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# An Expression of Oriental Values and Humanity in Abdulla Aripovs Poetry

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**Annotation:** *This article examines the work of Abdulla Aripov and his unique style of depiction, the poetic aspects of the expression of national values, the author's skill, the depiction of humanistic ideas in harmony with the creative personality.*

**Keywords:** *literature, humanity, national spirit, literary images, idea, theme, oriental image, art, etiquette, wisdom, artistic intention;*

## I. INTRODUCTION

"We need literature incredibly so that literature is the spring water which cleans our dim windows and it is enlightenment water which literally cleanses the black mud that has soaked not only into our bodies but into our blood, to wash away the filth of the sharp heart, in order to inspire the dead, the damaged, the wounded soul."

In fact, in the above opinion, Chulpon was absolutely right. The spirit of literature is a force that purifies our world, spreads hearts, and clarifies thinking. It contains both observation and reflection. The most important thing is the secrets of the heart, the most subtle feelings in the depths of the heart.

Abdulla Aripov's poetry, which has become a well-known and respected poet of the Uzbek people for many years, is able to "inspire wounded souls" with its friendly spirit and philosophical perfection. It is an undeniable fact that his writings are already "absorbed not only in our bodies, but also in our blood" because they are full of Uzbek delicacy, nobility, oriental morality and love.

Abdulla Aripov's work today is not unfamiliar to any region, home, let alone any heart. There are very few people who have not been impressed by the poet's poem "Mother" and listened to "My First Love" and longed for his love. First of all, being recognized as the author of our national anthem, remembering with pride the courage to say "Uzbekistan is my homeland" in any situation, the courage to teach to love the motherland, arouses great respect and excitement for the personality and poetry of the poet. .

Literary scholar Abdulla Ulugov said: "Literary works become a textbook of life for people by reflecting the life of the people and their wisdom. Of course, no literary work: a poem or a story, a novel, is a direct guide to anyone in life. However, they do touch people's hearts with their beliefs in the virtues of goodness, honesty, and the glory of patience, and thus help people choose the right path in life. " and he was right. Abdulla Aripov's work is also a collection of oriental proverbs written with paternal kindness, which serves as a beacon for the people and their descendants to "choose the right path in life." At first glance, his poems are full of beautiful memories of a flawless childhood, while in another they convey philosophical views of life and their moral qualities. It is not difficult to feel in the poet's work the traditions of Eastern life, the chastity of the Muslim world, the Uzbek sincerity. His dedications and poems praising his homeland, his love poems praising true love, his works of wisdom written in the form of respect for the elder and esteem for the younger are unforgettable artistic events. On the contrary, it has a fixed place in the language and heart of the reader.

Abdulla Aripov is a great scholar of Eastern philosophy. He is a true lover son who truly loves his homeland. He is a passionate artist who is able to show the unique and appropriate values of our country to the next generation as an edification. His poem "The Story of the Heavenly Guest, the Five Wise Men and the Cleaner Old Woman" is a true human anthem born of the idea of humanity, which our people glorify and consider to be the main theme of their lives. With a masterful plot, the language and style are really fluent and playful, it does not detract from the reader's attention for a second. The story of the "mysterious house" in the jungle and the world's five best scientists who rack their brains over the creature unknown to humanity and even an invisible old woman can thrill a reader of any age. Didn't the five sages in the play, who can "make the dead revive", sweat a little on top of the mysterious heavenly visitor? They revived "history as a movie," tried to "speak a language as a dictionary," "shouted for ears whether they have or not" and "squeezed a little." It didn't work. They forgot a pinch of love, which is a simple fact of life. What a wonderful way to dissolved in a bowl of water the problem which the world's science and research has failed! The image of the cleaner lady in the poem is so skillfully drawn that the same places give the work a lively spirit:

Farrosh-da u, uni-buni  
Yig'ishtirmoq unga tan.  
O'rindiqa yotgan zotni  
Ko'rdi kampir daf'atan!  
-Voy bechora bolagina,  
Dard zabtiga opti-ku!  
Holdan toyib boshqa ko'zi  
Yumilib ham qoptiku!  
Rangini ko'r, osmon deysan,  
Suvdanmikan yo o'tdan!  
Shundoq deya farrosh kampir  
Bo'la ketdi girgitton!

