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SHUKHRAT AND FOLKLORE

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Abstract: The given article is devoted to the study of the poetry of Shukhrat and the influence of folk poetry on it. The article reveals the commonalities and peculiarities of the poet's poems and folk songs.

Keywords: Literary influence, folklore, folk songs, folk music, art, decoration, spiritual experience, artistic expression.

INTRODUCTION

Literary critic Ulugbek Hamdam comments on the period, personalities, and poems: “The period shook the person, the person shook the poem. Poetry, in turn, has influenced people, and people have influenced time. Therefore, the person took from the period and gave to the period. It seems that the person-poet is primarily between the period and the poem. How and to what extent the spirit of the time is reflected in the poem depends on the person in the middle and on his potential” [1].

MATERIALS AND METHODS

It is widely known that the people are considered as the creators of the art of speech, the artistic mirror of the history of society, the aspirations of the working people that has always had a significant impact on the development of written literature. It is no secret that folklore, the source of verbal art, has always been a constant companion of people's lives, and magnificent monuments of folk art have played an unprecedented role in raising the consciousness and thoughts of all generations, cultivating their aesthetic taste and enriching their spiritual world.

The poet and folklorist Khamid Olimjon [2] noted: “People create, even when they experience bad days. The country was like in peace with cemetery, and even when the heralds of the ruling feudal lords shouted, people created. In the

darkest years of reaction, even in the days when the workers were suffocating, people created and sang.”

Indeed, folklore is not only a source of written literature, but also an inexhaustible source of inspiration and strength for our writers. There is no writer in the world of literature who in one way or another was not influenced by this great source, and there is no literary work that would not drink water from this great ocean.

Because folk songs, with their excellent form and depth of content, rich metaphors and high art, resonant effects, penetrate the hearts of artists, and creators who enjoy it, of course, try to create in this direction. This influence is multifaceted, and if the work of one artist is slightly convex, the work of another will be absorbed in essence.

“Uzbek folk songs consist of different genres, and all the rites, traditions and customs from the person’s birth to the last days of his life consist of different songs. A thousand and one sparks of the human psyche, sadness and regret, dreams and aspirations, attitudes towards reality are embodied in songs that flow from the network of the heart. Since ancient times, our ancestors loved songs, sought to understand the complexity of public life, the secrets of the relationship between nature and society, to express in words the emotions that are born in their hearts. Our people sang, expressed their feelings, deeply aware of the excitement of new bride, the flight of the eagle, the gaze of the moon, the peaceful rustle of leaves” [3]. It is clear from the above that “... the poet is a master of capturing the momentary breaths of the soul. This mastery allows the author to open the inner world in a new way, in a new situation, not always in one state. As a result, we see how wide and lofty the heart of our contemporaries is ” [4].

RESULT AND DISCUSSION

Thus, songs that are as attractive as a rich melody stirred the hearts of our poets and prompted them to write poetry in folk melody. In fact, poetry seeks through the poet’s personality the most important events of human life and tries to solve and find their problems, as a result of which creates poems that are close to

the work of people. Indeed, a feature of the lyrics is manifested in the fact that events are expressed through the personality of the poet. Therefore, the richer the poet's personality, the wider his spiritual world, the better he sees the world with his own eyes, the more unique his feelings and thoughts.

These qualities ensure that the poem is also unique. This situation is also reflected in the poetry of Shukhrat, which expresses the problems of love and dignity in a unique way. That is, one of the factors that strengthened the poet's magic is that he is very close to folk art and it can be seen from his works. Here we turn to the poems of Shukhrat and folklore:

*Kel, kel jonim bo 'stonimga,
Bo 'ston emas, o 'z yonimga.
Ishqing meni maftun etmish,
Jabr qilma yosh jonimga. [5]*

Content:

*Come to my garden my life,
Not to my garden, but to me.
Your love fascinates me,
Do not hurt my young soul.*

In our opinion, this poem of the poet is in harmony with this song, written in a folk melody:

