National-folkloric foundations of Usman Azim's poetry

Bolbekova Rayxon

Key words: folklore, bakhshi, lyrical, folklorism.
Ключевые слова: фольклор, бахши, лирика, фольклоризм.

In fact, it cannot be said that there are many artists who have not been influenced by folklore and have not used its riches. But the leading feature that defines Usman Azim's style is that he sings as if he were a bakhshi, he absorbed the singing skills and style of a bakhshi, this spirit involuntarily moved to his works. The use of folk literary plots in the poet's poetry rises to the level of an artistic principle. Usman Azim's work is full of colorful ideas. The lyrical and epic poems of the poet are one ocean. Their essence is love, and we have seen some examples of them. Poet's poems are often mixed with intellectual discussions. This is the fruit and sign of seriousness and wisdom. Poems of the contemporary poet are meaningful and beautiful works that reflect the tone of today's life. His poems in Bakhshian tone are distinguished by their folk and playful character. At the root of this folk and playfulness lies a great philosophical wisdom and creative experience. Folklore traditions in modern Uzbek poetry In world literary studies, attention to folk art is growing day by day. The role of folkloric examples embedded in modern literature in fiction and its poetics is gaining importance. That is why it is one of the main problems to study the aspects similar to folklore in the works of the creators of the period and evaluate their works from the point of view of world literature. In this situation, it is especially important to thoroughly research the art of folklorisms in the works of Usman Azim, Azim Suyun, E.Vahidov and others. Literature has always been an invaluable treasure of people's spirituality. It is an important issue to study the national, religious values, as well as folklore images in the works of famous representatives of Uzbek poetry, their influence from folk oral works, and the secrets of their achievements.

Until recently, the terms folklore and folklorism in literary studies have been the cause of ambiguous interpretations and different views by researchers. Bahadir Sarimsakov, an outstanding folklorist, was one of the first to scientifically substantiate this problem. It can be said with confidence that the scientist was able to find its scientific solution. In the opinion of the literary critic: "All folklore material included in the work of an artist with a certain purpose should not be called folklore, but the term folklorism, because it has been given a certain treatment by the artist. It is known that the creative relations between written literature and folklore is a unique artistic tradition and a process that takes place within certain aesthetic laws. As a result of these creative connections, many plots, motifs, images, images, themes and artistic details that appeared in artistic works were transferred to written literature and were interpreted in a unique way, depending on the artistic intention and poetic talent of the creator. Therefore, highlighting the creative influence of folklore on written literature and the unique aspects of poets' artistic skills in using folk art is the basis for the wide application of extremely important theoretical issues related to the creative processes related to the development of our literature. . Erkin Vahidov is a bright talent who used folklorisms very efficiently in our literature. Almost every verse of the poet's poetry is not far from folk wisdom. I think that the sophistication, sonority, and poetic perfection of Erkin Vahidov's lyrics, a classic literary genius infused with folklore, are the reasons for folklorism. Folkloric works from the repertoire of poets were reworked and created the phenomenon of folklorisms. Poets such as Usman Azim, Tora Sulayman, who made good use of folklore examples, took the lead in this field with their style. "Literary alla" and "Adabiy yor-yorar"

appear in the poetry of Usman Azim and Muhammad Yusuf as a genre adopted from folklore, i.e. folklorisms. With the change of period and regime, some changes are observed in the meaning of folklore genres. It can be said that by the 20th century, the poets have spoken about the whole humanity, such as the human pains that were once told to a single child, the wishes expressed to the child through prayers to God, for his healthy growth and development.

In the independent literature, folklore characters were successfully used by Erkin Vahidov, Abdulla Oripov, Tora Sulayman, Khurshid Davron, Usman Azimov, Abduvali Qutbiddin. Examples of folklorisms served as an artistic tool in realizing the purpose of poets. Words glorifying humanitarian feelings such as homeland, freedom, and freedom were synthesized with examples of folklorism and served to create a unique modern poetry.

A number of characters such as Elbek Bakhshi, Elomon, Aqbotir, Karabotir, Alpomish, Barchin, Kaldirgoch, which are traditional within the series, take part in the poems. it is not difficult to notice that he tried to express a symbolism. For example, loyal people who are ready to sacrifice, give their lives, and even face the truth for their country, are united under the image of the White Hero, and the representatives of the opposing side are united under the name of the Black Hero. Or these two images logically include the above in the axis of their criteria. Another distinctive feature of the "Bakhshiyona" series is that almost all of these poems are sung in the Bakhshi language, that is, by the Bakhshi of Elbek, accompanied by drums. There is a breed of poet who sings about love and glorifies love. Usman Azim's poems in this series also sound in the style of ishqnama, soothe and comfort the soul. That's probably why these poems have been turned into songs and are not falling from the language of poets and the language of our people.

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