

Artistic Synthesis of National Values in Poetry

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Abstract: *Our national values and tradition are artistically interrelated in this article poet Salim Ashurs poems written in the national spirit are analyzed.*

Key words: *National value tradition aesthetic image ceremony and traditions.*

After gaining independence in our country, along with the peoples of the whole world, necessary conditions are created to restore the national values created by our ancestors, to seriously study the forgotten traditions and widely promote them. To study the history from a new perspective will be created" [1-3] Paying special attention to the ancient traditions and rituals of our people, and the process of spiritual and material recovery is of great importance for further acceleration. .

The contribution of literature is incomparable in educating the nation, especially the young generation, in a new national spirit, instilling material and spiritual values created by our ancestors in their minds and consciousness, and spreading the essence of these values. Because it is easier and more effective to promote values based on artistic criteria, to convey the essence of traditions and customs. Uzbek literature, especially shariat, is one of the tools with the highest influence on the implementation of the important task of instilling national values into the heart and consciousness of the nation.

In today's rapidly developing age, our society is also progressing. Ceremonies, traditions and customs, which have been preserved for centuries in mutual respect between people, reflected in folk and national characteristics, are doomed to be forgotten again. Therefore, one of the main tasks and responsibilities facing artists today is to preserve national values and return them to the people as a whole. "There is no doubt that our literary heritage will gain great scientific and practical importance when we create the current national ideology, inculcate it in the minds of our people, and educate the young generation growing up on this basis to become perfect people" [2-3]. Salim Ashur is one of the poets who carry out such important tasks for the development of the nation, who take the lost and forgotten values from the people and return them. The poet is also offended by those who forget their nationality and identity, so he describes some of them.

Sharob hidi anqir so'zlardan
Yo'talardi tutab tamaki,
Ko'ksingizni solib ko'zlarga
Aylayotgan sizmi charx yoki.
Kimga lim-lim vada ushlatib,
Labingizning chetidan barmoq
Uchi bilan bo'sa ushatib,
Unga yo'llab ortidan barmoq. [3-29]

In these stanzas, the poet describes the representatives of certain classes who forget about national values and shame, indulge in fun and indulge in pleasure. Such people who indulge in alcoholism, alcoholism and other intoxicating substances, which are foreign to the culture and traditions of the Uzbek people, who believe in Islam, are a violation of national values. The situation described in the poem applies equally to the women and men of the nation today, and in the next verse, the women in open clothes and flaunting their naked bodies, which are foreign to the culture of the Uzbek people, are seen. Surprised by this shamelessness in men and women, the lyrical hero asks them in a rhetorical tone, "Is it the changing times or the people?" In fact, Buritorikso refers to the changing of people, not the times.

In the second stanza, it is understood that this poem is a product of the poet's observations. It was not a pity that the poet, having acquired the shame of national values, and observing the open shamelessness and unrestrained actions of those who were proud of this profession, had come to this situation.

Sizga yarashmaydi. Odamzod,
Bashriyat kelsin siz sari,
Hozir sizdan aylansin hayot,
Hozir sizga tiz cho'ksin bari-
ko'ngan zargari! [4-29]

During the poem, the poet doesn't say whether he is a man or a woman, because this shame is taking root between men and women. But from the next verses it is felt that the image of a woman is being drawn. The lyrical hero addresses this woman as "You", showing respect to her no matter what her condition is, no matter how unrestrained and reckless she is. Because in the Uzbek people, honoring a woman, showing respect to her, appreciating her has risen to the level of national value.

In the last stanza, the poet directly addresses the woman and beautifully criticizes this situation, which does not suit her and the woman as a whole, "It does not suit you", don't follow them, on the contrary, he says, "Man, let mankind come to you." The poet says to the woman, "You are not around them, let them be around you, even kneel down" and invites her to live with pride and dignity. Because they went to Adam and Eve themselves. This piece left from the air by Adam and Moma has become a part of our national culture and value today. While reminding about the value and honor of the lyrical hero, he describes her personality as "Jeweler of the heart!" Being kind to women, like the poet, is also a universal human value.

