportunity to use it. The sign of God's will in existence is that there is no power equal to contemplation:

When you grow up surrounded by high feelings

It fits the whole world into his consciousness.

Otherwise, it is like an army without a commander.

The savior of all mankind is Tafakkur only.

May your father be respected in the home, may he,

But don't go overboard, baby. [2; 87]

The above trinitities are taken from the 7th volume of the poet's selected works. There are fifteen categories under the heading "Colors and Tones": "Colors and Tones", "Harmony", "Fate", "Contemplation", "Nation", "Story", "Mufti", "Dignity", "Faith", "History". "Goodness", "Truth", "Homeland", "Soul", "Test". Reminiscent of the content of the poet's work, these

inscriptions are written in the form of white poems. Although not a rhyme, it is not difficult to perceive the inner musical tone. There is a whole that connects these three, each independent of its busy structure.

The universe was created on the basis of an unknown order, a rule. There is no space in it, something fills the space. There is also blue air in the waterless vessel, and time lives in the depths of the dark universe, and inanimate spirits travel. The universe is made up of harmony, and every space must have something worthy and unique. A sleeping man does not need a tune, just as a fat man does not need food. Man, on the other hand, seeks to disrupt this harmony with his actions. All problems: crime, war, conflict, hostility stem from it. But:

There are great exceptions in the world, however,

It cannot be built by hand

They call it love, Love. [2; 82] (Harmony, 2012)

Because the essence of the universe is love. The invisible bond that binds the earth and the sky is also just love. Love enlightens a person, motivates him to move forward, strengthens his body and soul. It is no coincidence that Sufi Alloyar says that love is the highest quality of the soul, the garden of enlightenment is the garden of enlightenment. That is why Ali (ra) said: Indeed, a man with an empty heart is very dangerous, for he is insensible, like a ghost, to touch any lowly, lowly, evil. The poet himself says, "The world is such an incomprehensible mystery." The great poet Abul-Qasim Firdausi lamented, "This is the custom of the ancient world: we will swim in the sea of mysteries, but we will never see the shore." The reason is obvious: no matter how intelligent, wise, restless and strong a person may be, he cannot reach the end of the mysteries of this world.

Alqissa said:

He even set foot in heaven.

But pride in the flowing blood,

The desire to live next to labor. [3; 28]

The poet marvels, "The flower of the universe is man forever, O heaven, your creation is so perfect," believes in him, loves him, loves him sincerely, and then laments his imperfections, but does not leave him alone, feels a real sense of compassion. Sometimes he is frightened by his ignorance and delusion, his stomach is full of blood and he says, is forced. As they continue on the path of life, they are disappointed to see the condition and actions of their companions, those before them and behind them:

I recited the takbir to the man,

I sang with rage to be Raso.

I did it later because I was sad,

I added the letter "v" to Raso. [3; 6]

Examining the evolution of the human image in the work of A. Aripov allows us to determine not only the artistic and philosophical views of the poet, but also the cardiogram of the creative changes that took place in his heart.

The fact that the poet's post-independence work has changed in terms of subject matter and ideas is not only related to the period, the socio-political system, but also to the evolutionary influence of his personality as a person. Over time, fiery, fiery, emotional poems began to be replaced by the wise teachings of the Eastern pandnoma. Although the poems written during this period are numerous in number, the volume is narrow. Islamic-mystical sources and conclusions drawn from the poet's bitter life experience are reminiscent of Sheikh Saadi's didactic works. But still, A. Aripov's unique style, style of expression and image, his skill are noticeable. Although without legs, the water was also flowing

Take a lesson, at least you look at him [3; 65]

The detail in this passage is water, the poet's skill is when he is able to add new content to that detail.

The Farang philosopher Voltaire says, "Every specimen of creation testifies to the creator. Nothing can stop me from this simple axiom." In fact, if we look at it with simple logic, everything that is created, in the discovery, is sealed in the particle of the inner world of the creator, his way of thinking, his character. Based on this fact, psychoanalysis explores the features of the creative personality under the words of every word, detail, action, sign, gesture, tone in the artistic text or other forms of art.

