Uniqueness of Modern Expression in Islamic Lyrics

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Abstract: This article discusses the formal-stylistic, ideological-artistic features of modernist poetry. In particular, the unprecedented changes in artistic thinking that occurred at the end of the 20th century and the beginning of the new century made it possible to radically reform the level of philosophical coverage. As a result, poetry and poetry were closely observed as a huge issue and responsibility.

Keywords: modernism, word, spirit, poetics, materiality, philosophy, structure, morality, composition, experience.

The reflection of Islamic ideas in modern poems is not a lyrical process that happens the same in all times. He was looking at the times. As we are living a free and prosperous life today, it is natural that there will be a great change in poetry. Because a person must know the truth! There are different ways to know the truth. The most influential of these is Islamic poetry. Verses and hadiths should be explained in a concise poem. This same concept guides each of us today. If the intention and action are the same, it means singing about the true God and walking in his footsteps. What about today what is in its essence: we have opened our face to the world today. We have started the stages of development in each area. For this reason, each of us lives in the process of striving for this process. Nafs and the human race following in its footsteps are becoming prone to sin. Islamic ideas try to explain religious sciences in a poetic way, which are difficult and difficult to understand among people. What the poets saw at the beginning of the 20th century, our generation has not yet been able to imagine. And imagination is a fickle thing. History is based on facts. And literature is a product of fantasy, artistic fabric. However, in the essence of the artistic fabric, there is a longing for the original creation. For example, he explains that sinning and saying "I am right" is a big sin. That is why the work of poets such as Cholpon, Rauf Parfi, and Shavkat Rahman express the mood of the regime in very difficult situations. When talking about the work of the Turkic poet Shavkat Rahman, it should be noted that he was an extremely honest, upright and faithful PERSON among the generation that came in the 70s of that time. That's why people around him suffered a lot. A poet who does not obey the former regime will never regret his will, his freedom. He always stays true to his nature.

Someone is leading a horse in prayer,
Uzilar is the morning dream of the street.
suddenly the horse neighed
a man hurriedly opened the door.
Who leads the way in the morning,
it burns like a black fire.
the old women listened quietly,
The enlightened old men were shocked.

If we look at the essence of this poem, the poet describes the worries of the past century. "Whose
horse" is leading is not important here. The important thing is to show what that fear and hadith is. Old women and old men shaking - what does it mean? This scene, symbol and metaphor reminds the poet of the victims of repression at the beginning of the last century. At the same time, the poet explains that the grandparents and grandmothers are still living in the grip of fear due to the panic of the authoritarian regime. This fear explains to us that it is a vice passed down from our ancestors. This was the real issue and the scene that prompted the poet to think. So, the poet explained a unique literary event in each poem, and the truths growing up in the heart of each poet put forward a unique concept.

Shavkat Rahman lived honestly. In each of his poems, the issue of loving the nation, holding fast to the Islamic ideals, and becoming a generation worthy of our forefathers is evident. It should be noted that in each of his poems, the poet expresses his sharp philosophy aimed at realizing the fate and dreams of the Turks. In this expression, the poet never underestimates himself. The owner of a strong and proud soul knows very well that he appreciates a poet who can rise above the evils of the times and system. The hymn poets of certain times used to make Shaukat Rahman angry. The poem ended by always keeping the thread of honesty and purity. These sufferings made the poet grow up quickly. As a result, the poet never knew Rajish. He placed all that he lost and all that he found in the bosom of literature.

There are also endless opportunities to make poetic discoveries in the traditional way. It is also true that artistic miracles are created by creating in this direction. No one is against their performance. It aims to increase the social impact of the poet that he appreciates a poet who can rise above their problems, life itself was making the poet understand that he lost and all that he found in the bosom of literature.

