



POETIC IDEAL IN THE WORK OF OSMAN AZIM

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Abstract

In the article, the poems of Osman Azim are drawn into the framework of analysis, the brilliance of the writer's work, the special creativity of his greatness is revealed traditional, ideological and artistic interpretation. In the poem of Osman Azim, the effect of shakily research related not only to content, but also to band forms is covered

Keywords: quartet, Ghazal, eights, mukhammas, poetic genre , aruz vase, hijran dashti, raddi matla..

Introduction

Everything is easy for you

Death-like a continuation of living ...

The heart is MoJ'az. The miraculous heart of man disappears when viewed from above over the planets, stars,galaxies –huge worlds that face from the heart towards infinity and become increasingly unthinkable as if .But within this miracle, the universe created by the power of God is infinite, of all Infinity ! Is it not for the fact that he himself is a human being?

Inspiration is the state of creative work of a person. Pushkin clearly and simply described inspiration

"Inspiration is a state of the soul ready to accept vivid impressions, to quickly understand concepts,inspiration is a calm first love .In this ,the heart kicks gup-gup in the passion of future meetings ,yor's incomparably beautiful eyes, smile and faith."

Turgenev described inspiration as "the approach of God ,the harmony of the human soul with thoughts and feelings. "

The inspiration was described simply by Tolstoy :” inspiration is such a prayer that the work to be done suddenly comes right from itself “.

The creativity of the owner of unique inspiration ,the fighter of goodness, the Hunter of poetry all the time ,the great representative of our literature, Osman Azim, motivates us to science.

What would I give you the world

Your markets-the rich bride

The people of the world market are

Take it, I came to sell my heart .Osman Azim



Let the heartless take it, may it love it, may it be loved,

Let him learn to live burning from me

May lovers flirt my heart

Let it not be oppressed, O world, from you

Let me follow you who have a heart

Hot market from honest trades .

Erisin snow from Hearts Taft ,

Grind not to reach any buyer.

The world put my heart on the market... Mahliyo Turgunova

In this four-verse poem, The Creator refers to his entire creation , which is glorified by the word heart,the heart is a body organ that ensures that a person lives in the main life, the writer has his whole body in poetry and pears.

In Dunyong I lived for forty years tikka

Every sharpang shook my body

My God ! This night is also in the dark

The cranes cried somehow

I begged not to sleep –I asked for the morning ,

I said go faster slow step into the night .

I looked at Falak in a hurry at dawn –

My God ! - there is not a single crane in it .

Show the way of the cranes, boray ,

Tell them my pain reveal

"Ana Road" - pointing to the sky

My God ! why is this way so narrow?

This twelve-verse poem gives a man his vision of life a universal meaning in keltrish to junbush .Through the image of the Me –poet in it, the dream of a person who expected mercy from God on a steep foot even before he was forty years old was told in an exaggerated way.The image of the crane in the poem is also not included for nothing .Because the crane is a symbol of Justice,longevity,piety and a loving soul.In the Chinese tradition, a crane is a sign of separate spirits ,immortal spirits .For example ,according to legend, a man named Vanszi Seo flew on a tour to heaven after he managed to live forever.

The crane lives for a thousand years and breathes with a bent neck .Thanks to this, he refreshes his breath.This situation was used by the DAOs .The cranes observe the deceased to heaven and transport Angels.In Japan, the udum of tanning cooked porridge from rice grown in Kuru (Turna)district is spread.Such porridge will give the baby a long life and health.It was believed that the baby chases away evil spirits .

In some traditions, the tour was associated with rain and productivity.For example, the crane is a bird dedicated to the Greek agricultural “goddess “ Kronos.In Christians, the crane is a symbol of pious life and asceticism.As a figurative sign of justice ,while standing on one foot ,elegance is depicted, representing vigilance, and crushing a stone on the other foot.The symbol of the crane Messenger ,ambassador in Uzbek folk oral creativity .



In this poem, The Poet, even when he was forty years old waiting for justice, is on a steep foot, that is, graciously, he connected the night to the dawn, asking for the path of justice on sleepless nights, stating his desire to say his pain to the cranes. The image of the poet is compared to the image of a lover who is plunging into Truth, Justice.

