



## The Pleasure Of Being Human

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### ABSTRACT

There are many poets and poetesses in modern Uzbek literature, but the name of the daughter of the beautiful valley, Farida Afruz, who is liked by our people and whose words are in the hearts of people, attracts special attention. The poems of our poetess illuminate our world in accordance with her pseudonym, and the philosophical meaning of the poems gives purity and light to our hearts. The article attempts to understand the essence of the poetess's work through an artistic analysis of some poems.

### Keywords:

Farida Afruz, poem, verse, philosophical, enlightenment, thought, woman, love.

It is both easy and difficult to talk about the creativity of our beleaguered and renowned poet Farida Afruz, who had his place, language, style, and explanation in Modern Uzbek poetry, and to study and analyze his work. It is easy for our poet to express his thoughts in a public, soda, and fluent language, and his poems are not complicated, nor do they follow the art of art, nor do they apply very little to the weight of the mouth. Like modern poets, Farida Afruz focused more on inner nature, the complexity of the subject, needy issues, the problems of life and today, and the issues of women:

*He spoke with a tomato sauce,  
It's cloudy, it's elected, chunon,  
But his name is Still Totixon." 2 folders)*

Or :

*Here's a woman husband...*

*But, divine punishment—*

*In the folders, they will not be joined. 2 folders)*

Difficulty is that in order to understand the inner meaning and content of poetic poems, you need to beware of its broad worldview, the way of thought, and the pain of his chest. A true poet

should not be able to burn poetry without pain and suffering! It is not everyone's job to live with that pain and to put the subject of philosophical thoughts on paper as a result of thinking about what no one in life has noticed.

*"If you worm fruit,*

*You are the root of weakness, the ruin of the four.  
You go, there's a test, there's a test, there's  
punishment,*

*The wind of Mogadishu is the leader of justice."(1 folder)*

Farida Afruz reflected the process of cleansing nature in the image of a wind, but she felt healthy for the city she was born in on the other hand, and she is so in the poetic heart that even the corrupt wind is considered to be the basis for goodness, or as the ambassador of justice.

The main part of Farida Afruz's work was published as a collection of selected four-fold works in 2023:

1. A collection of poems "Wait for Me"
2. "Self-Healing" Praises
3. Historical Stories of "Life With No Death"

4. "Let's Open the Curtain" consists of translations books.

To know the world of the poet, these folders were desperately needed to understand. Such a gathering will help the reader to understand the poet comprehensively. The poet's skills and edges become clear. In addition to the world we know, these books tell us that there are many more worlds. The presence of amazing thoughts in the "Tasbeh" shakes the body, encourages you to look at an unscrupulous life, so flow without explanation:

*"Men chivinga hech kim emasman,  
My blood drank, nailoj,  
Can't your relative be killed?"* (2 folders)

In this regard, I liken more to the Iranian poet Suhrob Sipehri, so that I can be sure that there is no concept of times, borders, nation among poets. Who are we and where did we come from, and where are we going, and what is our mission and the question for the poets that has afflicted man and his story, his fate, his life, his love, his God, his whole loss, and his enlightenment? he sought answers to questions such as:

*"At first we lived in a cave,  
Then in the fortress,  
Then he will be in the earth's throes."* (2 folders)

In the work of Farida Afruz, we observe that she is obedient, self-sacrificing, loyal, and imaginable, but sometimes in the form of a pilgrimage, sometimes rebellion, and sometimes a people's approach:

*"Forty chickens will be poured out,  
Manure cylinders day and night  
A foolish rooster..."* (2 folders)

It is well-known that the poets of the East took the work around their necks and rushed, and burned in its anguish, for love on earth is a drop of divine love.

Oooooohh

I have given you my own

*O you who are in the hea*

*I have handed myself over to you again*

A love that is not next to him.

The alliances of the deceased and the

<sup>1</sup>.female

*You are the hope of endless love,*

*Love between a man and a woman is a drop  
from this ocean)*

<sup>1</sup> Kuliyyote Champs. The 4th Child. Sesothorn. 294-293B.

Farida Afruz's drop appears to have entered the ocean:

*"Those who do not have a reddish-brown ocean..."* (1 folder)

If he joins the ocean, he will become an ocean, for when our poet sings *ishq*, all things will be beautiful, and even the fire will say:

*"In a world where there is no better flower than you,*

*Fragrance like you, thin like you,*

*My father lived in the grave!"* (2 folders)

Or:

*"I was beautiful when I loved you."* (1 folder)

Farida Afruz is in the midst of a terrible ordeal, and we can do so from his predecessors to the air of today's poems, and from the poems he has bestowed upon the great poets of the East. This indicates that our poet was aware of the history of imagination and had a deep understanding of it.

(Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you.

*Strike your head in stone, you have a thousand,  
you have no Yor except yourself,*

*Cry at night, abgor, and you have no other Yor. ...*

*Do not ruin your tongue, and your tongue is in the  
grass,*

*He blows your tongue and dutors, and there is no  
Yor but himself. ...* (5-22b.)

Or:

*Answer now, yor,*

*We go to the city of the heart.*

*The courage is tea, the enthusiasm is ready,*

*We cannot remain in the wrath of God.— 4-74)*

You will almost certainly not see poems like slogans in Sha'drach, Me'shach and A-bed'ne-go.

Farida Afruz, a sincere poet, speaks of her own condition and her human condition as a woman:

*"Love the woman, call the woman,*

*Tell your stories a thousand nights,*

*He gives birth to alpomishes.*

*Love the woman, kiss her threshold,*

*Do not build a fortress, but ask for your heart,*

*When the plague comes, it will stand up and give.*

*Love the woman, do not say, "I will die!"*

*From the Creator of Ishq  
He will ask you for life.*"(Folder 1)

Or:  
*O my bow, my bow,  
O my eyes are dazzling,*

*Trade from trade,  
The gadget of a love,  
Surprised by surprises  
Tell me, tell me why,*

*Why are you alone, Woman?! (4-89b.)*

Farida has almost never spoken about death in her poems, such as the Orifices of Aphrodisia, but she is a poet who loves life, and has a heart of beauty and wisdom. My balcony is that he sees death on the side of beauty, and in any case we can see that he is sometimes awed by the separations:

*"A mountain of separation on my shoulders,  
The heart is a bird that has lost its flight..."(1 folder)*

We wish our poet never to get tired of creativity in these glorious missions, hoping that Farida Afruz will have his place and position not only among the people of Uzbekistan but also in the world, in the name of our Uzbek poets, who are deceived as a bright star in our modern-day poets, for Iqbol Lohiriyah said to one another: "Poetry is an example of prophecy."

#### Available publications:

1. Botayeva Farida Afruz is a four-fold collection of selected works." Published by Jehovah's Witnesses. 2023.
2. Kuliyote Champs. The 4th Child. Sesothorn. 294-293B
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