"Shavkat Rahman was actually an eloquent lyric poet. But in the last years of his life, he turned all his talent and talent to his political poems. The happening events turn the poet's language, which is actually a deep symbol of beauty and sophistication, into a language of bitter and cruel metaphors. Ironic, grotesque. Open protest and brutal insults increased the social impact of the poet's poems. The creator of unexpected allusions turned him into one of our most popular poets in the 1980s. Shavkat Rahman's books, which are full of narrative and dry rhetorical poetry, are complex and full of events, but they have become a treasure of our people. These opinions of the Military Court were true. Shavkat Rahman devoted his life to literature. He was the most prominent among the generation of the 70s, he gained fame for his honest and truly human qualities. The fate of the nation was reflected in his poems. It should be noted that the consistency of modern interpretations in Islamic lyrics became stronger after the 70s. On the other hand, at a time when the thirst for national independence, reflecting its truths, and increasing the prestige of the Uzbek language were cross-cutting issues, life itself was making the heavy promotion of great ideas from poets a cross-cutting issue. Therefore, in every line of Sh.Rahman, the thirst for national independence was felt, he was eager to raise the prestige of the Turkish nation, and he was striving to live in the desire to create a just society. Therefore, in each of his works, the history of the literature of the Turkic peoples was covered, and the tyrants of the authoritarian regime were criticized without mercy. Shaukat Rahman never wanted to be
dependent on anyone. This criterion shone in his lines. For example, even when we take the poem "Turkish" "It is not a Muslim who turns his back on Yav!" was repeated five times as a call to live by fulfilling the duties of a Muslim. Especially in the time of the former union, it required a lot of courage from the poet to write such poems. Shaukat Rahman was able to overcome all this. It can be said without hesitation that there are 5 poets in 20th century Uzbek poetry, and one of them is Shavkat Rahman. He always sang about the age-old problem, the main criterion was to avoid injustice and educate a just nation. With these criteria, he wrote many charming poems in a short period of time. At such a time, everyone runs away. But Shavkat Rahman never acted like this:

Tabora is near
moment of courage
a beautiful moment with a thousand suns -
It will happen to me one day
a great truth that many are blessed with.

Here's a poem! Here is the truth! What more truths can be recited than this. What was the moment of courage Shavkat Rahman hoped and dreamed of? What was the philosophy that inspired him? It should be known in bright colors. Shavkat Rahman always lived in harmony with life. The great pain in his heart was the pain of the nation, which later turned into the pain of the body. With that pain, he lived ten years confined to one bed. But his will was so strong that he was never disappointed. He greeted the pain given by God with a beautiful smile. That beauty shines through in his poems. The poet's thirst for any words, inclination to any experience is determined by the environment in which he lived and his social attitudes. A real artist does not create under the guidance of the environment. A true poet does not sell his nation. True talent does not age. That is why it is possible to feel that the poet, who is looking for the ever-closer light, has added independence:

Will the rivers I love stay like this?
Is it the way you think of me?
Will the mountains on which I lean remain?
will it remain a stain on hearts?

We pay attention to another image of the poet: why the poet is suffering. Why is the poet mourning: "Will the rivers I love stay like this?" The rivers that the poet loved were the history of Turkic peoples. They wanted that history to be true. Well, even today you can find such scenic poems, but works created by creators like Shavkat Rahmon are almost impossible to find:

Suddenly
my mind brightens
remembering the greats of the future-
I will scatter in your old bosom
seeds of immortal ideas.

The poet mentions the scattering of the SEEDS of immortal ideas into the future with a pure intention. This intention makes the poet want to go to death with great preparation, to have a bright face before God. Well, let him reflect that philosophy in each of his poems, but he shouldn't always infuse it with a big sad song.

It is true that angels say Amen to good and bad. It is not difficult to notice that he knew his death, that he would not live long. A poet who attaches great meaning to his poems always prepares himself for the death of his body. For this, the poet must have great courage. At the
beginning of the 20th century, the most advanced poets of the time appeared. They began to interpret the work of art in various forms. During the First World War, poetry changed completely. It has been updated. It achieved new heights in terms of form and style. These acquisitions served as a great source of inspiration and creativity for the poet. Therefore, the socialization and improvement of Islamic ideas was also evident in poetry.

References:

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