In the poem, Usman says that the elegance inherent in the nature of Azim, the correct understanding of life, the feelings of righteousness bring man to maturity, the exaltation "that way is a gesture to heaven... through his Egypt, and that it is not possible for anyone to walk the way my God! Why is this way so narrow?" expressed through the stanza. His symbolism in this poem includes landscape details such as the world, ghost, night, darkness, turn, Dawn, night, falak, dard, road, Sky, Living steep, twisting the body, crying, begging not to sleep, revealing pain, traditional poetic symbols such as the narrow path, "I begged not to sleep – dawn" by Usman Azim, "Silent Step night", characteristic poetic finds have poetically shaped the impressions, experiences of a man of today's time.

In his poems, Uthman Azim tries to instill his aesthetic ideal in the lyrical narrative by using the image of a universal problem-man and the world with irony. "Uthman is a poet of social problems. He never pulled himself into the pan over the concerns of society. It can even be said that his poetry is fully focused on social issues. Even in his inner intimate Poems, the social tutantriq is always bitter, which defines what a person's personality is like a lakhmus".

The image of a soulful, rebellious, persistent and nationalistic character in the poetry of Osman Azim is revealed through artistic means. "The content of a literary work can also be understood as its essence, and its form as a way of manifestation of Essence. In other words, the content is the creator's thoughts about ochun, his thought and emotional attitude to a phenomenon in reality. And form is the system and way of expressing this relationship. Even more impressively expressed: the content is what the writer means, the form is what he says." To assess the strength of the individual creative thinking of Usman Azim, it is necessary, first of all, to determine the level of interpretation and level of solutions in his approach to topics or images that have acquired traditionalism in world literature. For this, the poet ishidi fully allows.

Usman Azim skillfully uses aruz, the leading weight of our classical poetry, in singdrish, the concept of the national spirit and made a blessed oijod in the ghazal genre. Artistic harmonious examples of poetic genres and forms such as quartet, Ghazal, Octagon, fairy tale, anecdote, narrative, mukhammas, chiston were created in the poet's workhouse. This indicates that the sphere of the poet's poetry is expanding and becoming rich in style, and indicates that the culture of socio-philosophical and psychological analysis is becoming more and more diverse in the interpretation of spiritual moral, intellectual values. In Nazm samples we can witness that form and meaning are in harmony.

In the poetry of Usman Azim, one can see the fruit of shakily research related not only to content, but also to band forms. The poet created poetic verses ranging in finger weight from three syllables to 16 syllables. For example, in the poet's poetry, triplets, New-shaped-looking quatrains (although thoughts that move from line to line should actually be arranged in a total of 4 lines, but by the creator this situation is brought to 14 lines), while the formation



of clauses in different cases is conspicuous, the arrival of words singly in lines or the stroking of clauses is observed. "Astrophysical poem (poetics) is a poem in the ban that does not follow the same laws and repetitions. In the structure of an astrophysical poem, one clause can be banded in the fourfold, the other in the binary, and the third in the other (e.g.: octave)manner".

Alisher Navoi Gazali of Osman Azim, who waved a pencil in the weight of Aruz, was a subject and Idea, and also a subject in the genre. :

The Moon did not reach your face-I flew like a dedicated bird

I screamed and broke Falak like a wild bird ,

Dust storm-tanim-I like a God bird,

Like an air bird when entering Ishq Bostonians,

Sunbuli zulfi olurni domi rohim did not know(P. 209

This muxammas consists of 7 items ,a, a,a,a,a,a, b, b, b, b, a..rhymed in order.The ramal Bahri of aruz, a.k. a. the ramali musammani mahzuf weight was created.

In all of muxammas ' items,such as foilotun,foilotun, foilun, afoyl, as well as

There is a paradigm such as-V--/-V--/-V--/-V -.

