

## **Jamal Kemal Creative Colorful Work**

**Nazarova Dildora Ilxomovna**

Bukhara State Medical Institute, Doctor of Philosophy (PhD) in Philological Sciences

It is known that there is not a single poet who would not write about his Homeland. But Jamal Kemal's writings on this topic consist of passionate thoughts, feelings and experiences. They have burning feelings of love for the Homeland in which they were born and grew up. The poet's allusions are unique. Several poems on this topic confirm our reasoning. In this regard, the poem "Eng buyuk tuproq" draws attention to itself:

To'rt buyuk ufqingdan nur tushayotir,  
To'rt buyuk ufqingda yulduz javloni.  
Ko'zlari sevinchdan yarqirayotir,  
Qanot bog'layotir dilbanding joni.  
Otamning otasi shu buyuk tuproq,  
Onamning onasi shu buyuk tuproq.  
Bir jigarporangman, qutlug' vatansan  
Sharaf ostonasi, ey buyuk tuproq<sup>1</sup>.

As you know, Uzbekistan is described as a sunny country. "Ufq" means the border between heaven and Earth. The "To'rt buyuk ufq" are the four poles: The intersection of East, West, South, North. It can be said that this is a unique find of the poet. The reason is, it is through this expression that Uzbekistan is a sunny country. The surviving lines "«Otamning otasi, ey buyuk tuproq», Onamning onasi, ey buyuk tuproq" also have immense power glorifying the hymn of the Fatherland. This implies the immortality of the motherland.

Every reader who has read the poet's kasida "Uzbekistan" feels in his soul a feeling of boundless love for the motherland. It is known that under the same name Oybek, Hamid Olimjon, Abdulla Aripov, Erkin Vakhidov finished the poem. While sociability leads at oybeck, H.In olymjan, the spirit of oshuftali is visible to the nature of Uzbekistan. A.Oripov and E.And vohidov reflected the glorious history of the land, night and today. Jamal Kamol's poem also follows them. The expression of emotion and reality in the poem is described with high artistry in a logical, consistent evolution, complementing each other, teran opening the basis of social processes.

For the poet, his homeland is the light that illuminates his paths:

Men sevinchlar ichra yondim  
Qatrada yulduz ko'rib,  
Sehr aro qoldim navolar –  
Mavjida dengiz bo'lib

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<sup>1</sup>Jamal Kamal. Don't be told. Six volumes. Jil I. Farewell to the century. - Tashkent: G'.Publishing house named after Ghulam, 2018. –B. 25.

Oqibat ne-ne saodatlarni  
 Aylab intixob,  
 Ey vatan, sensan saodatboshi! –  
 deb qildim xitob<sup>2</sup>.

The lines "Otamning otasi, ey buyuk tuproq", "Onamning onasi, ey buyuk tuproq" also have immense power glorifying the hymn of the Fatherland. The "yonar yoqut" used in the above lines is also an artistic find of the poet. It is known that Ruby is a reddish stone. "Yonar yoqut" in this expresses the love of the motherland.

"O'zbekiston tun" " Alisher qalbining shirin javloni...", "Bechora Furqatning haqir ko'z yoshi" is an artistic find of the poet in the pictorial expression of the "saadatbashi", which is a tribute to the Fatherland.

Sen osmonsanki, yurakda  
 Shunchalar shavqi shuur  
 Sen omonsanki, jahonning  
 Jilvasi ko'nglimdadir.  
 Ul quyoshkim, kechalar  
 Ufqing uzra qo'yganda bosh,  
 Bosh qo'yarman men oyog'ingga,  
 Sevinchdan ko'zda yosh<sup>3</sup>.

Homeland latitudes compare to heaven. His survival gives the poet's heart the "jahonning jilvasini". Head to the horizon every night of the sun.

Jangu jadallarda ko'p qoning oqdi,  
 Yosh edim bo'lmadim g'amingga g'amdosh.  
 Bugun oy ustida yulduzing boqdi,  
 Bag'ringa bag'rini joyladi quyosh<sup>4</sup>.