*Suv kelar guldur–guldur,
Sevganim qizil guldir.
Otam senga bermasa,
O 'lganim o 'shal kundir. [6]*

Content:

*Water flows and flows,
My love is a red flower.
If my father does not bless us,
It will be the day of my death.*

It is obvious that Shukhrat deeply studies not only the spirit and soul of people, their hopes and aspirations, but also the originality of their ways of thinking in artistic thinking, the world of images. He manages to express the heart of people through his language, as “Oral and written forms of speech have been influencing and enriching each other since ancient times, when mankind began to make aesthetic discoveries from aesthetic events. Nowadays, the creative influence of oral literature on written literature is growing, the poetic understanding of ancient myths and legends is growing in the works of the great representatives of written literature, and it is natural that the oral epic tradition is dying out. However, the study of the influence of oral literature on written literature and, conversely, the influence of representatives of written literature on the art of skilled folk artists is one of the most important areas of research in determining the nature of folklore [7]. Thanks to this, his poems are close to the folk melody.

*Gul ochilgan bahorda kel,
Shom bo'lmasa, nahorda kel.
Mayli yozda vaqt topmasang,
Chana haydab qish–qorda kel. [5]*

Content:

*Come in blooming spring,
If not in the evening, then in the morning.
If there is no time in the summer,
Come in winter on a sled.*

This poem of the poet is a tribute to the poem “Olma pishganda galing” (Come when the apple ripened), which is sung in the folk language and has not lost its significance to this day. Focus on the lyrics:

*Olma pishganda galing,
Teyina tushganda galing.
Orqa sochim jamalak,
Belima tushganda galing. [6]*

Content:

*Come when the apples ripen,
Come when they fall under a tree.
Come when curly hair on my neck,
Will sprout to my waist.*

Thus, this shows that the poet is well familiar and inspired by folk songs, which are an example of folklore, as a result of which “new images and means of expression appear” [8]. Therefore, it would not be an exaggeration to say that the richness, universality and attractiveness of the language of Shukhrat also due to its proximity to people. He boldly incorporates meaningful words, phrases, and images into poetry. The wealth of the poet’s treasures depends, first of all, on the abundance of his feelings and emotions, the diversity of the wave of inspiration and the height of the dream of the goal. There is a fraternal affinity between the poet’s song “Sog’inganda” (When I miss) and the folk song if we pay attention to the poem:

*Hu ko ‘ringan u tog ‘mikan,
O ‘rtasi gul–gul bog ‘mikan.
Cho ‘lga ketgan yorginamni,
Tani joni oh, sog ‘mikan?
Bog ‘yoqalab borsamikan?
Quchoq ochib qarshi olsa,
Qoshlarida qolsammikan? [5]*

Content:

*Is that a mountain,
With flower garden in the middle.
How is feeling my beloved,
Who has gone to desert?
Should I go along the garden?
If my dear greets me with hugs,
Should I stay there?*

In folk songs:

*Shovot yoqdan oqqan piyolamakan?
Bizni yor galmaka uyolamakan?
Bizni yor galmaka uyola qo‘ysa,
Yoki ko‘ngli mannan begonamakan?
Sochimning uchlari tasmadan–tasma,
O, qora ko‘z bola, sochimni bosma!
Aytarmishlar ikkimizni oshiq deb,
Aldab so‘rasalar, bo‘yningga olma! [6]*

Content:

*Is that a bowl flowing from Shavat?
Is my beloved ashamed to come?
If my beloved is ashamed to come,
Maybe he is indifferent to me?
My hair is like ribbon,
Black-eyed boy, don't pull my hair!
They say that we are in love,
If they ask you, do not confess!*

