

SYMBOLICAL EXPRESSION OF SOCIAL AND POLITICAL CHANGES IN THE JADID POETRY

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Annotation: The symbolic images used in Uzbek literature were unique in the mythology, folklore and written literature. In the Jadid poetry, we can see that the meaning of the meaning imposed on this image is further expanded. In Cholpon, Fitrat, Avloni, Siddiqiyadi Ajzi, in Uzbek poetry, are creators in Uzbek poet as a separate position as a symbolist. The symbolization of socio-political concepts is evident in their poems. In this article, Jadid poetry appraised socio-political problems of socio-political problems through symbolic images and the skills of poet.

Keywords: Symbol, folkology, Matology, Clock, Navoi, Anglo Glour, Istiqlol, Munjala, morning.

Impressive expressing words, giving in a hidden form is the result of talent. The delivery of the idea in the "naked" form will only appeal, a media. One of the most important features of poetry will often be away from the main sense. Therefore, in such works, especially poems, contain the Connotival and metaphorical meanings of the language.

Classical literature does not only use the words, but also in new meanings, using words and meaning-symbols - symbols, and also used the symbols. In this way, they created a new image that has a unique aesthetic action. There are daily incidents and religious, socio-political, spiritual, spiritual, spiritual and enlightenment by describing such concepts and creating unusual associations have a aesthetic value. This served to enrich the tongue of poem by expanding the boundaries of the meaning.

It is noteworthy that the opposite of each era was created by unique symbols of each time. At the same time, it is also possible to see that their use in artistic vocabulary is also related to the moral views of the period directly, religious, religious, religious. For example, when religious samples of folklore, first of all, flower is in memory of the shatue, the bully - in love, rival. The expansion of meaning in these emblems is through them to capture other meaning through them. In particular, in folk, the meaning of "Gül" is not only left in classic poetry, which is expressed in the "flower", can only be observed in classical poetry, which is used in other sense. For example, it is a vivid example of our view that in Uzbek classical poetry became the symbol of the Prophet Muhammad (S.A.W).

"Poem is to create another language in the language," said Simademist poets. Of course, the ideas you want to say in their daily life can be expressed in ordinary sentences, but wanted to describe the "reality" Description of the other person, the description varies depending on our word or syllabus.

When we look at the history of literary, every period creates its symbols. Therefore, all the symbols created in the fiction are related to their time with philosophical, socio-political, religious, spiritual, spiritual, and similar problems. The oldest monuments also interpreted socio-political issues through a figurative image, symbol-u. We can also see this in the example of the piece from the monument "Kegin".

The blood ran like water,
The somewogewing lay like a mountain.

A hard boy was a slave,
Suvlu was a boy's Boyge Compile.
For you not knowing, for your radicalness
My uncle went to three,
I sewed the ballbalin of Kyrgyz article per head.

"Round like water" in the passage, "became a slave", "Slave", "Thira" revived the social and political life of his time as a feature interpretation of the historic reality.

Socio-political problems were the main tasks in allever. However, over the passage of the time, only these films changed, but also the history of expressing them has changed. In world literature, the ultimate end of the XIX century entered the synthesis of the twentieth century as a current with a form of special expression.

The main feature of symbolism is to instill the subtle aspects of emotions in the poem using words and signs. For this, the symbols describe poetry as "quiet song."

The symbols have accepted it as one of the important elements of its creative methods to emphasize its quality or symbol in place of a clear image. Such an approach has served as an effective tool for their works sensitive to express the sensual.

In Uzbek poetry, symbolism entered the twentieth century under the influence of Russian and European character. These actions have led to the formation of new styles and images in Uzbek literature.

The Jadid literature formed in the early twentieth century was formed as an integral part of Uzbek literature. The Jadid literature has launched a new era in the history of Uzbek literature, is based on many studies. In Jadid literature, attention is paid attention to the symptoms, first of all, the poetry. Of course, it depends on several important factors:

First, the Jadid poets sought to restore the past, culture and values of the Uzbek people. Symbolism has led new methods in the expression of the national spirit.

Second, the difference between characters from traditional poetry allows you to seek new shapes and images.

Third, the nature of nature was used in the voice sense, which helped the creators in deposing and expressing their feelings to the creators.

This means that political and social change in the early twentieth century forced Jadid authors to search for new way of thinking. Symbolism, on the other hand, allowed them to express their creative thoughts through symbols.

Jadid poetry effectively took advantage of Uzbek classical literature and world literature for centuries. However, the poetography reflects the peculiarities, scale and image system features of the new era of poetry. Therefore, the Jadid poetry differs from traditional poetry with its symbolic properties. The symbolic played an important role in the work of the Jadid poets, which processed traditional images and symbols in a new context.

