

THE GLOSS OF POETRY

Jumanazarova Rayxon Jaloliddinovna

Qarshi State University Researcher Karshi, Uzbekistan

ANNOTATION

This article analyzed the artistic criteria of the work of Nodira Ofak and Halima Ahmad, as well as specific poems in our literature. Their individual style, the system of images created by them, the interpretation of the world, the interpretation of the Motherland, the process of expressing in a specific style the person and the universe, the reality, the subtle human feelings in his soul. The poets' present-day Uzbek poetry commented on the complexity, contradictions, dishonesty in the human heart, justice, disgrace, and truthful, especially unique singing.

Keywords: Global, criterion, measure, supplication, creativity, poetic thinking, spirit of nationalism, artistic-aesthetic pathos.

Uzbek literature is known for its rich and lush creativity. In particular, Uzbek poets in their poems glorify the courage and courage of the Uzbek people, hard work and hospitality, tolerance and nobility. A work of fiction, especially a certain duration, in which the poem is called inspiration, is born as a result of a certain state of mind, but is not presented to the reader in the initial variant in the status of a draft. After moments of inspiration, the editing stage begins. As a result of editing, sometimes the text can also change completely; but the initial ore, ideological-artistic basis, sometimes images are preserved.

Author's editing is an integral part of the process of artistic creation. Even the great exponent of Turkic literature, Alisher Navoi, is known to have worked on an artistic text. True, it is not all the time possible to talk about the author's editing on the example of classical literature. Because the drafts attributed to past creators have barely reached US; while the modifications in manuscript devons do not always belong to the author, the scribes also sometimes keep editing the text on their own; sometimes erroneously transcribing it. These situations make it difficult to study the problem of author's editing in the material of classical literary texts.

The concept of "laboratory of creativity" entered National Literary Studies in the 20th century. The study of various draft variants of a particular work, the study of the artistic text or the work of a poet-writer on the basis of this, as well as the study of the style, is also a phenomenon inherent in modern word science. The work of Halima Ahmad and Nodira Ofoq is also a miracle of polished creation in this laboratory.

Halima Ahmad entered Uzbek literature with his poetic collection "the language of Kuzim" from 1986-1987. Later, his books "ERK darichasi," "pearl flowers of the night," "Tiyramoh," "Legend," "Shadow of Hope," "Qibla of the eye," "prayer of Dawn," "Shadow of the Yosuman flower," "green," "rosary" were published.

In his poems, The Poet Halima Ahmedova admonishes him, referring to human indulgences.

If you find the world water, inside the world,

The world you find is sheep, inside the world.

The world inside the sheep as if Yale,

Be a ditch if it flies, within every moment. (P. 49.)

The restraint of people, their interests, their comparison with what they hear, the world of surprise in general, is a mysterious puzzle that cannot be explained. Poetess's appropriate likenesses, wonderful comparisons, extraordinary talent make the world of man think. Such metaphors as "sleep of longing in a carnation Leaf," "a cuckoo friendly to the Stone," "a visol weaving a seedy hijab on the wing of the wind" are examples of the feeling buried in the depths of the heart of the poet's work. At the center of his poems' work is a sense of passion but the poet praises the cry of achhiq alam.

You can remember, you can remember-sweet, your memory is alive.

I sew on the shawl of shabbodas embroidery.

Although the Taran of the rivers kisses my heart,

Why the dagger thirst my heart. (P. 80.)

Art and literature are favorite because they sing the sorrows and signs of the human heart, and poetry because it represents the oysters in the poet's heart.

Where are the green orbs coming?

O, again almonds in my soul - a storm.

Apricots in the heart of mint on the lips

The excitement that seemed to me ... (P.82.)

This is a sign that he is tormented by his charming view of life, which makes a person think deeply.

Smiling flowering trees,

I wear it to my ego, my handkerchief - sabo,

Sew a plow on my leg,

The hand of the twinkle of water rose River ... (P.83.)

Through these lines, the poet expresses the ancient traditions, traditions of the Uzbek people, embroidery, wearing a cowhide. Or he says about life:

"Youth passed" -I hate this word,

My wrinkles on my face are smiling glad.

I am from the breed of spring, from the breed of grass,

You pass by me, liar life. (P. 91.)

In conclusion, as the poet himself said:

Build a bridge over the Earth this world

Take your caravan.