In this, the poet refers to the near past of the motherland, that is, to the fact that in the Second World War Uzbek sons took their lives and gave their lives for this land. At this point, biographism is visible. The poet was still a child in these fiery years, felt it with his young perception and sealed it into childhood memories. Therefore, the row of whimsical guys exclaimed, "g'amingga g'amdosh bo'lmadim." "Bugun oy ustida yulduzing boqdi" says the poet, giving thanks to independence. In this, the "yulduz" comes as a symbol of independence. "The Sun that has placed his bosom in my bosom" Bag'ringa bag'rini joyladi quyosh "quyosh" comes to represent the embodiment of a land radiated from perspective.

Nechuk entikdim?  
 To'rt buyuk ufqing  
 Yulduz olamiday qarshimdan o'tdi

<sup>2</sup>Jamolium Gum. Sailanma. Olty zhihdlik. II gild. She gave it to me. - Tashkent: Dr.The name of the slave of the publishing house-printing house of Ui, 2018. - B. 349.

<sup>3</sup>Jamal Kamal. Don't be told. Six volumes. Volume II. Burning field. - Tashkent: G.Publishing house named after Ghulam, 2018. - B. 349.

<sup>4</sup> Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B. 25.

<sup>3</sup> Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B 25. .

Ko‘zimni porlatgan yonar yoquting

Bir otash bo‘ldiyu jonimni tutdi<sup>5</sup>.

The "yonar yoq" used in the above lines is also an artistic find of the poet. It is known that Ruby is a reddish stone. "yonar yoq" in this expresses the love of the motherland.

The poet's poem "O‘zbekiston tuni" is also overflowing with feelings of love for the motherland:

Agar o‘ylarimni qoplasa bulut,

Agar qalbimni qurshasa sukut,

Agar ado bo‘lsa ruhimda sabot;

Borlig‘im band etib yashash ozori,

Shu zamon shafqat-la boshimga kelib,

Qadimni suyamoq aclo shart emas,

O‘zbekiston tuni boshing uzra deb –

Mening qulog‘imga shivirlangiz, bas<sup>6</sup>.

The poet also sees great meaning in the night of Uzbekistan. During the day, when the sun shines in the sky of the Motherland, the moon lights up at night. The lyrical hero has the power to give spiritual strength not only during the day of the motherland, but also at night, when grief covers his soul, when he is mentally tormented. It can be said that this is the poet's novatorona opinion about the motherland. Because the quiet on a dark night gives a special meaning to the salvation of the motherland.

Qomatim chinordek rostlanar shu on,

Qalbim tipirchilar ko‘kka intilib.

Bolalikdan oshno firuza osmon

Charx urar boshimga shavqatga to‘lib<sup>7</sup>.

The lyrical hero's figure is likened to a maple tree. Because the Motherland is in love with him. This feeling is instilled in a person from childhood. "Firuza os" in this sense represents the land. The lyrical hero's heart is full of joy. The reason is that the turquoise sky-Homeland, which is oshno to him, strikes a chariot " shafqatga to‘lib " in his head. The diagnosis was used in this.

To‘lin oy taratib ufqlarga zar,

O‘zbek tuyg‘usining timsolin aytur.

Dohiy tabiatdan elimga ehson

Sehru sinoatin bo‘lurmi o‘lchab?

Bu tunlar jamolin har ko‘rgan inson

Yurtiga ketolmay qolsa ne ajab<sup>8</sup>.

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<sup>6</sup> Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B . 60.

<sup>7</sup> Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B.60.

<sup>8</sup> Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B. 60.

<sup>9</sup> Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B. 60.

