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Abstract

In this article, the poems “Fuqaro”, “O‘sha” and “Tazarru” written by the poet Sirojiddin Rauf are analyzed. Also, comments are made on the writer’s skill in using words and skillful use of artistic arts.

Keywords: psyche, analogy, essence, human feelings.

Poetry is a mirror reflecting the feelings of the heart. It depicts the experiences of human life in different colors and tones. The poet puts the tender feelings of the heart into tune. In fact, it is known that lyrics first appeared among the genres, that Adam wrote the first poem - an elegy - in connection with the death of Hobil, the son of Adam. From the first poem to the present, the thoughts and feelings of the hero are expressed in various ways. In fact, as it is written in sacred sources, there is magic in narration and wisdom in poetry. Incidentally, it depends on the level of the reader to understand the wisdom embedded in the essence of the poem, to find enough meaning from it and to draw a conclusion.

Sirojiddin Rauf, who has his own voice and style in the field of poetry, has attracted the attention of literature lovers with a number of grassy poems. His burning verses, unique similes, thoughts about the world and man attract the



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reader in one reading, invite a person to observe. For example, in the poem “Fuqaro” we can see the poet’s philosophical views about life.

Gohida sarafroz, gohida diltang,

Shu kelim-ketimli olamlar aro -

Nomimni sayyoh deng, yo yo‘lchi atang,

Men bir fuqaro. [2, p20]

The words “sayyoh” and “yo‘lovchi” in these verses refer to the impermanence of life. In fact, it is known that Alisher Navoi, the sultan of speech, chose the pseudonym “Foniy” for himself, referring to the temporary nature of this world. In the poem, the sentence “Men bir fuqaro” is repeated in the last lines of all seven couplets. The repetition increased the tone of emphasis and showed exaggerately the spiritual scope. In fact, in the explanatory dictionary of the Uzbek language, the word “fuqaro” is explained as “the plural form of the arabic word “faqir”. Faqir means poor. In fact, we are all poor in front of God. The poet wants to infuse this meaning into the poem.

Xamirday ko‘pchigan amallarimiz

Qismat bitigiga bergaymi oro?

Oqibat tuproqmiz - faqir barimiz

Bizlar fuqaro. [2, p20]

The virtue of similes is that they play an important role in clarifying any intended idea and in fully imagining the image, in which the similarities, qualities, and characteristics of two or more things expressed in words are compared. Writers use similes to express their ideas, thoughts and desires in an artistically effective way. In the above paragraph, the simile of “xamirday ko‘pchigan amallarimiz” refers to sinful deeds. Sins plunge a person into the quagmire of error and begin



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the path of evil. This time the poet moves from “I” to “we”: “Bizlar fuqaro”. The author allows the reader to think about meritorious and sinful actions, reminds a person to be alert. “Oqibat tuproqmiz - faqir barimiz” he says, urging people to be vigilant.

Afsus, da'vatimning to'zg'ir patlari,

Tanish-u notanish qilar iddao

Ey kibr elining azamatlari,

Menman fuqaro. [2, p20]

In these verses, the poet can proudly say “Menman fuqaro” to those who claim too much respect. The artist was able to find a suitable metaphor: “kibr elining azamatlari”. Arrogance are alien qualities for a believer. Incidentally, in verse 18 of Surah Luqman of our holy book, Al Qur'an Kareem, it is said: “Одамлардан (мутакаббирлик билан) юзингни ўгирмагин ва Ерда кибру ҳаво билан юрмагин. Чунки Оллоҳ барча кибр-ҳаволи, мактанчоқ кимсаларни суймас”. [1, p639]

The poet's poem “O'sha” is a logical continuation of the above poem. The reason is that this poem also describes arrogant people in a certain sense. Humanity was created to make its name eternal. However, the desire alone is not enough to leave a name in history. The ocean of eternity embraces only those who work tirelessly in the path of goodness. This poem of Sirojiddin Rauf means that one should not use the works which written by force to seal one's name for eternity:

Ha, unda iste'dod vahshati,

Ustozlardan olib andoza.