As if I built a bridge over the tongue

I carry the word caravan. (P. 35)

The load on the sauce caravan is very heavy. It claims that yuki, who reads and studies the fans of literature who have grown up on his shoulders, is also an zalvori.

Nodira Afokova's collections, such as "the beginning of spring," "the season of Arosat," "the Koine dialect," "the bear of the word," "the black Nawab," "lessons of the Fatherland," "dreams of Fitrat," "the epic" punishment," " Muhammad (s.a.c) they said..." , " In the tabernacle of Khayyam," "the Love," "Only You know", author of the poetic series "Seven Beauties of the Lord Nawab "and the Qasida"Ruh ul-quds "by Alisher Nawab from Persia; The verse of Leonid Andreev" Judas Iskariot", the stories of Gi de Mopassan, Konstantin Paustovsky also adapted poems by Mikhail Lermontov, Marina Svetayeva from Russian into their own language.

The unique work of Nodira Ofak, with the viability of the philosophical observations of teran, took a worthy place from the treasury of Uzbek literature. He brought new ways of artistic thinking in Uzbek literature. The creation of Nodira Ofok was watered with a spirit of nationalism up to the tag-roof. This nationality is not built on the basis of limitation, rigor, disregard or insult to others, thinking only of oneself. In this time of nationalism lies the harmony of Uzbekistan's tolerance for breadth, solemnity, nobility and a sense of joy for the happiness, kindness of mankind. This is how the poet writes about humanity in one verse:

So much destruction,
 Make so many caves
 Is it possible man? Say people?
 Tell me, what are the cheers?
 Bright dreams nechun awaken longing?

Let us live as human beings from the world.

There is enough of a shackle.

Let's say I'm a saving bone every night,

Let's go far – Beautiful Names... (P. 3)

In the poems of Nodira Ofok, the word turns into art, radiates amazing brides, acquires a certain freshness. The excitement, anguished thoughts, thoughts and fantasies in the poems harmonize in a strange way. The poet very impressively expresses life, life, beautiful nature, a algal-diving world full of contradictions, restlessness in the human psyche.

Who is he happy in the night,

Who is laughing at Darkness?

Bedridden, sick in the bed of envy

It was me who turned away from life. (P. 21.)

Or:

I'm alive.

Don't burn, don't worry...enough,

Can love you as much as a man.

O, how helpless he, helpless inevitable. (P. 53)

The sentences "the illusion of knowing the way", "the sword of sound", "buried in my throat" were excellent findings of the poet, which increased the content of the work.

A fantasy I know the way.

No one else.

One mighty sound sword

Sasim will not come out.

Buried in my throat. Jimman.

There is a gift that ensures the glory of mankind. Its name is happiness. In the following verses of the poetess, happiness is expressed through the word "happy like" -

Now

Chamomile is not plucking leaves.

You came in,

I'm stuck too

As much fire as possible into the winter furnace
 We could not go through the winter.... Anyway but
 Happy..... happy, why? (38 b).

The spiritual image has not yet been able to provide a scientific interpretation of the norm of any philosopher. The poet follows the path of development in his lined line, strives to artistic revitalization of the impression of the mind and soul step by step.

I wake up scared....

How is it after all,

Bright finally, after all, my dreams.

The ancient rain that revived the night,

Laylatulqadrdays Rainbirds . (P. 39)

God, who does not fit into the existence he has created, will only worship the throne of Man's heart. Both worlds of the servant, who has placed God in his heart, are prosperous. So is the main essence of his coming into the world.

If I say like an ancient song Your Name,

The same as the ancient melody flows.

Ask your eyes seven layers of paralysis.

Star in the Falak scene?

They are-

Remembering your eyes, blue thermulsam,

Musabba, Musamman opened flowers.

How many trades did you put to my soul?

What oaths I drank, how many I returned.

In my blood, where you scream.

Maybe I wrongly said I lost me. (P. 74)

In the poems of Nodira Ofokova, it is through these lines that ancient songs characteristic of our traditions are expressed.

In this bustle, in the market world

How I found you, I do not know.

Since then in the White clear candle

I'm chalking up the chiltor of the moon. (P. 82)

The Chiltor is represented as an ancient instrument. In general, in the poetry of Nodira Ofokova, the existence and the human spiritual world are reflected in their own way. One of the tasks of today's poetry is the study of the work of the poet with an elegant gaze.

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