Reading these sentences, we see the general image of a respectable Uzbek woman, a half-smile on her face, the word "child" on her trembling lips. Cleaner didn't even notice that the old creature didn't have one eye. It doesn't matter if he is human or not. Importantly, he was a child in need of help, thirsty for love, "Ohh, the poor child who came across to the pain." These sentences from the old woman's tongue were really exciting! The poem gives a true comparison of humanity. It depicts the heart of a real mother, her miracles.

Azbaroyi mehr bilan,  
Boshginasin siladi.  
Tikanakday tikka o'sgan  
Sochginasin siladi.  
Kampir bilmas, kim bu maxluq,  
Yo bilsa ham unutdi.  
Ichaqolgin jon bolam deb  
Hatto unga suv tutdi.  
O'shanda deng, haligining  
Qon chopdi-ya yuziga.  
Duvva-duvva yosh ham keldi  
Bittagina ko'ziga.

Whether was a sip of water, iron, or soil, it made even a creature whose origin is unknown cry. The reason for these tears was the warmth of human love. In the East, man has always been aggrandized as a nobleman. Feelings of sincerity, friendship, brotherhood, love for each other are running in our blood. This tradition is skillfully revealed in the poem.

In the above work, the poet describes with great artistic skill the fact that the heart of mothers is far from any evil, full of compassion and humanity. In this regard, it is appropriate to quote the following sentences from the famous Kazakh writer Abay's "Narrative Words": "Do not be a child of your father, be a child of human. The child of human is the tulip of the people."

Our well-known writer Utkir Hoshimov in his book "Inscriptions in the border of the notebook" writes the words which are artistically beautiful: "Cry out if your earthenware crockery is broken: it will turn into clod. Do not worry if your gold vessel is broken: it won't go down in price." Indeed, Abdulla Aripov's work is invaluable. He came across some bans, they tried to stop him. The author writes about this as follows: "Uzbeks. I started writing in 1985 with the intention of making an epos in this context. "If you're writing an epic called Uzbeks, stop immediately," said a senior official who somehow found out about my intentions. Whether I was indecisive or frustrated, the work was not finished after the beginning," he recalls after the years of independence. But by the grace of God, this work was made available to readers during the years of independence. This example is a complete confirmation of Utkir Hoshimov's views.

As we have noted, the poet's work is full of national pride and Uzbek shame. It is better to love the country and be proud of it. His poem "Uzbek bread" is significant for its richness, thematic diversity and ideological maturity. It addresses issues of respect and upbringing directly. Feelings of love and pride for the Uzbek land, gratitude and tolerance for food are sung. The author doesn't just brag with statements or shouts. On the contrary, our Uzbek way of life proves our daily habits. This leads to the creation of a wonderful artistic discovery, such as the harmonization of sociality in poetry with vitality.



Bir ulug' alloma fikrin aylab jam  
So'zimni matalga yo'ymanglar, debdi.  
Tokchaga bo'y cho'zsang, Qur'on tursa ham,  
Nonga sira oyoq qo'ymanglar, debdi.

From ancient times the people consider bread as a precious blessing. They kiss it and rubs it their faces. They tell his children and grandchildren not to waste bread. The poet, who grew up listening to the same teachings, seems to have revived in his poetry this advice, which he heard as a child and became valuable in his heart. Even if there is Kur'an on the shelf, it is not uncommon for any poet to be taught not to step on bread to get it, and at the same time to create a beautiful artistic expression. The last verse of the poem depicts an honest and courageous Uzbek people and a real portrait of Uzbekistan in the poem.

Seni ushbu kunda kuylayman, yurtim,  
Rizqingni but qildi oltin xirmonim.  
Har issiq noningni quyoshday ko'rdim,  
Dunyoga non bergan, O'zbekistonim!

Abdulla Aripov's work is truly harmonious and perfect. Not only the above-mentioned poems, but all his works and lyrics are full of wisdom from beginning to end. Everyone who reads them raises a spiritual, cultural and social outlook. After all, the poet was a man of the people. He loved his people at every step, and had an enlightened heart that wished them only goodness. Good deeds, such as studying Abdulla Aripov's lyrics and exploring the unspoken aspects of his work, are still going on. It is a respect for the poet's personality and poetry, as well as a thirst and friendship for his enthusiastic work. Literature Abdulla Aripov's are even more beautiful with Abdulla Aripov's words, memory and spirit.

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