She'r to'qiydi ancha o'xshatib

Yozganlari darrov ovoza. [2, p21]



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In this paragraph, the creators who copied and wrote works based on templates were criticized. Their writings also quickly become popular. But this is a temporary phenomenon. Literature is eternal. Its broom is made of steel. The works of those who want to use literature for their own personal benefit, and those who create in order to gain a voice in social networks, will not last long in the field of literature.

Birda mayni chilimga ulab,

Olqishlaydi harom-harishni.

Bir qarasang qip-qizil mulla

Titratadi da'vosi arshni. [2, p21]

In these verses, it is said that such writers do not follow words of themselves, their actions and words do not match. It is not surprising that being “fisq-u fasod she’riga qalov” and the inspiration of evil for the poems prompted the poet to write a poem on this topic. After all, the name of the poem is not called “O’sha” in vain. In fact, these verses are the cry of the poet's soul, who is one of those. The element that gives life to poetry is pain. And pain, in Alisher Navoi’s words, turns on the lamp of the heart and chases away the sleep of heedlessness. This pain does not leave the poet alone and he says:

Dunyoning ishida istehzo

Sira aql bo‘lolmas banda

O‘z-o‘ziga berguvchi baho

Shaytonning izmida yurganga. [2, p21]

Such writers does works what they know. Advice is as useless as a priceless gem thrown into the mud. Those who consider literature as a source of livelihood, those who take it as their profession, do not belong to literature. If we take into



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account the works of “representatives of literature” who are swinging their pens to achieve fame and make the readers inferior, we can feel even more clearly what a great social character this poem of Sirojiddin Rauf.

In the poet’s next poem “Tazarru” one can see the mental and psychological state of the artist:

Yugurib charchadim, yetar endi xo‘p
Yurganim ko‘nglimning yetaklariga
Zor qaqshab topgandan yo‘qotganim ko‘p
Yopishib dunyoning etaklariga. [6]

These lines come out of the poet’s heart with dissatisfaction and regret. In fact, from the first verse of the poem, thoughts are gathered that living only with worldly concerns will eventually lead to regret, and that striving too hard for wealth will lead a person astray. In it, the poet contrasts the futile running of life with the main feelings of a person.

Kimdan yuz o‘girib, kinga tikildim
G‘addor nafs pardasi to‘sib ko‘zimni
Ishvalar poyiga tutdek to‘kildim
O‘zimni unutdim o‘ylab o‘zimni. [6]

The talented poet calls upon the human race to realize its identity, to strive for spiritual perfection, and not to care in to the total vices that stand in the way. He draws this situation through conclusions gathered from observations. The poet does not even shy away from openly describing his shortcomings. Because, as the enlightened poet Tavallo said:

“Shoirlik bir umr uyg‘oq
Vijdon bilan yashamoqdir”. [7]



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In the following verses, the poet wants to achieve perfection and strives for humility that attaining the meeting of God. Through such humiliation, he wants to get rid of his sins, that is, he wants to purify himself. After all, the lines of the poet, who hopes that purity will finally bear its fruit, take a deep place in reader's heart:

Jonimga azoblar so'rarman behad

Va ishqiq ko'yida xorlik, adolik.

Jamolin ko'rsatsa, bir kun haqiqat

Anglarman: ne sharaf ushbu gadolik. [6]

In conclusion, it should be said that the poems of Sirojiddin Rauf encourage a person to realize his identity, to feel the vibrations of his psyche, and to make an objective assessment of each situation. Also, it encourages one to observe oneself, to draw conclusions from the past, to strive for the future, to worry about the sorrow of the Hereafter. A talented artist, Sirojiddin Rauf, has been presenting the pain of his heart to readers in various colors and forms with his meaningful poems.

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