



The Charm of Words in the Creation of Mirzo Kenjabek

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ABSTRACT

In the article, in a special lyrical tone, as a master of the artistic word, the poems of the religious and educational poet Mirza Kenjabek are scientifically analyzed, and in the views of the poet, every inch of mother earth is accompanied by dear feelings. It should also be said that in the poet's work there are works written in the epic spirit, in which there is a harmony of broad knowledge and thinking, along with simplicity and proximity to common speech. In this, the poet does not follow the path of dry didacticism, but imposes a new poetic meaning on the meaning and content

Keywords:

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The socio-political reforms that took place in our country by the end of the 20th century, in particular, the independence of Uzbekistan, led to great changes in the cultural and spiritual life of our country, and this, in turn, had a great impact on artistic thinking. This immeasurably changed the psychology of man, his spiritual and intellectual appearance. The study of the results of this spiritual culture, artistic and aesthetic thinking and its socio-psychological foundations is one of the ideologically important tasks facing literary criticism today.

The culture of the artistic word is the art of introducing a person to his personality. In fact, the duties and responsibilities of man in the living content of existence are many. But the self is such a tree that it is a priest of the sky of feelings, from the hair to the nails of a person, to the ocean of thoughts and the Fatherland. In the poems of the poet Mirza Kenjabek, religious and educational themes are reflected with a special lyrical pathos.

The poet, translator, journalist Mirzo Kenjabek (Kenzhaboev Mirza Tuychievich) was born in 1956 in the Sariosa (now Uzun) district of the Surkhandarya region. He studied at the Faculty of Journalism of the Tashkent State University

(now the National University) (1974-1979) and the Islamic Institute named after Imam Bukhari (1999-2001). Since 1982 he has been a member of the Union of Writers of Uzbekistan.

"My letters" (1982) [2], "House facing the sun" (1983) [3], "Munojot" (1986) [4], "Sharq Tili" (1988) [5], "Bahorim Ellari" (1999) [6] collections of poems, "Tazkir Termez" (2001) [7], "Murshid of the world" (2004) [8], "Itikaf" (2005) [9], "Etiquette of visiting the Cemetery" (2005) [10] educational published books.

Mirzo Kenjabek published A.S. Pushkin's poetic novel "Eugene Onegin" (1988), Farididdin Attar's book "Tazkirat ul-Avliya" (1997), "Election of Magtymguly" (2004), James Aldridge's story "The Strange Mongolian Horse" (co-authored, 2012), Sirojiddin translated into Uzbek the poem of Usman Hosiya "Omoli" (1999), as well as Hafiz Sherozi, Saadi Sherozi, Yunus Emro, I.V. Goethe, Nicholas Gilen, Gevorg Emin, Oljas Suleiman and Zainiddin Vasifi.

Books by Mahmoud Asad Joshon "True Love" (1999), "Sufism and Beauty" (2004), Abu Isa Muhammad at-Tirmizi "Sunani at-Tirmizi" ("Al-Jami' as-Sahih", 1999, 2009, 2012), "Ahli sunnat wal-jamaat aqid" by Muhammad Zahid

Kotku (1998, 2001, 2004), "Jami ul-mutun" by Kumushkhanavi (2000), "Murshidi mutahhiliyn" by Kutbiddin Iznika (2002); The books of Haji Ahmadjon Makhdum Hanafi "Risolai sujudi sahv" (2004) were also published in the translation of Mirzo Kenjabek. Mirzo Kenjabek "Dildoshlik", "Freedom of language - freedom of the people", "Every day Navruz", "Don't mess with the human heart..." (interview with Abdulla Oripov), "Poet and the world of poetry" (interview with Erkin Vakhidov), "There is a trace in my heart", "Do not lie on behalf of the people", "Diversity is not inequality", "The history of trade" and other famous articles.

The lyrical hero of the poet lives with a passion to kindle a flame in the hearts of people, to kindle minds and thoughts, to bring light and warmth. That's why it's a noble desire to be a born and raised farmer. In this poem, which includes the meaning of the word "prayer", which is one of the most important foundations of Islam, the poet reflects the endless horizons of content. Here such rhymes as "obedience", "fidelity", "recitation" are combined with the radif "prayer":

Ибодат не? Яратганга итоат ҳам
ибодатдир,

Ҳақиқий бандалик бирлан садоқат
ҳам ибодатдир.

Ибодатдир, тирикликни этолсанг
маърифат боғи,

Машаққатлик илм, санъат, қироат
ҳам ибодатдир (in Uzbek) [1].

What is prayer? Obedience to the Creator is also a prayer,

True service is also worship.

Prayer is a garden of enlightenment if you are alive.

Hard work is a science, an art, recitation is also worship [1].

Here the poet attaches great philosophical significance to the word "prayer". After all, every act that a person performs during his life, his profession, his attitude towards people, his achievements in science, art or other fields, can in some sense be an occasion for erecting a candle of faith. It is only important that the intention be impartial and complete. Even the

ability to be a good child, which is considered good behavior, improves morality.

The poet proves his point more clearly in the following lines:

Онанг бирлан отанг қалби ўтар
Каъба тавофидан,

Алар кўнглини шод эсанг, шу хизмат ҳам
ибодатдир.

