

## GAFUR GHULAM'S LYRICAL EXPRESSION OF THE SPIRITUAL EXPERIENCES OF "I AM"

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### ABSTRACT

*This article examines the specific aspects of G. Ghulam's lyrical "I". It highlights the uniqueness of the poet's work as an example of the analysis of his poems. In G. Ghulam's poetry, the expression of reality through the psyche of a living subject is observed, and certain generalizations are made.*

**KEYWORDS:** *Poem, Feeling, Lyrical "I", Experience, Philosophical Generalization, Spiritual Experience, Artistic Skill.*

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### INTRODUCTION

Academician Gafur Ghulam has a special place in the history of Uzbek literature of the 20th century. Especially, his poetry is distinguished by its philosophical content, deep expression of humanitarian ideas, skillful expression of delicate feelings and experiences.

Every detail, every image, every element in the artistic work is aimed at describing a person and his various experiences in one way or another.

Literary critic I. Yakubov studied the issue of the influence of the artistic word on the human psyche.

Literary critic T. Matyokubova analyzes the unique aspects of the poet's lyrics, his ability to create images and images in his research on G. Ghulam's poetry. The poet's poem "Winter" was written on December 17, 1941. He paints the whirlwind winter landscape, which is dear to Russia, in the style of Rivers flowing, crystal bridges, / Fierce storms run like light, / Forests roar, hunting is restless. It requires a truly poetic view to liken the frozen crystal state of cold water to something made of crystal - clear and precious white glass, to compare the intensity of a raging storm to the speed of light, and to revive the hum of forests, and to use the art of diagnosis to transfer the ratio of human intolerance to it on a logical basis. Ice curtains on a juniper leaf.../ Lips of a well like a wax candlestick, - by simulating the object of the image to another thing-phenomenon, G'. Ghulam achieves a bright and exaggerated expression. The secret of this is not only that the poet who uses allusions knows the general characteristics of the thing-phenomenon being compared or is inclined to think metaphorically. Because, on a cold day, it takes a great imagination to make a beautiful curtain of ice on a spruce log, and the flute-shaped pieces of ice formed as a result of the melting and refreezing of the snow around the edge of the well's mouth

as a chandelier with several candles, to feel elegance and radiant warmth in every phenomenon of nature. there must be potential.

In fact, the magical nature blessed G. Ghulam with an inner vision that sees to the thin tissue - a veil that is difficult to notice with an ordinary eye in every part of existence, and a heart that listens to the strange sounds emanating from the notes of the great Musician (Allah). Therefore, he thought metaphorically based on analogies typical of human thinking. Relying on the rich traditions of our language, in order to achieve his ideological and aesthetic goal, he gave living qualities to inanimate objects and events in the poetic text. Achieved a vivid, impressive expression of the landscape.

According to G'. Ghulam's ideological and aesthetic purpose, winter does not enter the usual way of life of ancient Rus. In particular, bread toasting in the oven is a good thing. A cauldron of borscht is boiling. When Vanya strums his guitar, the joyful girls dive into the groove typical of young people. Five-year-old Oleg, who is pulling a sled wearing a turban and felt boots on his feet, can't stop smiling from his ruby lips. The boy, who has completely forgotten the winter cold, laughs happily. So, in the bar of these sounds played in the ear, the intense symphony of life is embodied. Because they are described through the poet's sympathy.

The enemy army, unable to find peace from this winter, will make noise and freeze. This word is Ghafur Ghulam. The Complete Works, Volume II, page 26 is incorrectly given as "shavutday". In our opinion, it should be expressed as "hardens like a noise", that is, it binds or freezes. G'. Ghulam writes: "Owls laugh at you: Ku-ku! Because this is a dear Russian winter."

According to the Eastern poetic imagination, where the wild owl's laughter sounds like a drum, this is considered a sign of indolence. Because the place of owls is a ruin. So, at this very place, the poet pointed to the terrible fate of fascism by showing winter as one of the causes of the upcoming abominable fate. It is important that the Russian climate, united with the tenacious people, is determined to take revenge on the victims, destroy the enemy, and become his grave. The poet does not limit himself to giving an idea of the place and time where the events are taking place, but also shows the different effects of the landscape image on the psyche of the characters. For example, this is the dear winter that destroyed Yov... / In the places where Yov flees, withdraws, hunts, is restless, the poet reveals the psychological state of the heroes based on his antipathy towards them. So, the image of the landscape in the poem "Winter" motivated the foundation and development of the plot events on the basis of a contrasting background. The expression transferred from the psyche of the lyrical subject has become a picture of that mood.

