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Article



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ARTISTIC INTERPRETATION OF ISSUES HURRIAN AND ENLIGHTENMENT IN THE POEMS OF AVAZ UTAR

Abstract: In the article analyzed the artistic interpretation of freedom and enlightenment in the poems by Avaz Utar.

Key words: Avaz Utar, freedom, enlightenment, poetry, development.

Language: English

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Introduction

The called skillful the poems of Avaz Utar are even more remarkable in that they are written on such topics as National independence, Hurriyat, Union, Progress and Enlightenment, which have become an urgent problem of the period. The proof of this is his single "Nation" radifli ghazali. Under the exclamation "O nation" he will alert the people of all Turkestan to the times of struggle. Having high hopes for the February Revolution in Russia in 1917, the poet diligently believes in the prosperity of the nation in all its affairs:

Topar erkan qachon, yo Rab, hayoti jovidon millat?

Topib ilmu hunar birla maorifdan nishon millat?

*Vatanparvar fidoyi firqalar to bo'lmayin paydo,
Na mumkin topmog'i o'lgan tanig'a toza jon millat? [1:19]*

Although the work was written in the interpretation of aruz's "mafoiylun", there was a change in the system of characters, in contrast to the traditional lyricism.

It is noticeable that words like "nation", "Homeland", "school", "progressive", "Patriot",

"maorif", "faction" entered as opposed to the main hero.

Also, in the example of this poem, it can be observed that while calimas such as "vital jovidon", "Comron", "jonfido", "despicable", "mortal body" are concepts that are often encountered in romantic lyricism, in a completely new way, the text serves for the expression of the grief of the nation, the melancholy of compatriots, the inner experiences of people who were sick under the occupation:

Fido millat yo'lig'a molu jon etma kerak, har kim –

Bo'lay desa, agar avlodi mashhuri jahon millat.

Ochib har bir saridan maktabing unvonin aylab cho'x,

Taraqqiy aylamasmi o'qubon behaddu son millat?

Bu yanglig' olam ahlidin keyin qolmay yurish ayla,

Avaz bo'lg'ay uyoni komkoru komron millat.

From the lyrical passage, it is understood that Hurriyat and Independence simply do not catch up with desire, for which every Motherland child raises

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the beacon of truth high, and a glorious servant is understood as the meanings of the call to action. From the poem Avaz Utar, another different impression awakens in the pupil. As an example of a Europe that is constantly advancing in science, technology and industry, but attempt to imply that the spiritual-moral abyss is their incarnation, from the fact that even the inhabitants of the area to which the poet belongs are now opening up to the world, gives a hint that he is looking around with a critical eye:

Taraqiy aylamak lozim jahon ahli bo'lub bir tan,

Bilurga borch ilmi ila hunarni yashasun millat!

In the later verses of ghazal, however, to the standards of Muslim ethics that aim for progress, must comply with Islamic law, the inability to advance without religion, the non-sectarian is repeatedly reminded to go to the brink of destruction.

Ochib har nav'i maktab emdi himmatni qilib oliy,

Vatanni qilg'oli obod lozim aylasak g'ayrat.
[1:17]

The people of creativity were among the first to pave the way for changes in the consciousness of the nation, for updates in thought, with their influential works, as they had been at all times. As a result, efforts to build a nationalistic statehood appear to have increased the political-legal knowledge of the masses, albeit slowly.

The scholar Yu. Yusupov, who prepared the works of Avaz for publication: "Avaz sincerely loved Russian culture, science and the Russian language. He called on young people to learn Russian culture and Russian in bold. In this respect, his interpretation of the "language" poem is so significant is a Real reality, and indeed in the poem:

Har tilni biluv emdi bani Odama jondur,
Til vositai robitai olamiyondur.

Lozim siza har tilni biluv ona tilidek,
Bilmakka oni g'ayrat eting, foydali kondur.

Ilmu fan uyiga yuboringlar bolangizni,
Anda o'qiganlar bari yaktoyi jahondur, -[1:21]

the relevance of knowledge of the language in the verses is justified by istiora and tasbehs, such as "useful mine", "summer World". Indeed, in Uzbek literary studies, Avaz Utar's poem "language" has a special place, being appreciated even in terms of content, ideas, relevance and artistic expression. The present of the nationalist Uzbek intellectual in these simple and extremely concise verses, dominated by the essence of language learning, political significance, the spirit of calling young people to be active and calling for independent thinking, the prospect of a homeland seems to have moved into practical action in the front line for the freedom of el yurt.

