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FACTORS OF CONTENT RENEWAL IN NEW UZBEK POETRY

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ABSTRACT

This article talks about the factors that motivated the content renewal of new Uzbek poetry. The reasons for the echo of changes in social life in literature and the emergence of new Uzbek poetry are explained in detail.

KEYWORDS

Social, content, freedom, freedom, enlightenment, ignorance, innovation, folk oral creativity, folk tune, modern.

INTRODUCTION

New Uzbek poetry, while embodying changes in content, also became a sign of changes in form and means of expression. New poetry was created by changing the foundations of wish, which was the leading weight for centuries. That is, in contrast to romanticism, which depicted dreams and hopes about life, the depiction of vivid, realistic scenes and the adaptation of the artistic language to the vernacular became stronger. The changes that entered our social

life at the end of the 19th century, in turn, caused meaningful changes in literature. The works of new Uzbek literature can be divided into 3 main groups in terms of content:

1. The pursuit of freedom
2. Enlightenment
3. Exposing the vices of society.

These 3 contents are considered important factors in distinguishing the new Uzbek literature from the literature of the classical period and preparing the ground for the emergence of modern literature. New Uzbek literature is related to the standard of living of the working masses in terms of its birth and origin. He came to the field as an expression of the idea created by these conditions and developed under the influence of various literary and cultural factors. Therefore, the essence of the new Uzbek literature, its creative and aesthetic foundations are formed by the ideas of nationalism, patriotism, and enlightenment, and the essence of the content is determined on the basis of these ideas. The works of the greatest representatives of the Enlightenment literature, such as Muqimi, Furqat, Zavqi, Avaz O'tar, Kamil Khorazmi, were imbued with the spirit of patriotism. From the lyrical type of Enlightenment literature to humor, satire, and, finally, "Travels" dedicated to the depiction of the people's life, they are deeply nationalistic works, in which the people's life is correctly and truthfully reflected, and the people's dreams are sung. Speaking about nationalism in BGBelinsky's literature, he said: "Our nationalism lies in the truthful depiction of the scenery of the people's life." In this respect, if we look at the work of Uzbek enlightened poets and their important works, we will see that this literature has a deep nationalistic spirit. In the works of enlightened poets, the motives of struggle for the fate of the Motherland, love for the Motherland, and "not losing

heart from the Motherland" resound. During this period, the famous "expatriate motive" that is widespread in the literature of the Enlightenment comes to the fore. While the motif of not being able to leave the Motherland, "not daring to go abroad" is characteristic of Muqimi's work, the motif of longing for the Motherland, being abroad, is stronger for the lyric poet Furqat. In the work of Kamil Khorezmi, the motif of "standing in an unfamiliar land and feeling like a foreigner" is sung all over the place. In the works of enlightened poets, such a wide use of the motifs of "homeland" and "foreign country" is related to their people's life and the fate of the Motherland. shows that they are deeply interested and fought for the future of the Motherland. Enlightenment poets believed that one of the ways out of the ruin, backwardness, and ignorance of the Middle Ages for the country was to aspire to modern European culture. These positions of enlightened poets about the Motherland, the country and its future destiny were in line with the life interests of the masses of working people. Expressing people's life, perspective, destiny and their aspirations for freedom is the main and leading theme of enlightenment literature. When Muqimi entered the world of creativity, he began to use his pen on traditional themes and content while remaining faithful to the traditions of classical literature. Later, the changes taking place in social life also had an impact on the nature of the artist. In his essay titled "Akjar people's story" we come across the

content that defines the poet's worldview and creative path:

Zotimiz sayyidu sodot emasmiz, qoramiz,
G'am o'qidin tani majruhi saropo yaramiz,
O'ltiron joyda ham ba'zi mahalda horamiz,
Suv uchun daryo uza havsala aylab boramiz,
Gah yo'lovchi keladur kemaga guldur-guldur!

The future path of the poet's creativity is clearly visible in this poem written when Muqimi was working as a porter at the Akjar ferry on the banks of the Sirdarya River. The direct influence of life and the realistic theme directed the attention of the future realist poet to the life of the people. In this regard, the elegant word served the people's life [1,147].

We can also find poems reflecting fiery and painful issues of nationality in Miskin's works:

Ox! Millat, yeb g'amingda kuydi jonim, kimga deyay?
Bir eshitmaysan fig'onim, bu fig'onim kimga deyay?

We can read the following lines in Tavallo's poem entitled " O'z vijdon – vujudima xitob ":

Ey, qo'lum, pul tutma hech, millatga yordamlashmasang,
Bo'lma xushnud, ey dilim, millat g'amin g'amlashmasang,

Ravshan o'lma, ey ko'zum, yoshing to'kub namlashmasang,

Fikrim ochilma, agar she'ring yozib hamlashmasang

Addressing himself, the poet says, "All my thoughts are focused on the sorrow of the nation day and night, as long as the nation is healthy, I will live in peace, and if you are sad, I will be angry." The fact that Tavolla and his comrades cared so much for the country and accepted the people's pain as their own shows how patriotic they were.