Creation is the subject of the owner's dress, the inside, the person and the profession, the secret of the heart, the cries of which were not revealed openly in their time. A. Aripov's poetry today deserves to serve as a literary criterion for our literature, because it is worth it, both in terms of its weight and high artistic and uniqueness, international and universal. Summarizing the above, in each of A. Aripov's poems a whole life, human drama, tragedies are expressed in artistic unity. In each of the poems of the poet there is a poetic generalization - oriental wisdom, wisdom, pandnoma, jaydari philosophy. In each poem, the emotional and intellectual world of the lyrical protagonist is fully revealed. In the poems, the destiny of an individual is engulfed in a whole world, and the scenes, emotions, symbols, and metaphorical images are extremely harmonious and impressive. It arouses a new idea in the reader.

As Hazrat Navoi said, "The secret of truth is hidden in every human being." Aripov's poetry can be seen in the mirror. In the poet's writings, "guhari sharif" appears as a mysterious and perfect image of Man, the caliph of Allah on earth.

A. Aripov expressed the bitter life and human reality as follows:

I drank softly - bitter and bitter,

I felt the celestial power of passion.

Mankind does not live in the world, after all

Just to test his will. ”

At a glance, each verse is complete, independent, with its own layer of meaning and scope, but the poet's artistry is such that he combines the meanings in each verse into a single verse with

unseen inspiration and talent. In the eyes of the poet, and in our view, man does not come to this world only to test his will, he enters the path of guidance and realizes himself as he struggles with error. Maybe he will live with a lifelong human longing. This fact reminds us of the poet's orifona philosophies and sharpens our thoughts, directs our thinking to the essence of the universe and man, and so is the magic of the word and the wisdom of the word.

In a word, the charm of A. Aripov's poetry, its relation to eternity, is that it sings the eternal problems of mankind, while its essence is the high connection of Man, Destiny, Time and Divine truths.

There are many people in the world who dream of becoming a poet. There are many who are striving for this noble goal, who are endowed with the talent of the Word of Destiny. But do the people like what they write, which of them does history write on its pages, and who deserves the noble name of a poet in general? - This is another matter. [4; 3]

Many people think that "poetry is writing poetry, embellishing verses with word games, knowing beautiful words, dedicating one's life to this work, publishing a series of books." It is even impossible to agree with the idea that "such and such a writer would have gone down in history if he had written this one line without writing anything else." Poetry is a society in which a person lives happily, having a clear life program saturated with the longing of a perfect human being worthy of being a citizen of that society; to consistently reflect the ideas of this program in your writings without deviations or retreats; it is to fight for the victory of these ideas in life, to sacrifice one's life when necessary. He forced Alisher to return from his lifelong dream of pilgrimage, forced Mirza Babur to spend the night in the snow with his soldiers, deprived Count Tolstoy of his beloved and devoted Sophia Andreevna, and imprisoned Fitratu Cholpon, the heir to a fortune, in solitary confinement. "There are many poems, but what about the poet?" this is the answer to his suspicion.

History has not preserved the name of a poet who did not dare to fight for human happiness, who was in harmony with progress and humanism. The poet, whose homeland was in disarray, whose pride was trampled on, whose dignity was trampled on, and whose future was hopeless, never felt happy. The poet is a ruthless rebel against injustice, violence, adultery, oppression, unbelief, arrogant inspections and experiments on man.

Fate and history chose Abdulla Aripov as one of the true poets of the Turks in the twentieth century. With sincere love and respect to both the nation to which he belongs and to all the peoples of the world; with the rebellion, struggle, and pain peculiar to those who carry the burden of history in their hands; He is a true poet with sixty years of toil in the field of the Word, able to feel and express the magic and charms of the Word with a divine feeling.

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