In the love affair of the image of the love –poet in the hope of Vasl,the oh-Wah war (chirped falakni);tani, the exaggerated image method of filling the body like a flood(pure flood - tanim); the love of the mistress's face to the moon (face of the Moon), the love of herself to a bird (...I flew like a weak bird,...I like a it is observed that it is used.Every banddi last stanza of mukhammas is built on the art of tajahuli orif (ignorance).(I did not know the Sunbuli zulfi olurni domi rohim).

The poet, who made the most of all kinds of Fine Art during his work, refused in the poem "you liked me always", which was able to figuratively describe his opinion through the art of` matla'(repetition of Matla):

You liked me always ,

Just reveal you haven't done it.

I thought the heart would find ,

When he leaves us ,patience is his will.

O, How Long Have I waited for you-

Here is white hair, here is a wrinkle .

Won my days by pulling

Shum solitude is an angelic Thunder.

I can go behind you,

When the road ends ,the roadless tentrab

But, say, you cry nechun

Do you climb the wall?

No, let him never reach you grind,

I understand-years, andisha...

Just reveal what you did not tell-

You liked me always (P. 195).



In classical poetry ,The Art of Raddi'matla'(repetition of Matla'), found mainly in the work of Navoi and Ogahi ,has found a new form in the work of Usman Azim in modern poetry ,that is, in classical literature, the first verse of the ghazal is intended to be repeated even at the end of this ghazal, while in the poem above this kind of reverberation serves to emphasize once again the main idea that the poet is expressing (you liked me always, I just didn't tell you that reveal).

To the “khamsa”, which Uthman Azim wrote inspired by the great Navoi work, tatabbu's poem has acquired a special form and meaning .Having summed up 5 poems in tatabbu and appearing a EPIC, the poet gives each poem The Name of the Navoi epics .Each epic in it, The” Wonder –ul abror”, is formed as 4 verses, the “ Farhad and shirin”as 32 verses ,the “Layli and Majnun”as 12 verses ,the” SAB'ai sayor “as 32 verses, and the “wall or Saddi Iskandari ” as 2 stanzas, i.e. 1 stanza as 7mitra, and 2 stanzas as 4misra.In it, the poet skillfully used the art of talmeh, expressing in his mood a harekter typical of the heroes of the epic :

Kharmiz in the hijran steppe ,
Shu of Layli-yu Majnun (P. 226

In his work, the conventionality of the form is evident in the art of zamirida . The poet instilled in the forms national tones ,language and style ,strengthening the artistry.

A worthy continuation of the traditions of classical poetry ,firstly ,allows to regularly elevate the artistic and aesthetic thinking of the nation ,and secondly ,ensures a shortage of new mature generations of creators.The poet skillfully used aruz ,the leading system of our classical poetry in the singdrash of the national spirit to the lyrics, poetically synthesized the creative experiences of predecessors through tatbbu and compensation.Enriched our national poetry with new forms.Creative rango-color was able to express poetic form and content in artistic connection as a common element.

Heartbreak I didn't tell you

Horishin of life did not tell you
You knew the world was spinning
Stay one fall I didn't tell you
I did not say –after the breakthrough reached the stack
I didn't go to help myself
I did not tell you this holi ruin
I got into the fall one by one solo
This fall, jonu tan-a fiber silk ,
Swinging at Yale
We were interrupted together in all autumn
For me this year, a lonely Swan...
There is no harm to man
There is no market for Life trading
Let's go without you solo to this fall ...
Now there is no spring of this autumn



The images of autumn ,autumn,autumn ,Stone ,Fire ,Grass, which are so common in the work of the poet, look like the most Sarah Flowers of the writer's flower bed.

Autumn ! yellowed leaves ,the end of the life of the grass, which was hit by a new niche in the spring, the end of the life of the cherished scroll, the end of the life of the autumn season. This poem is also written by the poet, referring to Hofiz Sherali Zhurayev in the qismat scroll. When I observe the poetry of Uthman Azim the teacher also seems to have switched from a Dafa to a figurative love lyric at the end of struggles, shouts, criticism, reproaches and spiritual battles.