A true patriot can only be a person who loves his nation with deep love and is loyal to its interests to the end. The struggle for the fate of the Motherland, the love of the Motherland, were sung in the works of the enlightened poets, and the artists of the modern era sang the theme of the Motherland as well. Cholpon's poems alone define the love and sincerity of modern poets for their homeland:

Ey ahli vatan! Bosdi sani muncha g'afolat,
G'arq ayladi muncha sani daryoi jaholat,
Tishidi sani boshing uzra shum zallayu razolat,
Boq! Holingga nalar bo'la? Gar bo'lsa basorat?
Qoplab kelur millatingni zulmatu g'orat,
Inson sifating vor esa tur! Ayla jasorat!

Cholpon's burning verses encourage every student to think and feel the people's pain from the heart. He looks down on the people of Cholpon and looks at the caretakers «People are waves, people are fire, people are power” he answers. If the people want it, "He will destroy poverty and hunger, He will fill his country with everything..." and emphasizes that the people have unparalleled power.

One of the important substantive changes of the new Uzbek literature is the idea of enlightenment. This idea is born out of the people's desire for development. At a time when Tsarism was carrying out a policy of colonialism, a policy of protecting all forms of backwardness and medievalism, it was of great importance for enlightened poets to rise up against ignorance and call the people to awakening, enlightenment, and development. . All Uzbek intellectuals have the same characteristic that they all support knowledge, freedom, and a new way of life. Finally, the second characteristic of the "enlightenment" is that it advocates the interests of the masses, primarily the peasants. Enlightenment creators, along with promoting culture and science, education and progress in society, like all enlightened people, protected the interests of the masses. These were their greatest strengths and historical merits. In the works of Ahmad Donish, Furqat, Kamil Khorazmi, Avaz O'tar, Dilshad, Anbar Otin, there are many wonderful works written in this motif. In this respect,

Furqat holds a special place in the history of Uzbek literature. Furqat's works created during his creative activity in Tashkent between 1889-1891 became a valuable asset to the treasury of Uzbek enlightenment literature. During this period, under the direct and blessed influence of the European culture, Furqat's creativity greatly increased, the poet wrote his famous poems such as "Gymnasium", "Ilm Khosiyati", "Vistavka Khususida", "Suvorov" epic and wrote many other works. Furqat is the brightest and most enthusiastic figure of the enlightened direction in the new Uzbek literature. contributed, enriched the new Uzbek literature. Furqat's artistic skill is evident in his ability to adapt the traditions of classical literature to the mood of the new era. The moments of the poet's life spent in Tashkent will also seriously change his outlook. As an active member of the society, he got to know firsthand the strangeness that permeates everyday life, and the gradual renewal finds its artistic expression in his work. Therefore, in his poems such as "Gymnasium", "Ilm Hosiya", "On the Song Party", "On Vistavka", "Suvorov", the author writes the ideas of enlightenment and humanity very impressively.

Another important theme of the new Uzbek literature is the exposure of rich people and officials, and criticism of society's vices. The contradiction between the noble ideals of the Enlightenment literature and the real reality gave birth to a protest against the existing social structure: the Enlightenment literature

condemned and exposed the vices of life that hinder progress. entered Thus satire flourished in this literature. We find the highest examples of this, especially in the works of Muqimi and Zavqi. Mukimi tried to reveal the ills of society through his poem "Election":

Qachon kim bo'ldi hakim amri birlan ibtido saylov,

Amaldor ahli boshig'a bo'lib keldi balo saylov.

Teraklar bargidek titrab, jamii qozi – mingboshi

Degoylarkim: 'yuzin teskari qil, ey xudo, saylov'".

By the 90s of the last century, the poet became the leader of a strong critical and satirical direction in the literature of the time. The poet, who accepted the true description of life and existence as the main criterion in his work, at the same time encourages the people of the pen to find popular themes, to create works that correspond to the language and aspirations of the masses. The poem "Election" also appeared as a creative product of this important criterion.

Bu da'vat "Xapalak qishlog'i to'g'risida muxammas" da ham o'z ifodasini topgan:

Ko'chti xalqi yopinib ko'hna, uvoda to'nini,

Charxdin o'tkarishib ohu fig'onu unini,

Solmasun dushmana ha boshiga kelgan kunini,

Kecha nogah shitib shuhrati tillo pulini,

Hapalak qo'rqishidin uchti misoli kapalak.

The poet's advanced worldview, prosperous life and free society, honesty and justice, perfect man and humanity, faith and freedom, the colonial conditions, the existing unjust system, and the era dominated by violence. The serious conflict between, in a word, the disproportion between the high ideal and the rational existence led to the continuous formation of a sharp critical attitude towards reality in Mukimi's work.

In general, in the second half of the 19th century, the renewal of the essence in the poetry of the Uzbek Enlightenment, the acquisition of social weight, the subjugation of the poetic speech to a simple and fluent folk tone began with the work of Furqat, who improved the existing patterns, models and methods in the art of speech. new aesthetic ideal signs appear in the poet's poetry. In the literary interpretation of the author, who radically changed both the image and the expression, the worldview of a certain social development is noticeable. The current situation, on the one hand, is related to the renewal of the human factor and attitude to it, and on the other hand, it is characterized by the determination of criteria for evaluating existence in a special philosophical perception. The most important thing is that the poet directs advanced social views to healthy beliefs, promoting the nation's spiritual needs and people's goals and aspirations constitutes his poetic content.

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