Maqsud Shaykhzoda, who was one of the first to study the essence of the lyrics of Shukrat, wrote a long article and analyzed it [9]. Therefore, as the critic said, the poems of Shukhrat are artistically beautiful. This is due to the fact that the poet finds unique poetic images, new details in each poem to make each verse more accurate. As we have already mentioned above, the poet's mastery consists, first of all, in thinking that it is based on the rich and beautiful traditions of folk art. Shukhrat achieved such a result in the study of folk art and it is impossible not to be surprised: he was able to convey the spirit of folk songs to his poems. As a result, his poem acquire a new charm, where we compare the folk song "Binafsha" (Violet) with a poem by the poet called "Binafsha":

*Binafshalar ochildi,
Yerga bodom sochildi.
Ul bodomni terguncha,*

Qora ko 'zim teshildi
Qora ko 'zim guloyim,
Ostonangga chiqayin.
Jonon tinib bardoshi,
Qayrildi qalam qoshi [6]

Contents:

Violets bloomed,
Almonds were sprinkled on the ground.
Until I picked that almonds,
My black eye was pierced.
My black-eyed flower,
I will come to you.
Pretty girl's stamina disappeared,
Her thin brows raised displeased.

And in Shukhrat's poem:

Ariq bo 'yida o 'sgan,
Gunafshani teribsan.
Teribsan—u yoringga.
Kulib turib beribsan.
Gunafshada qolibdi,
Lablaringning kulgusi
“Yoring deydi quvonib:
Muhabbatning belgisi”. [5]

Content:

You picked the viola,
That grows by the stream.
Picked it for your beloved.
And you gave it with smile.
Smile of your lips,
Remained in that viola.

“Your beloved says happily:

It is a sign of love”.

The violet arousal in the poet’s heart mixes with the love of his sweetheart and gives such a beautiful view that it enters the bright world of the artist’s consciousness and becomes a beautiful image. Reading verses of Shukhrat, we see that they are very clearly reflected in verses of a burning, passionate, pure and sincere heart. Here we need to recall the views of the literary critic S. Mamadzhonov [10]: “You must be able to understand poetry, listen to its tone, taste it, smell it. It is impossible to judge a poem without imagining the life and soul that underlie it, without realizing its essence and without understanding the poet’s creative intent. In order to deeply understand the poetry you must be able to distinguish the unique tone of the heartbeat of this poet and recognize his spiritual world, the world of images. Because the poetry of a real poet has its own tone and spirit, which creates a certain mood in the reader.” This definition of a literary critic is, as it were, given to Shukhrat, in our opinion and if we pay attention to the following poem of the poet, we will notice this:

Anjir pishgan bo ‘laringa olma otsam maylimi?

Ro ‘paramdan o ‘tib qolsang so ‘zlar qotsam maylimi?

Olma otmoq bahonadir muddoyim sening o ‘zing,

Yuragimga – o ‘t tashlagan o ‘tgan bahor sho ‘x ko ‘zing! [5]

Content:

May I throw apples to your ripened fig garden?

May I say a word if you pass me by?

Throwing an apple is an excuse, all I need is you,

Last spring your sparkling eyes set fire to my heart!

CONCLUSION

In our opinion, the desire to always mix real life facts with a romantic spirit, the principle of creating a unique lyrical environment around specific life facts are the defining aspects of Shukhrat’s individual poetic style. All the individualities

inherent in his poetics are manifested in these qualities, or are to some extent connected to them.

In conclusion, Shukhrat is a talented artist, faithful to his people and country. Since he is a part of the people, he considers the feelings, dreams, anxieties of people as his own, as well as his feelings in a lifestyle that are directly related to the fate of people. In his poetry, the lives and aspirations of people seem to be in harmony with his "own". As a result, his poems are passionate, exciting, and high in scale and volume. The language of his works is simple, fluent, close to the language of people, or, more precisely, it is an artistic depiction of the hopes and dreams of people. For this reason, the literary heritage of Shukhrat is one of the best examples of Uzbek literature of the twentieth century and directly serves to educate the young generation in the spirit of good. So, the uniqueness of Shukhrat's lyrics is its smoothness, pride, elegance and perfect form, which fully corresponds to the folklore of Eastern poetry.

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