The beauty of the night of Uzbekistan is reflected in the "zarlar " – rays that radiate a full moon. In the eyes of the poet, these rays are the manifestation of a wise nature. The Fatherland evenings are so beautiful that a person who is a guest of it also forgets to leave for his land. Exaggerated thoughts manifest the burning love of the lyrical hero for the motherland:

Hayot solar ekan ruhimga junun,  
Dardini tunlarga so‘ylamish Layli.  
Baxtini tunlardan izlamish Majnun,  
Rohatda mudraydi xazina tuprog‘.

In this, the poet talmeh is also ohorli. It is known that Layley means "tun". The epic hero Lyly, who is mentioned as Talmeh, first of all, gives this meaning, and secondly, it means the embodiment of the motherland. Majnun, on the other hand, means burnt Asik in the work of this land. At the same time, the poem contains a talmehil of the siymos covering the pages of the history of the Kohna of the Fatherland. That is, "Mag‘rur chiqib borar sulton Ulug‘bek", Alisher qalbining shirin javloni., " Bechora Furqatning haqir ko‘z yoshi", etc.

Sokin bir darchada titraydi chiroq,  
Onajon bag‘rida do‘mboq kenjasi.  
Shirin tushlar ko‘rib tamshanar shu choq  
O‘zbek tuprog‘ining go‘zal xojasi...  
Ona kabi olib boshi uzra tin,  
Hatto tun qilar unga tabassum.  
Mening ham xayolim yozib qanotin,  
Shu go‘dak boshida aylanur bir zum<sup>10</sup>

So, the poet compares the night image of the floor to the mother, who watches the child's quiet sleep. The image of the night in the eyes of the poet is so quiet, so gloomy that no image possibilities could explain it in such a beautiful way:

Uyg‘ot barqut tunga termulsin to‘yib,  
So‘ngsiz surur bilan simirsin nafas.  
O‘zbekiston tuni boshing uzra deb  
Uning qulog‘iga shivirlasang, bas...<sup>11</sup>

Tabarruk Ground scene, the landscapes of his Serjeant nature flare up the feelings of boiling love for the motherland in the heart of Jamal Kamal. Therefore, the poet appetizes a wonderful beauty even on the night of Uzbekistan.

The content and content of Jamal Kamal's poems about his homeland is extensive. He diligently loves a free, unique homeland as a child. This love, his feelings of love for the hardworking and hardworking Eli resonate in the poet's lines.

It is known that since the Republic of Uzbekistan was declared independent, 121 countries of the world have recognized it. And more than sixty countries have concluded an agreement with us at

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<sup>10</sup>Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B.60.

Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B.60.

Jamal Kamal. Don't be told. Six volumes. Volume II. Burning field. - Tashkent: G.Publishing house named after Ghulam, 2018. - B. 110.

the representative level. At the same time, our independent Uzbekistan was also accepted as a member of the United Nations. To this same historical day, the poet J. Kamal was a witness. Consequently, in the same place, at these moments, the poem "Avval Vatan, keyin j" was born:

Kiprik ketar ko'z qolar,  
Qolar Vatan jonajon.  
Jamoldan shu so'z qolar  
Avval Vatan, keyin jon!<sup>12</sup>

Ne muborak lahzakim,  
Men iftixoring ayladim,  
Ham ko'ngil dunyosida  
Mehringni mumtoz ayladim  
Ham bu ko'ngil to buyuk –  
Ishqingda etmishdir navo,  
Ul navosiz benavodir,  
Benavodir, benavo!..<sup>13</sup>

A person who is full of heartfelt work will always be in harmony with admiration and love. From such a feeling, the mosuvo man is "benavoda".

