



RELIGIOUS VIEWS OF ABDULLAH ORIPOV

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Annotation: Abdullah Oripov, as a major representative of modern Uzbek literature, glorified in his works common and universal values, philosophical thoughts for all times and arrangements. Effective use of religious motives, religious terms, in their impressive expression to a wide audience of readers.

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Uzbek literature has an ancient root. Since Islam was the basis of the peoples of our homeland, our classical literature was also completely based on the rules of the Islamic religion. This is due to the religious, philosophical, moral norms that prevailed in the Society of that time. The most exemplary of these are Ahmad Yassawi's "Wisdom Of The Lord" and Nasiriddin Rabghuzi's "story of Rabghuzi".

From the XVII-XVIII centuries, religious and social issues were equally carried out in our literature. We can see this in the works of Farogiy, pleasure.

And from the beginning of the 20th century, social issues came to the fore. The works of mahmudhaja Behbudiy, Abdullah Avlani, Chulpan, Abdullah Qadiri are examples of our opinion.

Even in literature and art during the regime of the salty, which was based on atheistic doctrine, the most egotistical views came to the first plan. It was also impossible to open a mouth on religion at that time. Despite such a situation, our older generations, although not transparent, reflected religious spirit through symbols in their poems. This can be evidenced by Ghafur Ghulam's poem "longing":

Like an orphan boatman on the way to the perfect caravan
Tears in the eyes of anticipation.
From the smallest particle to Jupiter ,
Let yourself know your coach, Sun
(Zo'r karvon yo'lida yetim bo'tadek
Intizor ko'zlarda xalqa-xalqa yosh.
Eng kichik zarradan yupitergacha ,
O'zing murabbiysan xabar ber, Quyosh.)

The poet is not primarily a poet, but a servant of God, an ordinary man by heart. From an early age, he grew up learning from his ancestors about our sacred religion. He also grew up different from rewards and sins. Due to the shakiness of the social situation, in the second half of the 20th century, Uzbek poets could not openly turn to religion. Contrary to such a positive situation, Abdullah Oripov began to gradually apply religious atamalr in his poems. Poets of this period included a. We can see in two different ways the use of religious motifs, religious terms, which are also reflected in Oripov's work. The first is a consciously applied religious

motif associated with one's own inner faith, while the second is the use of an adjective related to the religion of Islam, whose origin is associated with the national mentality, lifestyle, customs, morality of our people. That is, involuntarily applied religious termalr, we can take as an example the poem "mermaid", written in 1960 in the mystery of religious motives:

Who are you walking in the imagination of sarsari,
You are a treacherous beautiful spirit, yo pari.
(Sen kimlar hayolida yurmoqdasn sarsari,
Xiyonatkor bir go'zal ruhimisan, yo pari.)

The poet added words related to religion in his poems on such a simple, socio-domestic theme. It is true that the poems written by the poet until the 90s used terms related to religion, although they were far from the subject of religion. Despite the fact that the poem "to my fellow students" is also actually dedicated to friends who studied with the poet, this poem uses a religious motif. Because at that time the people needed such poems.

A. If we approach the analysis of the oripov Lions in the same way as in yoga, it is much more difficult to find poems by a poet that do not involve a religious term, a religious motive.

It is known that Abdulla Oripov is one of the poets who stands firm in his word and faith. Because the poet's feelings that are pouring out in the poem are the gavharas that come out of his heart. He is considered a false poet if the poet cannot embody in his poems the pain of the people, the feelings of the people. Through his poems, Abdullah Oripov skillfully copied his pain and popular pain into the lines of the poem.

The poet made extensive use of Islamic motifs and historical realities in his work. This testifies to the fact that Abdullah Oripov is well aware of religious knowledge. The poet's poem "My First Love", written in 1968, plays an important role in the artistic thinking of our people, as well as being a special event in Uzbek literature. Because no one had written such a poem so far, devouring the heart. The outspoken poet moved his senses to the verses:

Oh my in the heart, my first love,
My Only God is mine, my first love.
(Dildagi ohim mening, birinchi muhabbatim,
Yolg'iz Ollohim mening, birinchi muhabbatim.)