O'ngda yulduz, so'lda oy dugonasi- siz,
Tug'ilajak botirlarning onasi-siz.
O'zingizmas, siz kelajak deb yonasz,
Og'iringiz menga, sizga yengillarim,
Barmoqlari titrab turgan singillarim. [5-18-19]

The theme of women continues in this poem. These lines of the poet called "To my sisters in the village" are dedicated to girls. The lyrical hero respects, loves and appreciates the work of these girls he knows. This poem can be said to be dedicated to the sisters of the lyrical hero in a narrow sense, and to all girls in general. If we use it in a narrow sense, in the Uzbek national mentality, it is a high moral and religious value for a brother to be loving towards his sister, to appreciate and cherish her. The proverb and the hadith "It is good to visit a sister even if you cross a wheat field" mean the extent to which the brother's attitude and love towards his sister should be. In general, in the Uzbek region, preserving, preserving and protecting women is a high national value. The woman of every country is the pride, glory, honor and honor of that country.

O, mag'rur ayolning iltimosida
Qanchalar g'urur bor, qancha sehr, sha'n.

Menga qaramasdi, meni ko'rrmasdan,

Go'yo sozlashardi deraza bilan. [6-143]

In these lines, the image of a chaste, proud woman is drawn when the lyrical hero (a man) comes with a request. This proud woman, who once knew the lyrical hero, is visiting him today because of the need that has destroyed his marriage. But no matter how needy a woman is, she still has pride and dignity. These qualities still suit him as before. As the lyrical hero observes the woman, he is amazed by her dignity, patience and pride. In particular, the fact that a woman does not look directly at the face of the lyrical hero, but speaks towards the window is the most beautiful quality of women, which has become a national value. When the Uzbek people are raising girls, every father teaches them to follow the moral aesthetics of dealing with a man. Because, in the culture of the Uzbek people, a woman or girl with a sense of shame has never looked directly at the face of a stranger (non-mahram) in the culture of the Uzbek people. This is a beautiful moral and national value of Uzbek women.

Without moving away from the theme of women and mothers, we pay attention to the image of Uzbek mothers in this poem, which is included in the series "Yorug' Kocha".

Bir ona bor - mehnatkash qo'li

oyday-oyday nonlar yopadi.

Gulday-gulday o'g'il qiz uchun

Tun yuradi kunduz chopadi. [7-23]

Another important value associated with women is their family. The first duty of a woman is to live for her family, to live a harmonious life with her partner, to consider her family's happiness as her own happiness, to make various sacrifices for the upbringing of her children and their happiness. This is a national tradition and value that an Uzbek woman should follow and has passed down through the ages. Educating the future generation as successors of national values is, first of all, the greatest responsibility of a woman. Especially for every girl child, what are the responsibilities of a woman in the family, what qualities should she have, instead of respecting her husband, raising a child, relatives, neighbors and he learns from his mother such values and traditions as how to relate to others, the culture of dealing with women. Therefore, the first task of a woman in the family is to preserve the spiritual values left by the ancestors and then pass them on to the children.

Atrofigaga boq-ey, inson, ne talato'p,

Ko'zi bog'liq har tomonga yurgan ko'p,

Qo'y barini onag bo'lsa yig'in o'p,

Davron yna necha-necha evrilgusi, [8-49]

The following verses also talk about the place of WOMAN - MOTHER in Uzbek national values. Appreciation of mothers, giving them respect, attention, and comfort is a universal human value. At the forefront of national values, especially Islamic culture, is love for mothers and their approval. In this poem, the lion reminds us of this same value once again. Poet, put the endless worries of this world on humanity, don't become "blindfolded" people running in four directions, take their example, open your eyes, protect your mind, get your heart, prayer, and approval. "Kiss the feet of the sheep if it is your mother" in the text. Because it is written in hadiths that "Paradise is under the feet of mothers". A child should do countless meritorious deeds, share good deeds with others around him, please his loved ones, but if he does not receive his mother's consent, he is called a stranger to heaven in hadiths. Every child who wants to fulfill his duty must rely on his mother's care first of all.

It is not difficult to notice that in the poem there is an allusion to the saying that every believer who receives the mother's approval will surely attain maturity and attain the happiness of two worlds. Even a person like Hakim at-Tirmidhi renounces the demand for knowledge for the sake of his mother's approval, and this choice causes him to reach perfection in a short time.

Deydi shukronaga to'ldirib vaqtini:

“Onam rizosidan tompdim bu baxtni! ..” [9-34-35]

The next poem by Salim Ashur talks about values related to old age.

