

The Creative And Spiritual Power Of Poetry

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Abstract: The article explores the influence of poetry on human thought and inner development, focusing on the harmony of idea and emotion through artistic expression. It examines the relationship between classical traditions and modern creativity, the formation of poetic styles, and their educational and aesthetic value.

Keywords: Poetry, artistic thinking, poetic style, aesthetic impact, inner development, tradition and modernity.

Introduction: Literature and poetry play an important role in human life in Islam. There are positive and negative aspects of poetry: the positive aspects are promoting monotheism and Islamic values, influencing hearts, providing spiritual education and spiritual elevation; the negative aspects are poetry that is meaningless, useless, causes sedition, or leads people to vain dreams.

The Prophet, peace and blessings of Allah be upon him, did not completely reject poetry, but rather evaluated it according to its content and purpose. In Islamic sources, poems rich in guidance and wisdom are supported, while poems with negative content are rejected. Therefore, poetry is accepted in Islam as a means of spiritual elevation, moral education, and the dissemination of knowledge and enlightenment.

The literary power and eloquence of the Quran are also inextricably linked with poetry. The perfect harmony of word, meaning, and rhyme makes the verses of the Quran impressive and aesthetically perfect. These features have a profound impact on the creative processes of Islamic literature and poetry, and serve the development of spiritual and literary values.

This article analyzes the creative and spiritual significance of poetry in Islam, literary means and styles formed under the influence of the Quran and hadiths, including literary arts such as metaphor, alliteration, tajnis, irony, and hyperbole.

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significance of poetry in Islam, the influence of the Quran and hadiths, as well as literary means and styles. The research material was taken from the verses of the Quran, hadith texts, examples of classical and modern Islamic poetry, as well as the creative works of the writers of Arba'in.

The following methods were used in the study: Analytical-methodological - in-depth analysis of the verses of the Quran and hadiths in terms of content and style. Comparative method - identifying similarities and differences between literary devices in poetry and Quranic arts. Detailed method - studying the meaning and spiritual impact of literary arts, including metaphor, alliteration, simile, irony and hyperbole. Analysis through empirical examples - observing the creative and spiritual impact of the Quran and hadiths through the poems of the Arba'in creators. Using these methods, the study allowed us to deeply and systematically illuminate the spiritual and creative significance of poetry in Islam. The highest miraculous aspect of the Quran is also its literary power, which is based on eloquence and eloquence. Allah Almighty has bestowed upon each prophet the miracles that were most advanced in the society to which he was sent. For example, during the time of Moses, magic was widespread, so his miracles were astonishing to the magicians. During the time of Jesus, medicine was advanced, so he was given the miracle of healing the sick and raising the dead. At the time of the Prophet Muhammad (peace and blessings of Allah be upon

him), eloquence and eloquence were considered the highest values in Arab society, and poetry was recognized as the most influential cultural factor. For this reason, the main merit of the Quran was manifested in its literary aspect. The Quran embodies three main elements: lafz (the external form of the word), mana (the internal content of the word), and nazm (the harmonious structure of their unity). When examined closely, the perfect harmony of these elements becomes apparent. No word is more eloquent, more powerful, or more fluent than the verses of the Quran, nor can a more perfect structure be created in terms of poetry. In this respect, the Quran's authority is absolute and unique.

"The power of the Quran and its ability to enchant a person when recited are related to prostration" [1:138]. This feature is recognized as the main source of spiritual influence and spiritual power in the recitation of the Quran. Thus, the eloquence and eloquence of the Quran are not only a literary miracle, but also confirm its divinity and source of truth. The Word of God is a great treasure of divine meanings, and its words are adorned with various literary arts. These masterpieces of eloquence and eloquence demonstrate the glory of the Quran. Therefore, the Quran and Sunnah are considered the greatest sources of inspiration for Islamic culture and creativity. The literary styles in the Quran are of particular importance in enriching a person's spiritual thinking, influencing the spiritual world, and awakening the mind. Since the two great sources of Islam - the Quran and the Sunnah, and their literary qualities, are also a source of inspiration for creativity, we found it necessary to cite some examples. (For more information, see: 1. Arakaya, M. M. "Usage of Edebî Sanatların Qur'ân-ı Kerim: Teşbih, İstiâre, Kinâye ve Mecaz". *Diyanet İlmî Dergi* 55 (2019): 229-257. 2. A. Cüneyt Eren. "Edebi Sanatlar in Qur'ân-ı Kerim". İstanbul: Aktif Yayınevi, 2003.)

Simile. The most widespread of the literary arts is simile, which is based on the similarity between two concepts, two actions, and two states [2:319]. The Quran says: "Race for Paradise, the width of which is as the width of the heavens and the earth." [3:540] (Hadid, 21).

In this verse, the vastness of Paradise is expressed in a way that is beyond human comprehension and brought

closer to us through a familiar landscape, such as the earth and the sky. In this case, metaphor expands the horizons of human imagination and encourages us to strive for divine truth. Thus, metaphor is an important literary device for understanding the meanings of the Quran and bringing them to life in the spiritual world.

Alliteration. The repetition of the same sound or syllable many times in a word to create harmony is called alliteration. In the six-verse Surah An-Nasa', the letter "sin" ("S") is repeated ten times. Here, meaning, harmony, and coherence are ensured through alliteration. Because the verses of this Surah express the worship of Allah (escape) from the temptations and whispers of Satan. The alliteration brought to the surface by the letter "Sin" also creates an atmosphere of temptation and temptation in the surah. Furthermore, "the hesitating (tashdid) pronunciation of the letter "R" in the word "sharrun" repeated in verses 2-5 gives a tangible and clear idea of "evil" [1:8].

Tajnis is the use of words that are similar in form (homonym) or similar to each other (homograph, homophone, homoform) in different places in a verse, each place expressing a different meaning [2:301]. In verse 55 of Surah Ar-Rum, the word "as-saa'at" appears in two places, and the first word "as-saa'at" means "the Hour", and the second "as-saa'at" means "a certain short period of time". Here is a very subtle and effective form of metaphor: "On the Day when the Hour will come, the criminals will swear by those who have not tarried (in this world) more than an hour..." [4:178] Irony. Irony is used in the Quran in various forms and for various purposes. For example, in verse 75 of Surah Al-Ma'idah, it is said: "They will both be eaten" [3:120]. Here, a metaphor is used to explain the inability of Mary and Jesus (peace be upon them) to be gods. Because a person who eats food needs other things. A person who is in need cannot be a god.

Exaggeration. The art of the speaker (speaker) expressing an attribute in a more effective way than the meaning he wants to convey is called exaggeration. We read in the Holy Quran: "They will not enter Paradise until a camel passes through the eye of a needle" [3:155] (Al-A'raf, 40). This verse uses the art of hyperbole to perfectly demonstrate the impact and strength of the meaning. That is, the absolute inadmissibility of the disbelievers to enter Paradise is

emphasized through hyperbole.

CONCLUSION

In conclusion, the Quran and Hadith have influenced the creative worlds of poets, especially the Arab poets, and have given their works a profound spiritual and literary value. They have effectively used the powerful imagery, depth of meaning, and artistic craftsmanship of these two sources to further enrich our literary heritage.

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