

ARTISTIC EXPRESSION OF THE HUMAN IMAGE IN UZBEK AND KARAKALPAK POETRY

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Abstract. This article expresses thoughts on the shared imagery in the poetry of Abdulla Oripov, the beloved poet of the Uzbek people, and Ibrayim Yusupov, the crown of Karakalpak poetry. It analyzes the poems of these creators from two fraternal peoples. The artistic similarities and unique qualities in the works of prominent Uzbek and Karakalpak creators are revealed through the example of the human image in literature.

Keywords. Uzbek poetry, Karakalpak literature, lyrics, image, imagery, artistry, nationality, commonality, human, lyrical hero.

Just as creators perceive life in various colors, they also depict the human image in unique tones, in black and white hues. In fact, the human image has occupied a central place in literature for centuries. Creators have deeply and artistically reflected the complex inner world of humans, their feelings, thoughts, place in society, and relationship with reality. Poets have portrayed people in various ways, using symbols, metaphors, similes, epithets, and other artistic devices.

In poetry, imagery manifests itself mainly in the form of expressiveness and descriptiveness. Often they coexist, intertwine, and merge with each other. Spontaneously inspired experiences - images create expressiveness, while descriptiveness, as mentioned earlier, is the result of long searches, experiments, and creative struggles. The world is so vast, so rich, and life is so diverse that there is always a theme for poetry. However, the reason and material for these poems must be provided by reality itself. All the images reflected in the work of the poet Abdulla Aripov, who was gifted with inspiration and talent by such reality, are artistically complete images. The range of images in the poet's work is so diverse that it seems as if there is no topic in life that the creator hasn't addressed, and the resulting system of images itself

is a small universe. The images in Abdulla Aripov's poetry have their own charm, as an expression of Eastern traditions, they hold an important place in our literature in terms of being imbued with national spirit, depth, multiple meanings, and the weight and significance of the "burdens" placed on them.

As A. Oripov emphasized, "Everyone is guided by the light of their own era." Each era, each culture, and each poet portrays a person in their own way,



imbuing them with new meaning and content. In the works of Abdulla Oripov and Ibrayim Yusupov, human reflections and philosophical views on eternal questions such as life and death, good and evil, justice and oppression are expressed. The inner experiences of a person, feelings of patriotism, and human values are exalted.

True poetry can never reconcile with dry, bare, and repetitively worn-out ideas. The wings of any original thought and feeling in a poem **are poetic images**. In this sense, Abdulla Oripov can integrate the complete thought expressed in the poem into the essence of the image. Then he can embody every remaining fragment, every piece of this thought in the essence of the image. Sometimes he places such a burden on the images that they awaken the dormant feelings of the reader, and the poet envelops the reader's consciousness with his reflections. In this way, he can make the reader a partner in his thoughts.

Let's take a look at his poem "People":

- Hey, traveler, be our guest,
We'll share what we have at home.
Yet you know yourself,
Dusk is falling, and the road is far.

At first glance, the poem seems like a simple life story. The poem's characters didn't even ask each other's names, but they dined together, "Then they both share fatherly words, Remembering those who have come and gone." Thus, overcome by sleep, the one-day guest departs at dawn.

They will even part,
Without even asking each other's names.
Perhaps they will meet again,
Perhaps they will never meet again.

The poet has managed to imbue this simple occurrence with profound meaning. Our people have proverbs like "A guest is as revered as your father" and "A guest is a gift from God." A. Oripov has skillfully woven the meanings of these proverbs into the essence of the poem. In this way, the poet has created a work that characterizes the hospitality and generosity of his native people. "It would be incorrect to associate the poet's skill solely with the creation of imagery and the selection of words. Abdulla Oripov's creative experiences demonstrate that his poems, in addition to poetic speech, are enriched with life details, meaningful events, and legends that he aptly employs when necessary, each of these qualities warranting separate research. These techniques further enhance his ability to think figuratively. In this sense, one can conclude that



some of his poems are created based on the principles of both prose and poetry." In the author's other poems, we can also observe that the image of hospitable, generous, and sincere people is depicted through real-life events and details.

As we read the poem "People of Our Century," we witness that it reflects humanity's eternal aspirations, internal conflicts, and struggles for happiness. The poet has embodied the image of a person through endless human desires and obstacles encountered in the process of achieving them. It also highlights the difference between the simple dreams of people from the past and the great desires of modern humans, as well as their common essence.

Sometimes he's a surgeon at the patient's bedside
Showing his strength against "Taqdiri azal" (predestined fate).
Sometimes he is a brave traveler
Braving the cold Arctic with his chest.

The star of Karakalpak poetry, Ibrayim Yusupov, while creating the image of a person, imbues it with various meanings based on the aesthetic world of his time and his people. Even in his poems about pure love, and in his poems about friendship and brotherhood, an idea, a pain has taken root like thorns. The more one tries to forcibly uproot it, the more it peeks out from somewhere else, stretching toward the reader like a flower rushing to the sun. Let's take a look at the poet's poem "Adam":

When the silver mammoth charged,
"Here!" he shouted loudly.
(This was the very first word then,
He remembered his own mother.)
He hit the animal with a stone,
Showing strength through wisdom and cunning.
But he didn't hit the cub on the trail,
As he remembered his own child...
This was Adam with an animal-like appearance.

What does the poet mean by imbuing animals with human qualities and humanizing them? In reality, the feeling of pity and compassion is a quality unique to humankind. Listening to one's heart, not harming others, helping the weak are exclusively human behaviors. But people of our century have become so selfish, driven by their own interests and endless desires, that they have degraded to such an extent that they end up becoming creatures in human form without even realizing it.

When children were put into the chamber





"Mama!" they cried out loudly.
(This was their last word)
He threw the handle forcefully,
The vagonette rattling strongly,
Plunged into the crematorium...
This was an animal in human form.

In every poem by I. Yusupov, boundless love for Mother Nature emanates like the scent of oleaster flowers. Yes, exactly like the scent of oleaster flowers. Because this scent doesn't give us pleasure, doesn't intoxicate us with its pleasant fragrance. It causes pain in our hearts. Because the mistakes we have made and are making are no longer just material. Now these mistakes have become ingrained in our blood and are undermining our humanity.

In conclusion, Abdulla Oripov and Ibrayim Yusupov are prominent representatives of modern Uzbek and Karakalpak poetry, respectively, and the image of man holds particular importance in the work of both poets. For both poets, man is a being at the center of spiritual exploration. However, while A. Oripov's search is directed towards philosophical and high spirituality, I. Yusupov's exploration manifests in confronting life's moral and social problems. Thus, A. Oripov idealizes humanity, while I. Yusupov seeks the roots of humanity in simplicity and sincerity. These two perspectives do not contradict each other; rather, they serve to create a complete picture of the human image.

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