Хабар олдингми бемордан, қариндош, дўст,
мусофирдан,

Бировни йўқласанг дилдан, зиёрат ҳам
ибодатдир (in Uzbek). -

The heart of your mother and father will go
around the Kaaba,

If you are happy, then this service is also
prayer.

Have you heard from a patient, relative, friend,
stranger,

If you miss someone, then from the heart, a
visit is also a prayer -

So, a good intention in the heart is also valued among the virtues, because is it not thanks to his heart that a person has become the greatest of all living beings? The Creator looks at this heart one hundred and seventy times a day!

The history, thoughts and dreams of the lyrical hero in the poetry of the poet are connected with the history, thoughts and dreams of the people. Because our people from time immemorial reflected the spirit of great respect for national values and the religion of Islam. In this mixture lies the secret of the inexhaustible power of the poet's creativity, the secret of his cheerful spirit. The inner world of a lyrical hero with a solid, solid foundation is beautiful and worthy of admiration.

Another feature of the poet's poetic language is that he creates a landscape of feelings and experiences, imposing social, philosophical and aesthetic content on the details of life. This situation and details mean for the reader, no matter what profession he may be, that the words people, Motherland are not simple words, they have a huge history and people behind them. The countless pain in the psyche of the lyrical hero is the pain of dreams of peace, peace and harmonious life for everyone. The poet mentions this with fiery passion in the following lines:

Мудом Аллоҳни зикр этсанг, ҳалол бориға шукр этсанг,

Қиёмат кунни фикр эсанг, тижорат ҳам ибодатдир.

Бутун борлиқ наботот ҳам Яратганга этар тасбиҳ,

Бободехқон экиб юрса, зироат ҳам , ибодатдир (in Uzbek). -

If you always remember Allah, if you give thanks for everything that is permitted,

If you think about the Day of Judgment, then business is also worship.

Praise be to the Creator of all creation,

When the farmer is planting, farming is also worship

The poet says that the right word spoken at the right time, and even the proper silence of a person, becomes a prayer:

Ибодатдир, бирор золим, жафокорга десанг ҳақ сўз,

Ва нодонга сукут қилсанг, сукунат ҳам ибодатдир (in Uzbek).-

It's a prayer, the right word, if you say to the tyrant

And if you remain silent before the ignorant, silence is also prayer. -

Silence is of two types: silence - ordinary silence, with sumut ("sad") - silence when contemplating the power, art and blessings of God's creation.

The meaning of the subject, about which the poet speaks, is deep. When a person devotes his life to good deeds, he receives four great blessings:

1. In all the processes of his daily life, he adheres to the morality of the Holy Quran, the morality of Hazrat Rasulullah (SAW), which is his highest example, and becomes close to God.
2. The scope of thinking expands at the moment of any activity.
3. Depending on the health of the heart and intention and the level reached, all human actions are divided in the presence of the Creator. At the same time, his honest work is appreciated by the people of the country and the region where he was born and raised.
4. Satisfied and happy in the world, he finds peace in his body with the remembrance of

Allah and his thoughts and achieves high qualities.

Each work has its own "suwaido" - the darkest point, the most tender part of the soul. That is Shahbayt. This is the main essence of the poet's matlab, the axis of his goal. The meaning laid down in the last line of this poem is distinguished by epic and epic maturity. After all, a truly inspired poem reflects the "I" of the poet. A. Blok writes about this: "The style of a great writer is so closely connected with the content of his soul that with an experienced eye you can see his soul by looking at the style."

Mirzo Kenjabek also divides the "praise" of the poem into such a huge and deep conclusion:

Севиб, Мирзо, фақат дўстлик билан дилларни обод эт,

Агар Аллоҳ учун севсанг, муҳаббат ҳам ибодатдир (in Uzbek).

Love, Mirza, bless hearts only with friendship,

If you love for God's sake, love is worship too

In the next line of the verse, the poet makes an excellent conclusion about the mood and mental attitude collected throughout the entire poem. In addition to emphasizing the divine meaning of love, the lyrics also celebrate the hero's spiritual status. It refers to the limits of love and infinity. After all, poetry is a mirror and the embodiment of faith and virtue.

In conclusion, it is worth saying that the whole thinking and influence of the poet is as follows:

1. Universal concepts, such as Erk, Vatan, nation, gave the lyrics of the new era a deep intellectuality, developed social activity in the process of experiencing reality and synthesizing these situations.
2. Analytical observation of the lyrical "I" is of great importance in the gradual development of thinking. The poetic perception, the figurative range in it brought together in spirit the concepts of the individual and the people, which improved the aesthetic harmony.
3. And the new Uzbek poetry is effectively used in poetic terms (laconicness, simile, prevelichenie, etc.) in its stylistic expression.
4. In the poetic speech of the lyrics of this period there is no empty pomposity that

speaks of luxury. Almost every word in it is “armored” with its own meaning.

5. In increasing the effectiveness of poetic speech forms, in particular inversion, rhythm, monologues and dialogues, high skill and literary sophistication are noticeable in the lyrics of this period..

6. At the same time, the study of the lyrics of the years of Independence clearly shows that the influence of religious and educational views and the selection of various artistic means for its expression is largely supported by individual style.

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