It should be noted that tradition is a concept that includes duration and integrity in a broad sense. It means understanding the historicalism of literature created in the past in the past. This is undoubtedly the historicity of the form. Because when tradition shows only the duration and integrity in the literature, the content varies depending on social conditions. Literature is a two-level group created through the national language: direct meaning (dermotation) and consumption level.

The Gadid poetry fed by the immoral tradition of folk and Uzbek classical poetry effectively used these sources in the artistic interpretation of the socio-political issues of the period. "Jadid literature is a field literature at the intersection of tradition and an innate." The old and novel were in the work of the Jadid writes - in poetry. "

Jadid literature was implemented in our series of literature related to the nutrition of classical customers. In particular, M. Tadjibayeva was studied in a major study in Uzbek classical literature in the "Celebrations traditions" in Uzbek classical literature in Uzbek literature in the new literature of the new literature of the weight and rhyming. Of course, based on these

research in our literaryography, we want to draw attention to the role of folklore and classical literature in the art and political problem of socio-political problems.

One of the most used symbolic images in Jadid poetry is "Road". A symbol of the way in fairy tales is usually represented by the choices and goals of man, while the road is expected and unexpected consequences. The symbol of the path is not just a way, but the struggle to achieve the goals of life. The road is also used in the sense of reference to barriers, problems, and the process of overcoming them

The symbolic image of the "road" was used in the classic Uzbek literature, especially in the poetry of the Great Poser Navoi poetry. Of course, the symbolic meanings generated through this image are often involved in the doctrine of mycidity. In particular, we can see that a number of compounds, such as the Teacher, Road, Palace Way, Adam's way, is symbolically used in symbolical sense. In the epics of the "Xamsa", the "Road Chronoint" is also explored as an object of special research.

The purpose of the EUR is away, the valley is long, tuna pour, fugs

Mix Yuvkin, saying, Suhukbor.

The tax wants to achieve the goal. And to do this, you have to go through a hard path. Self-burial burglary should be free from the tax to travel the way. The path is the spiritual journey of man, the way to the consciousness of God is the way of the secrets of truth. Therefore, the poet warns the tax from his hardship.

In the poet of Cholpon, a poetry "is on the great path" is also set to a great goal. His goal is to "solve the old gracious of the east." For this, "the back of the backs said to the" passenger's goal of the passenger, and his flight is high. Therefore, he wants "to wing birds":

Deserts, waters, seas,

The traces of not recognizing the pressure.

Shul presses the traces of the seas,

We are going with great practices.

In the pool's poetry, the images of the road and passenger are closely related to the ideas of ERK and Macism. These images represent the struggle of the people and their hopes for the future. Through his work, the poet reflects the pursuit of the nation to independence. We can also observe this in poem "The way of the country". My thoughts in the poet in the poem "Long road //, from these means, the views on the" harsh ways "of achieving the independence of the country were encouraged.

Long ... I'm going to a roadside roadman,

My wife's weapon is a star on these roads.

I am the pure desirable power of my country,

He is the day of that star.

My veins sound like fire,

It is possessed by the blood of his blood.

He jumped in my wrist, played,

My feet is full of fold.

A long-pathwaymanmanmen, boramen,

My desire is from these ways! ..

As a child, the nation of Children, His people sang their dreams and hopes as a guide. The trailer was set out without fear of freedom of his people, the purpose of fighting for his independence. Because he believes in his "pure love power".

In Abduraouf Fitrat, the leading representative of the Jadidery Movement and Literature, the concept of "Road" aimed to draw the image of the socio-political reality symbolically. In particular, compounds such as the "right path", "the true way" in poem "Teachers' ATTAGE" transported symbolic meaning. We are human blood boilers,

The Turkish Arslolin is an income of the seat.

We are all assembled by the flag of enlightenment

Whoever shoots shows true ways ...

The poet describes the "right path", "the right way" in every Egypt of poetry, science. "Waking the Turkish lion out of sleep" is a sign of the action that needs to introduce and promote the people, to preserve national values. "Truth" is justice and the way of truth shows that it is important for the development of the people.

In general, Jadids looked only as an art, but also as a means of social change, but also as a helping to "lift" and solve problems in society. This period, along with samples based on reality principal, sought the original state of life and real feelings of people. Under the influence of the Jadid poetry, traditional images are enriched with new meanings, while the emergence of modern images and symbols ensured the diversity and vitality of the Jadid literature.

Jadid literature has created important works in the cultural and spiritual life of the society through the emergence, spread and general of symbols.

In Jadid poetry, it can be seen that it is manifested as a complex synthesis of symbolism. During this period, symbolic fellas and orphanages were formed on the basis of religious-ironal sources. The system of classic poetry began to acquire a new meaning in Jadid literature as well. Symbolic emblems are connected to real life, social system events. This is the unique aspect of the Jadid poetry.

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