Har yoqqa urmaysaan endi o'zingni,

O'ylab gapirasan har bir so'zingni,

Tayyorlab qo'ymishlar ot-u bo'zingni,

Zinhor to'g'ri yo'ldan adashtirmasin. [10-81]

This poem is dedicated to the step in old age. The poet explains to them the values of old age and introduces them to the rules of this period. Now it's important not to beat yourself up, think about every word you say. Because these actions are not suitable for the elderly, they bring disrepute among the people. In the third verse, he reminds them of the nearness of death, the end of the world, and says, "Let not those who have prepared, let Zinkhor lead you astray from the right path." there is also a value that rude words that do not please the ears are spoken "wrapped in paper". In literature, this phenomenon is referred to as euphemism. The poet also uses the same custom left by his ancestors, referring to death by calling the coffin a horse and the shroud a gray. In the last stanza, the Lyrical hero prays to the Creator not to let him go astray from the right path. This phenomenon is also one of our traditional national values that is widespread among the people and is characteristic of all the elderly.

Fikr-mulohaza

Quyoshga tik qaragan tandir

Savat-savat non uzatadi.

Mexmonlarni obdasta kutib,

oppoq sochiq xush kuzatadi. [11-22]

In this poem, values such as culture, tolerance, kindness, and hospitality are described in the Uzbek family, and it is written in a symbolic style. If animation is artistic in Sher, it means that there is definitely symbolism there, seeing that it animates shubigek, tandir, obdasta and towel, it can be said that the art of diagnosis is used in three places. The tandoor facing the sun is also an art of metaphor (temporal naming) used in a symbolic sense. It is understood that the description of Tandır with the epithet "facing the sun" refers to the land of Uzbekistan. And bread is usually a symbol of abundance, generosity and tolerance. So, these first two lines describe the national value of all Uzbekistan and its people - tolerance, helpfulness, humanitarianism. In the next lines, values such as hospitality and hospitality are highlighted. Uzbek people say that when a guest comes to their house, they welcome them with water on their hands and treat them with various gifts. When they leave, they pour water on their hands again, hand them a white towel, and watch them. This is described in the poem. the virtues of tolerance and hospitality are a spiritual heritage, a national value that has been passed down from ancient generations for centuries.

Ho'kizning ko'ziga tun-qora tugun.

Teraklar kampirning uyiga ustun.

Yostig'i tagiga pichoq qo'yib uxlagan

Qishloqdagi qizning sochlari uzun.[12-59]

This poem describes a custom familiar to all of us, which we have seen and heard from our grandmothers and mothers. In order not to have bad dreams and not to be afraid while sleeping, our old grandmothers cut fear under the pillows of citizens, young children, even fat girls, with the hope that it will protect the sleeping child from all kinds of invisible insu-jins. they used to put knives and pens. Or they would send bread in their armpits to accompany those who set out in the evening. Even today, this old tradition continues. These things are placed under the pillow of unmarried girls with the hope of protecting them from some kind of sexual harassment. Today, as a national value, this

situation, which has been passed down from generation to generation for thousands of years, is the remains of fetishism that existed before the Islamic culture.

Sindi ayoziing tig'i.

Dunyoni uyg'otadi

Bolalarning qo'shig'i:

Ey,tulpor, shamoldan o'z.

To'ldi dilda kamu ko'st:

Yana keldingmi,Navro'z?

Yana keldingmi, Navro'z?[13-49]

One of our ancient national values widely celebrated throughout Uzbekistan is the Navruz holiday. The poet wrote this poem in folk spirit, in children's language. The simplicity of the words and the short fluency of the verses are especially reminiscent of folklore songs written in a musical tone characteristic of folk oral works. Since time immemorial, our ancestors were filled with joy when spring came and sang seasonal songs and songs such as "Sumalak" and "Boychechak". Nowadays, singing such seasonal and children's songs has become a part of our spiritual and national values. This holiday, which is eagerly awaited by the Uzbek people, preserves the nation's centuries-old history, past, traditions and customs. Nowruz and the season of renewal are spring concepts. Because spring begins on March 21, Nowruz begins on the new day. Today, the harsh winter comes to an end, night and day are equal, and the bare ground is covered with green, then with flowers.

In conclusion, it can be said that Salim Ashur is a creator of the people. He lived with the people and got acquainted with the national customs and traditions. At the same time, he appreciated the folk beliefs, customs and traditions. We witnessed that it was clearly visible in the samples of creation.

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