A special place in the work of Jamal Kamal is occupied by the theme of Bukhara, the land where he was born and grew up. A great past lives in the fold of scrolls about this legendary city. Jalaliddin Rumi writes about Bukhara:

Ul Buxoro gulshani irfon erur,  
Kim Buxoriydir, aziz inson erur...<sup>14</sup>

Consequently, J. Rumi describes Bukhara as the flower of science, saying that a person who is Bukhari is dear. J. Kamal recalls in his memoirs: I was asked to say three or four words about Bukharoyi sharif, my father's Land... Is it an easy task? But no matter how difficult it was, it was said that honor and glory for me would be a word that would come out of the heart and go to the heart... So how do I find that word? Where to look for the key to the golden treasure, the first word that comes first to the heart and then to the language by Bukhara? A voice whispers to my ear: "Hazrati Rasulloh sallallohu alayhi vassalam hadislaridan izla..." I sought, and thank God, I found. This hadith said: "Dunyodagi barcha shaharlarga osmondan nur yog'iladi... Only light radiates from Bukhara to the sky." So the first word that comes to heart and language by Bukhara is light!

So how much light did he become? "The light of enlightenment," the voice whispers to my ear again, "the light of enlightenment. So what does enlightenment mean? Enlightenment is the blessing that God has bestowed on man, it consists of two elements, knowledge for Man is decency and knowledge for society is justice. Knowledge means knowing oneself, knowing the world, knowing God. This is the summary of the Nur-nuri Enlightenment, which Bukhara

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<sup>12</sup> Jamal Kamal. Don't be told. Six volumes. Volume II. Burning field. - Tashkent: G. Publishing house named after Ghulam, 2018. - B. 110.

Jamal Kamal. Don't be told. Six volumes. Volume II. Burning field. - Tashkent: G. Publishing house named after Ghulam, 2018. - B. 350.

Jamal Kamal. Don't be told. Six volumes. Volume II. Burning field. - Tashkent: G. Publishing house named after Ghulam, 2018. - B. 350.

claimed Bukhara " 6. This recognition can be said that the poet also moved to Nazmi, and a poetic bouquet about Bukhara came to the building:

Jannat bog‘larida mening orim bor,  
Menga nima emish bu bog‘i eram?  
Dunyoda seningdek iftixorim bor,  
Dunyoda o‘zing bor, mening Foxiram!<sup>15</sup>

The poet considers this land to be his own ori, pride, pride, honor, faith, as long as the ancient Bukhara, dripping umbilical cord blood, " Jannat bog‘larida mening orim bor" :

Ma‘rifat atalgan tarkibi asos  
O‘lmagay, bilmagay so‘lish va qarish,  
Sening kitobingda bo‘ldi sarafroz,  
Sening oftobingdan topdi parvarish<sup>16</sup>.

Bukhara azal has long been ilmu adab, Ilmu enlightenment. In this aspect in the above verses, Bukhara is compared to the book and the disaster. Since the poet "is wounded by the truth, live barhaq, O Mother Bukhara – worldly", he reiterates it as " the cradle of the world's Tamaddun", " bukharoyi sharif".

The poet is well versed in the history of the land. Therefore, in the poem, The ancient name of Bukhara introduces "Foxira". Foxira means " land of pride".

The poem "from Bukhara, Bukhara" is also full of proud feelings:

Bu cheksiz davlati ma‘mur –  
Buxorodan, Buxorodan.  
Bu tengsiz san‘ati manzur –  
Buxorodan, Buxorodan  
Naxushdir, tong aro masrur  
Buxorodan, Buxorodan<sup>17</sup>.

In this way, before our eyes are embodied the great figures who Bukhara Bukhara:

Elim, daryoliging debochasin,  
Ming yil bayon aylab  
Buxoriy tal‘ati bois,  
Azizlar himmati bois,  
Samolarga taralgay nur,  
Buxorodan, Buxorodan<sup>18</sup>.

Ibn Sina cites as talmeh the name of such great allomas as Naqshbani, Bukhari. This also creates feelings of pride from the land.

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<sup>15</sup> Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B. 160.

<sup>16</sup> Jamal Kamal. Don't be told. Six volumes. Vol I. Farewell to the century. - Tashkent: G.Publishing house named after Ghulam, 2018. - B . 160.

It seems that in the bosom of the poet's scrolls about the Motherland, a true patriotic figure is begging. The charms created by the poet are unique, they can be called a whole-headed epic, praise, written on the honor of the Fatherland.

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