Each poet will have a work whose work is considered a flower. The flower of the Othman Azim creativity is undoubtedly the "Bahshiyona " category. In this series, The Poet found a new way of saying the true word baralla. Everything about the hope, longing and harmony of dreams of the Uzbek people, goals and ideas can be found in this category. As Elbek Bakhshi, who took place in the series, said by walking elma el, listening to goh dili lean, goh dili burn, the poet oh tortsa eli Oh pulls, the poet laughs eli laughs. The interpretation of images in the category " Bahshiyona " occurs in harmony with each detail: the misfortune of Oytuma in the pain of bereavement is attributed to such verses that the image of Oytuman causes a person's heart to rub and moisturizes the eyes

The pine tree has star happiness

There is happiness to listen to the heart

Sadness I the luck of progressing.

Do not cry Armon has happiness Oytuman

In the case of the happiness of survival to the unskilled

Inside Ishq there is the happiness of the victim

The flowers of the coat of arms are sap-yellow

Full of yellow is the presence.

As long as the hero feels the taste of misfortune, Elbeek gives him a happy hope: the candle begins the darkness, this misfortune is also a happiness, he has been humbled by the happiness of stardom in the candle. And live within the work comforted you that you are lucky. Yellow is a symbol of bereavement we know: the writer tells The Creature from the Oytuman language that it is full of yellow ran. This iztrobni, the arms of the image of Oytuman, was skillfully sung in lyricism. The series covers the scale of images based on the execution of events.

How wonderful is the fate of the heroes in such works involuntarily bring the reader's emotions to junbush, wave, raise the temperature of the soul. Poets see the world in a special way, they are not like others, because in the invisible mysteries of the universe there is a soul that can see others, a awake perception that can reflect on the meaning of life and the essence of living. But it will not be for him to live by concentrating all these qualities in himself.

The worthy contribution of Usman Azim to the development of Uzbek literature has undoubtedly expanded the artistic world of our literature with his works in colorful genres, enriching the world of artistic thinking. Artistic accompaniment is an figurative perception



of life. do not forget-the heart of the lyric. In The Ballad of the writer under the name "rain" is also embodied in the image of rain writer
 Now autumn has dropped my love to sing
 In hajring, my body is increasingly clear
 Rain-rain my rave cry
 I will not miss if I say that way
 Caught the window foggy tanim
 I clicked the window I love you
 My life is over I love you...

Looking at something in the world, everyone sees and feels everything. Rain is for someone it is a simple phenomenon of nature, for someone it is a relief, and for someone it is a memory. U.Azim is a poet who expanded the "horizon" of Uzbek poetry. We observe the zayli of time, the Armon of love, the truth of life, justice, the horrors of the heart in the image of a single rain. This ballad whispers the love of the image of rain into our ears.

Othman Azim creativity is inextricably linked with the national culture, spiritual world, desires of the Uzbek people, if I observe it closely. Because his work is such a unique phenomenon as Chulpan or Mirtemir poetry in Uzbek adbioti. Accordingly, a deep study of the work of Osman Azim and poets of his generation is considered one of the important tasks of Uzbek literary studies of the present time.

In short, the image in general receives clear outlines as an elementary component of a particular artistic system. The whole work of art is figurative. The creation of an artistic image is, at least, reminiscent of the search for beautiful clothes for a initially ready-made basic idea; the planes of content and expression occur in it in complete harmony.

Usman Azim describes the image of a person, the image object of fiction, and the spring and Autumn, White and black days of human life in a unique poetic style. In his poems, which reflect man and his experiences, the poet describes in the world that the soul of man is extremely fragile, the greatness of man's value in all creation. Uthman Azim justified the fact that a person should realize his self, find his place in society, love his homeland, not only love, be proud of it. The artist skillfully composed in various poetic forms such as triad, quatrain, quintuple, hexadecimal, octave, Ghazal and mukhammas. Whichever poetic form he wrote, the poet glorified the national spirit of Uzbekistan. The works of the poet are unique examples of creativity not only in Uzbek literature, but also in World Poetry, due to the unique artistic expression of the pure national spirit and the philosophy of life.

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