The peculiarity of the characteristics of the Russian winter is that it is a shield for the beloved children of this country and, on the contrary, a trap for the enemies of the country:

Россия қишининг хислатлари бор,  
У ёв учун қопқон, бизларга қалқон,  
Москвадан қочаркан шумшук Наполеон  
Минг бир баҳонани қилса ҳам такрор,  
Бу бизнингча оддий арпа уни-ку,  
Аммо ҳақиқатан қадрдон қиш бу.

G'. Ghulam evaluates it as a "scumbag" and does not hide his hatred for his actions, in fact, the French statesman and military commander - Emperor Napoleon I (Napoleon Bonaparte, 1769-1821). Here, the poet meant that his invasion of Russia in 1812 with the "Great Army" of 640,000 men, claiming political and economic supremacy, had a disastrous end. It is known that even though commando M.I. Kutuzov temporarily left Moscow without a fight, along with the

entrepreneurship characteristic of original commanders and the heroic people's army, he was closely assisted by the fierce Russian cold. As a result, Napoleon I abandoned his command and lost his entire army. This person, who was shamefully defeated, managed to reach Paris, exhausted by the persecutions in Neman, Poland and Königsberg. He was sentenced to spend the last years of his life in captivity on the island of Saint Helena.

Қирқ икки градус...., Гитлер акиллар:

“Бизнинг чекинишга киш бўлди сабаб”

When we read the above lines, it becomes clear that recalling the history of Napoleon I is not G. Ghulam's original intention, if it is meant to look at the screams of the Nazi "genius" like the barking of a dog. Because, if you pay attention, Napoleon I and Adolf Hitler's personalities - claims to rule the world, their armies approaching the threshold of Moscow, and even both of them are afraid to answer for their actions - distant and recent history are logically related to each other. G'. Ghulam refers to this commonality in most of his poems. The analyzed poem "Winter" is no exception. The poet paid special attention to the high atmospheric pressure prevailing in Russia in this season, and the air temperature in some places getting colder. "A place where people and climate are united is a death sentence for fascism." It is clear from these lines that when G. Ghulam addresses history, people's strength, courage, endurance, and selflessness are very important in the struggle. At the same time, he defended the concept that actions on the path of the celebration of justice are supported by mother nature (God could not openly say that the reward is perfect - T.M.). Perhaps, he was able to make a poetic conclusion with complete confidence because he relied on strong national beliefs. In other words, he read the brutal death sentence against fascism in a loud voice. G. Ghulam intends to emphasize that the power of the people is stronger than the flood:

Нух тўфони энди оддий кулгудир

Халқим бу бошлаган юриш олдида,

Ёки яланг саҳрода туёқ изида

Тўпланган бир ховуч бемаза сувдир.

ends lines like This paragraph is from the poem "People" by the modern Uzbek poet Cholpon: "The people are the sea, the people are the waves, the people are the power, the people are the rebellion, the people are the fire, the people are the revenge... If the people rise up, I will destroy the power, let it stop. is close. However, under the concept of "people", Cholpon refers to Turkestan oppressed people who are thirsty for freedom, and G'Gulam refers to the "Soviet people" who rose up against fascism.

Undoubtedly, Cholpan's poetry is extremely high in terms of being saturated with national feelings. But with attention to the essence, G. Ghulam also cares about the freedom of the country and removing the shadow from its head. He believes that all the power is in the people and always calls to sympathize with him.

Unfortunately, G'. Ghulam, who lived in a turbulent and dangerous time, felt a great obligation to be extremely politically alert at every step. In particular, he did not hesitate to emphasize that he was always with the people, that he was completely cut off from the past. G'. Ghulam said that the great flood was caused by the heavenly rain and the water released from the four constellations of the earth, and the long-lived Prophet Noah (Surah Anqabut, verse 14) when his calls to guide his people went unanswered, he asked to punish the infidels (Surah Shuaro, 118-119) - verses) he knew it was the result. The main cause of the destruction was the servant's blasphemy against Allah, and he was aware that the source of salvation is faith. However, while

talking about the "flood", the poet felt the obligation to confirm that the religious stories are myths and the reality of today. In such places, his "I" league merged with "we". Today, it is better to interpret them in the form of the opinions expressed in connection with modern construction.

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