



UZBEK POETESSES - HIGHLIGHTS ABOUT HUMANISM AND COMPREHENSIVE DEVELOPED PERSONALITY

Ahrorova Madina Raxmatovna

ANNOTATION

The scientific article analyzes the humanistic ideas of Uzbek poetess about a comprehensively developed personality based on the poems of Nodirabegim, Uvays, Anbar otin, Dilshod. Their socially philosophical views and educational activities are shown.

KEY WORDS: *Humanism, love, social progress, enlightenment.*

DISCUSSION

Nodira, Uvaysi, Dilshod otin, Anbar otin, who played an important role in the Uzbek literature of the XIX century, expressed in their poems and philosophical views the ideas of human spiritual maturity, which reached a height from the point of view of enlightenment.

Mohlaroyim-Nodira was born and raised in Andijan in 1792 in a ruling family and was known as a mature poet of her time.

Nodira wrote poems in Uzbek and Tajik languages and combined them into a separate Devon, expressing her thoughts on love, devotion and fidelity in her poems. His views on man and nature reflect not only personal feelings and love, but also his thoughts on the upbringing of the perfect man. According to him, man is the highest, the greatest of all beings. One should enjoy the beauty of life and always strive for it.[1,67]

In Nodira's views on perfect human upbringing, the ideas of humanity - justice, fairness, people, interests - play an important role. It is well known that the poet consistently propagated these ideas in her work and followed them.

The poet puts the value of human dignity high, wants it to be spiritually rich and meaningful. This is due to Nodira's deep feelings of love. That is why he emphasizes that the existence of humanity and love is an indication of the true humanity of man:

*Муҳаббатсиз киши одам эмасдур,
Гар одасен муҳаббат ихтиёрэм,
(A man without love is not a man,*

If you want to love,)

Nodira believes that the essence of life is to build a building of goodness. According to him, whoever does good deeds while living and makes people happy, has built a palace of goodness, and with these good deeds he will leave a bright memory in the life to come. Such a person is a perfect person.

Nodira promotes true friendship. In his opinion, a true friend will be with a friend on difficult, sad days. If he doesn't, he's not a true friend. In her poems, the poet glorified the perfect man. He described many useful teachings on education. His thoughts help people to understand the essence of the concepts of life, love, goodness, perfection, to develop as human beings.

Another representative of the Uzbek classical poets, the humanist singer Jahon Atin-Uvaysi was the daughter of a scientist and nobleman from Margilan. The world has envied poetry since its youth. His father taught him literature, and soon he became a poet, diligently reading and studying Uzbek and Persian-Tajik classics. In addition to reflecting the social issues of the time in his works, he also pays great attention to the issues of morality, etiquette and upbringing.

Uvaysi believes that everyone must be sincerely committed to the truth. According to him, a person should not retreat from the truth under any circumstances, endure any hardships and calamities, and stand firmly on the path of truth. The poet emphasizes that truth is an adornment that should not be turned away. That is true humanity. [3,89]



Uvaysi emphasizes that the decoration of life is the feeling of love, the power that gives life experiences to a person. Uvaysi glorifies the love that is unique to such people. When Uvaysi speaks of a perfect man, a man who feels the feeling of love in his heart is mature. The poet considers the heart that feels the feeling of love to be the true ornament of human life, and says that this heart is beautiful. Such a person is a perfect person. It is noteworthy that Uvaysi's views on the harmoniously developed person inspire young people to love life, to develop the ability to think independently, to encourage them to adopt the best national traditions. Poet Uvaysi's thoughts on life and the decoration of life, sincere love, a harmonious person, upbringing are still important in the development of the young generation as beautiful morals.

Dilshod Atin is another enlightening poet who encourages young people to be educated in the spirit of patriotism. He was born in 1800-1801 in the city of Uratepa near Kokand. His father Rahimqul was a poet by nature. Dilshod received his first education from his father, and from a young age he fell in love with poetry. He began to write poems under the pseudonym Barno, and by the end of his life had been a schoolboy, developing his enlightenment extensively and serving his work in educating the youth.

