

Unique Meanings of Usman Azim's Poetry

Laziza Bobokhujaeva Akhtamovna

3rd year student of Faculty of Philology of Bukhara State University,
boboxoaevalaziza@gmail.com

Article Information

Received: April 25, 2023

Accepted: May 26, 2023

Published: June 30, 2023

Keywords: *Usman Azim, experience, criticism, analysis, poetry, love, spirit, psychologism, nature.*

ANNOTATION

Usman Azim is a person who has a very strong and effective influence on the formation of the spiritual world of the Uzbek people. His poetry is a bright example of Uzbek poetry in terms of content and artistry. The subject range of his poems is wide, in which we can witness the importance of the human spiritual world in the coverage of romantic, social, philosophical and moral topics. This article describes the style, skill and scope of Usman Azim's poetry.

The difference between creators and ordinary people is that they can beautifully express their inner experiences in the form of prose or poetry. Artistic forgiveness is the genesis of an figurative perception of life. Evening is the heart of the lyric. Its basis is the pain or joyous feelings brought about by the poet. This state moves into thinking, color, images, images, and displays a specific language and style of the poet's work. Each creator has his own style and direction, which determines the level of skill in him.

One of today's immediately creators of Uzbek literature is Usman Azim. Usman Azim spreads the visions of his heart in such a thread that the sorrows are complementary. The charm of Usman Azim's poetry is that it is widely acclaimed. Even if we look at history, our ancestors, allomas expressed their experiences through poetry and song.

The creativity of Usman Azim is a new and higher stage, which embodies the most advanced traditions of Turkic poetry, as well as general literature. Looking at most of his poems, we realize that the inner feelings of the lyrical hero, the image and psychologism of autumn, the ideas of harmony with the bath, nature, true and figurative love are widely illuminated. The fundamental essence of the work of Osman Azim is characterized by the fact that it is an expression of psychological, figurative, socio-aesthetic views in a high poetic form. Usman Azim is a great person who organizes his time in the profession of perfection of the consciousness and thinking of our people, artistic spirituality, the pride of our national literature, an immortal word artist who glorifies glory. He is a skillful creator who, with his sharp philosophical views on the universe and man, on being, is able to influence, educate the inner experiences of man, as well as contribute to the elevation of man to the level of His Majesty.

If Usman Azim entered the literature of the 70s with his bold steps, with a burning heart, it will not

be exaggerated to say that he is overflowing with an example of a river in the hearts as he says. In the work of the poet, the heart of Time, Life, Truth and justice is horny. The struggle for freedom and the self – make up the maggot of the poet’s poems. Warm reactions to Usman Azim’s poetry have been expressed by critics, literary critics and other creators. In particular, Mirzo Kenjabek, while giving his feedback to the poet’s poetic collection “The pain of awakening”, makes the following comments: “Usman Azim, Khurshid Davron, Shavkat Rahman and other talents went out on the field naked by heart. It is inevitable that every educated young poet heading towards the heart of literature will face this anguish. The next generation, one of the rebellious singers of literature in the cage, painted the true word. In particular, Usman Azim became known as the singer of true feelings, the poet of Truth”¹. Usman Azim, with his intense feelings, with his sharp postures and clear images, brought a new spirit into Uzbek poetry. The personality of the poet is manifested in our eyes as a body, poetry as a soul.

If I write a beautiful poem,

A true poem,

A powerful poem...

If I don't write this poem

How will I go to God?

What will I say to God?

What will I say?²...

It seems that poetry is a blessing bestowed by Allah for the creator. It is impossible for anyone to benefit from it. Usman Azim always put on paper the experiences of feeling in his heart, and his soul was relieved. This reason also saw poetry as a task on the shoulder, not as a profession. As the famous literary scholar Ibrahim Haqqul wrote: “There are many who write poetry, but there are extremely few poets who are able to love, whose heart is occupied by passion. Usman Azim was part of the love of God. Therefore, his heart is free, his soul and mind are free. That is why the motto of passion and faith shines through in his best poems”. In particular, since the poet-creator poems reflect the attitude of man to man, Nature, Society and theology, the poet gives a new interpretation of the traditional emblems and means of artistic image that have formed in him for centuries, relying on his own thoughts and observations, philosophical worldview.

At the same time, new symbols and means of expression come to the field as the fruit of the creator’s thinking. Or to traditional images, the poet imposes in some way a new meaning, which is also a literary – artistic phenomenon inherent in the skill of the poet. As we Research the poet’s work, we draw special attention to the existing character traits in the lyrics and their points related to psychologism. The reason is poetry is the psyche.

Any spirit of poetry, pathos will have its own image-its own tone. As long as we do not offer the born soul its form, it does not make it known to us its own. The sincerity in the middle is undermined. In a work of fiction, whether it be a poem or a novel, — without sincerity, the rest – artistic priomes he is a thirst, unexpected finds he is a saying that all of the compounds all are void. It is very necessary that the creator is able to listen to his own, original tone of the poetic spirit, which appeared in the boots with the help of the ear of the soul, which we noted above. It can even be said: The power of the poem is hidden in the same tone. Pain, no matter how cool and beautiful the thought is, the general state of the work of art is damaged, my influence on the poem subsides. The poet and the world, the poet and man, the poet and society, became a mediating poem between the poet and God.

1 Азимов У. Уйғониш азоби. Шеърлар ва тарихий драматик қисса. – Т.: Ғафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1991. 320-б.