His understanding of the political climate in the country with all its subtleties was also reflected in his work, which gave a scientific look at literary works created in the first quarter of the 20th century, prof. B.Kasimov said: these works, written in 1916-1917 and printed quickly, are important in observing changes in the national consciousness of our people, determining the evolutionary entry of the idea of independence and struggle for it into literature [9:13].

Analysis and results

Also, in one poem, Avaz repeatedly emphasizes that the school is a place of tranquility that makes a ruined nation, a house of enlightenment that pleases the soul. Reading poems of this content in Devon, one can feel that the author has high hopes for school, for the younger generation. The recurring radifs of the following ghazal, with a total of 7 bytes, are more significant in that they encourage the people to unity, solidarity and diligence with heart:

Ochinglar, millati vayronni obod etgusi maktab,
O'qusin yoshlarimiz, ko'nglini shod etgusi maktab.

It can be explained that the poet venerates in ghazal the school as a progressing residence of the crisis nation, thwarting irascible ignorance: first, respect for the educational dargah of our ancestors, the people of Science, the centuries – old traditions formed as a result of endless glory to the people of science; secondly, the ghazal encouraged them precisely because the people came to the field as opposed to pure chashma in a state of thirst for enlightenment; thirdly and most importantly, the poet urged scholars of religion, whose reputation, influence is increasingly weakened in society, to remember their original duties, to be worthy of their historical missions; and, fourth, a reminder of the assumption

When we read the biography of Avaz Utar, it is revealed that his life at court, his relationship with public officials, was very complex, contradictory. Perhaps this is the reason that in a number of poems strong writing moods are felt from Muslims, in particular, officials of the religious sphere, who have decisive power in the governing politics of the country, such as Qazi, Alam, mufti, are criticized by those who scoff at Islamic ethics and laws, the shortcomings that are causing the country to face tragedy are true:

Bu falokatlar uchun mas'ul o'lursiz oqibat,
Zulmu istibdod ila millatni vayron etdingiz.

Yo'qsa, odammiz, ochib maktab ilm bildirsangiz,
Bexabar ilmu hunardin bizni hayvon etdingiz!

The Egyptians testify that the worldviews of some religious people are still stuck in old molds, stagnation and the inability to see the future are, in fact, vices that led the nation to abomination.

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Yes, The Thinker scientist M.Behbudiy also wrote through the magazine "Window" with regret that the nation was getting into the same petty troubles as above and the original muddao was not forming. At the beginning of the last century, the people had a hard time. Avaz O'tar burns endlessly to the plight of the black people in decline:

*Xalqi olamni bori aylar taraqqiy kun-bakun,
Biz tanazzul aylabon qolduk, eduk ne qora xalq?*
(18-6em)

The work, which unfolds in a mixture of chalkiness and simplicity, shows a bow without a chorus, with a tragedy in which the image of those who are in a state of distress is present. The harsh lifestyle of the people at that time, the anguish that is suffering after the injustice of the government, the world of images of poetry full of motifs such as subtle feelings, the moans of the heart full of love, beauty, elegance, the izhori of yerga dil, and how beautiful naturalness the subject has sharply twisted himself.

While some of the poems in the "Dewan" of the prolific poet Avaz O'tar give the impression of a deliberate conclusion to the officials of religion and the court, it is true that the same nation, the same country, served to bring more or less the unity,

progress, ittigodi, aspirations of these compatriots to the surface. It was understood in the analyzes that the works of the poet were enlightened, that there was a national feeling, artistic meticulous poems calling for patriotism. Also, another phenomenon that has been passing the test for many centuries is that the peoples of the East have always been osno with nazm. To their consciousness, to influence their feelings with a beautiful word, to say wisdom, often had positive effects.

Conclusions

Although the Author created in aruz, traditional poetic expressions, the application of poetic arts, undoubtedly, indicate that it is impossible to easily abandon the stricter poetic laws, vivid examples of classical literature. Although the classic weight and rhymes have been preserved, the idea and theme, the use of radif and the updates in the images have become evident. In particular, the words

"Homeland", "nation", "Hurriyat", "school", "faction", "progressive", "science", "language", "technique" were raised to the level of the image and began to fulfill the function of radif.

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