Whether it's a poem about nature, social issues, love for parents or not, it's all watered down with a religious psyche. The 1969 poems "My Soul" and "the chanting" give the impression that they are fully religious in nature. Because belief in the soul, pointing to its immortality, is the belief of people who believe in religion.

We have also witnessed the portable use of religious terms in some of the poet's poems. The poem "monologue of thought" is an example of our thought:

(They call me God that before,
The Prophet said, and the genius is complete.)
Meni atadilar xudo deb avval,
Payg'ambar dedilar va daho tugal.

The reason that contemplation calls itself a God is that it rules man, the great aspect of Man, which is in the fact that he has thinking, the ability to think. Therefore, to show that thinking is above all else, the poet used the art of exaggeration.

There is no exaggeration to say that the dramatic epic "the road to Paradise" by Abdullah Oripov also made a turn in Uzbek dadabiyot. The work was based on a complete religious

motive, which through these religious motives each individual exposed the vices in the society without fault and indicated where their destination would eventually be. Indeed, in the Qur'an and Hadith, the words of judgment, reward and sin, Libra, Heaven, Hell are found as in the author's work, whatever understanding they have in the holy books. Nevertheless, the main theme of the dramatic work "the road to Paradise" is human values. The author's main goal, even from writing a work, is to lose those dirty vices through religion. That is why we can say that this work is a epic of didactic importance. The reader who reads the work immediately realizes which path begins to paradise.

Even though the poet's work was based entirely on a religious motive, the main purpose was not to promote religion, but to mention human values, which were becoming forgotten, to more accomplished readers.

After our country has achieved independence, the poet is one of the first to manage to go on a Hajj trip. And what he saw on the journey, he embodied what he had forgiven in his "Hajj notebook" series. The work is a religious motif, a religious term based on the realities of Islamic history as well. It was written during the period from the time of the poet's pilgrimage to his homeland. This Sarah can be considered a didactic work, like the dramatic epic "the road to Paradise". Because the work also serves as a mirror that shows its reflection on the people who do not know for what purpose they came to the pilgrimage.

In contrast, the series of "Echoes of wisdom", written between 1991 and 1992, is more commonly referred to as hadithu sharif and Prophet Muhammad (s.1991-1992).a.v.), which glorified the umuninsonian virtues that Islam promoted widely. This work, too, invites the reader to goodness and goodness. In his work, the main idea of Islam is to conduct socio-domestic issues with good, with goodness, from the hadiths, rules of the Islamic religion of the reader who read this work, in addition to the Prophet Muhammad (s.a.v) of what they have done.

The poet mentions that his work was written from various sources, stories, narratives, influenced by Grace. He says his wisdom "is a special place of pilgrimage for me, they are my reverence". The reason for saying this is that some of the poems in which the poet took place from the series were written on the basis of Hadith.

It is known that in Uzbek literature there is a benevolent tradition that Alisher Navoi began. The great poet was born in 1481-1482 to the Prophet (s.a.v) from his hadiths, he translated 40 hadiths poetically into the old Uzbek literary language and wrote "Arabain" or "Chil Hadith". After Nawab, in the late 19th century, a poet named Muhayyir took 40 of the Hadiths and delivered them to the people in a poetic way, finding the strength to do the same. Another century later, this tradition was described by A. Oripov continues. In the "echoes of wisdom" series, while the total number of poems exceeds 40, not all of them are poems based on Hadith. Of these, only with a finger can we be included in the composition of poems written on the basis of such a hadith. The rest, we have already mentioned, are written on the basis of the ideas of Islam and historical truths.

It is worth noting that Abdullah Oripov, as a major representative of modern Uzbek literature, in his works glorified common and universal values for all times and arrangements, philosophical thoughts. Effective use of religious motives, religious terms, in their impressive expression to a wide audience of readers.