"I, as Dilshod writes, work to school until I was 88, seeing a glassless letter. Fifty-one years of schooling, 23 excellent students, and 891 girls were educated. About a quarter of them had natural poems ... more than two hundred poets had been educated before."^[4,21]

Dilshod pays great attention to the education of young people, to the fact that they are people of knowledge, and emphasizes that in order to get knowledge, it is necessary to work hard and be talented. He said the following about it:

*Кўзимнинг нуруни тўқғум китоб эрса сариҳ,
Вужуд бобида ёзилгондек боб эрса сариҳ.
(If the light of my eyes is the book of birth,
As it is written in the chapter on existence, the
chapter is sarih.)*

Dilshod Atin emphasizes that science leads a person to history and helps to solve various problems in this field. A person who is perfect in knowledge will have a high prestige, a position, everyone will enjoy his knowledge, and even day and night he will receive light from it.

*Оламдан нур олди ҳар лайлу наҳор,
Тарихни ҳисобин топғон ҳам одам,
(Every layer of light that received light from the world,
The man who reckons history,)*

According to the poet, the beauty of man is his spiritual world. Hypocritical, selfish people are deceitful. A person's inner world should be as beautiful as his outer appearance. This beauty, which is given to man to adorn humanity, must always be guarded. [4,23]

*Гар ташқи жамол ҳўб, ичи бад бўладилар,
Гўёки ичи пой, юзи нақшу нигор.
(If the outside is beautiful, the inside is bad,
It's as if the inside is mud, the face is patterned).*

The mature poetess, teacher Dilshod Atin, while devoting his long, meaningful life to art, made a worthy contribution to the development of social philosophical thought by expressing valuable ideas about education in his poetry and horsemanship.

When analyzing the works of classical poets of the XVIII century, it is expedient to dwell on the works of Anbar Otin, who interpreted the social and political life of the current period in his works. Anbar Otin was born in 1870 in Kokand in the family of a carpenter. His father, Farmanqul Margilani, was known to be the nephew of the poet Uvaysi, and became a mature poet and enlightener of his time.

Anbar urges people to have these qualities, saying that harmony, compassion, diligence are the best qualities among people.

In her work, the poet considers justice to serve the Motherland and the people as great happiness and goodness. He encourages his friends to be so happy and kind:

*Хизмат этсанг эл учун холис қилакўр доимо,
Кўб кирокашлар илан кўркмай мубориза қил,
Кимсани халқ ғамидин ғами бўлурса анга сан,
Ёндошиб, ҳар ишида ул ила мутойиба қил.
(When you serve, you are always impartial,
Many tenants fight without fear of snakes, If anyone
is worried about the people, Approach him and obey
him in everything you do.)*

In his poems, Anbar Atin promotes the ideas of nationalism, enlightenment, humanity, and diligence.

According to the poet, enlightenment makes a person a classic. He called on the youth to learn from the work of good people, to do exemplary deeds and to be honorable, saying that everyone should serve the people and take their work to the highest level.

*Яхши одамлар ишидан ибрат ол,
Ибратомуз хизмат айлаб, иззат ол,
(Learn from the work of good people,
Respect our example,)*

He says, and whoever has generosity and gratitude in his face, takes them, that is, generosity and gratitude, and emphasizes that he should be such a person:

*Кимки илғида бор эрса ҳиммат ол,
Ранг рўйида кўрингай, раҳмат, ол,
(Whoever is interested, be generous,*



Look at the color, thank you, take it,)

It can be said that Anbar Atin, whose work deserves attention, sings his philosophical views in his works as a result of his creative activity, life observations, and at the same time took a worthy place in the development of philosophical thought in the XIX century.

In short, our innocent and talented poets, who have a worthy place in the history of Uzbek classical literature, have left a bright mark in the history of our people with their works and enlightenment activities.

REFERENCES

1. *Ўзбек шоирлари. Тўхтасин Жалолов. Тошкент., 1970.*
2. *Нодира шеърятидан. Тошкент., 1979.*
3. *Увайсий шеърятидан. Тошкент., 1980.*
4. *Дилшод Асарлари. 133.*
5. *Анбар отин. Шеърлар. Рисола. Тошкент., 1970.*