2 Усмон Азим “Бир парча осмон”. Т.: Factor Press, 2022 – 384 б. 10-б

He felt through poetry, thought through poetry, lived through poetry. The poem became the way the poet lived, communicated with people and the world, spoke. He was able to find his way to hearts with his folksy spirit. That is there are poets, from birth, gets himself close to the people. Because he was so wounded. Just as fish cannot live on Earth other than water, the residence of such poets is the people's psyche. Usman Azim is a creator with a similar heart. About this poet J.Suvonova writes, "Usman Azim follows the path of poetization of the psyche of the century-old more self-centered people"³.

A poem is not coming... If I say about my pain to it, can I survive?

Originality in the work of Usman Azim literally embodies freedom in experiences. Human psychology manifests itself mainly as a fragment of the psychology of the period. Human goal aspirations, thoughts, joys and worries, experiences – all are born again, very much dependent on that era, on the problems of the era. That is why the poem flows into a person's soul like a quiet music, like a melody, and puzzles his feelings. At the same time, the poem is a human educator. Now, even in the field of creativity, the perfect person is considered as a concept with a greater scope. The movement of the material world has radically changed the infrastructure of the country, the mood of society, its priority values. As a result, the concept of perfect man moved to its new meaning as a value that formed the basis of the upbringing of Man and society. This means that it also reflects the relationship between the period and the individual.

In the center of any good poem stands a person with his joy and anxiety, his dream and his armory. The poem is understood from the same person, from his nature, goals and aspirations, more precisely, from visions of man. In the poems of the people's poet of Uzbekistan Usman Azim, we notice that the pain of work and love is expressed not in the word and Mastic tone characteristic of our classical literature, but in a modern way, in the style of seriousness and endurance. In the poetry of the poet, with the participation of reason, discussion and contemplation, thought with emotion.

And I remember and remember - every moment of our life that we weren't together, in my mind⁴.

Another feature of Usman Azim's poems is their high flight with wing flaps. For example, while some of them look like a bird. Already, if the poem does not go beyond the threshold of the poet, remains dim and dark and loses its character, it will destroy the author prematurely. In confusion poems with the breath of the poet's psyche are, first of all, a symbol and a wanderer of beauty. Therefore, their flight really resembles a Falcon flight and radiates a natural light from themselves. The poems of Usman Azim have such a feature. And in this, not only the content of the poem is important, but also its tone. Intonation (lat. Intonate - hard pronunciation) - means tone⁵.

In the work of Usman Azim, the heart, the call to heart, the ear to him and the obedience of his command are unity. The word "heart" is Arabic for "swirling, swirling". This rotation of the soul will probably cause and wave the poet's emotions into a puzzle, which will increase the reader's heart temperature-how wonderful?! The verses with the same temperature are evident in the artist's poem "you liked me". Love for the heart the lyrical hero who built in did not reveal his love, the reason was that he imagined that one day he would find the hearts he loved. Because a person with a fire of love in his heart is on, will give up his faith and will. That is why he is a slave to the heart. The lover, who has been waiting for years for his beloved love, sees the white in his hair as he blesses himself and desperately confesses that his life has passed in the hijran. And the wrinkle on their faces was a line that was supposedly pulled from his path of fate in the opposite way to the paths of his mistress. You unwittingly become partners, sympathizers with the grief of the person who lived far away from his beloved. The image and findings in the poems of Usman Azim have become the body soul and body of the artistic image. That is, in the poem of the poet, the art of images is strong. What he paints gives

3 U.Hamdani. Yangi o'zbek she'riyati. – T.: Sharq, 2014. 65-bet.

4 Усмон Азим "Бир парча осмон". Т.: Factor Press, 2022 – 384 б. 23-б

5 Бобоев Т. Шеър или таълими. – Т.: Ўқитувчи, 1996. 344 б.

him Soul, charm and strength, as if he were an artist. His images are like a poetic portrait, he skillfully envelops the heart of a lyrical hero into a silk, giving it a poetic color and quality. As a result, the concept that images move one after another, the image becomes a powerful embodiment, the heart is filled with a holistic force, and a sweet beauty is created for the whole person.

I always liked you,

But I didn't reveal it

I thought that the heart would find

After leaving us, patience and discretion.

There is no doubt that Usman Azim made a worthy contribution to the development of Uzbek poetry today. The poet, first of all, expanded the artistic possibilities of our literature with his works in the most colorful genres, enriching it with the fruits of new artistic thinking. Secondly, the poetry of Usman Azim is inextricably linked with the national culture, spiritual world, aspirations of the Uzbek people; consequently, his work is a truly national and unique phenomenon in Uzbek literature, like the poetry of Chulpan or Mirtemir. Accordingly, a more thorough study of the work of Usman Azim and the poets of his generation is considered to be one of the important tasks of Uzbek literary studies of the present time.

REFERENCES:

1. Адабий турлар ва жанрлар (Тарихи ва назариясига оид) III жилдлик. 2жилд. Лирика. – Т.: Фан, 1992. – 246 б.
2. Бобоев Т. Шеър илми таълими. – Т.: Ўқитувчи, 1996. – 344 б.
3. Азимов У. Инсонни тушуниш. – Т.: Гафур Гулом номидаги Адабиёт ва санъат нашриёти, 1978. – 52 б.
4. Ҳамдамов У. Бадиий тафаккур тадрижи. – Т.: Янги аср авлоди, 2002. – 198 б.
5. Азимов У. Сайланма. – Т.: Шарқ, 1995. – 432 б.
7. Усмон Азим “Бир парча осмон”. Т.: Factor Press, 2022 – 384 б
8. <https://oz.sputniknews.uz/>