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Article



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## POETIC IMAGERY OF NATURE

**Abstract:** In this article, the image of landscape in the poetry of G.Ghulam is studied. In it, aspects of the poet's lyrical heritage related to nature and human life and spiritual experiences were observed. The poet's landscape lyrics are researched in harmony with human spiritual experiences. Poems depicting unique pictures of nature in G.Ghulam's work were analyzed and certain generalizations were made about the poet's skill.

**Key words:** Tradition, artistry, originality, lyrical character, commonality, image, feeling, experience.

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### Introduction

Landscape imagery occupies an important place in Gafur Ghulam's poetry. His poems and epics skillfully depict various aspects of nature. He emphasized the aspects of nature related to human life and spiritual world.

Gafur Ghulam dedicates separate poems to the characteristics of a certain season, and each season is shown with its qualities, and special emphasis is placed on their common aspects with human life. In such poems, the poet calls people to enjoy the beauty of nature and to respect it. In the places where the beauty of the seasons is reflected, the poet also puts forward his views on the beauty of life, the need to appreciate it, freedom and naturalness in the heart of nature. Like the poet's "Bog'" (*Garden*), "Chaman" (*Blossom*), "Ko'klam shamoli" (*Wind of nature*), "Avval bahor edi, yer erdi sabzapo'sh" (*First it was spring, the land was full of vegetables*), "Kuz keldi" (*Autumn has come*), "Ko'chat" (*Seedling*), "Qor" (*Snow*), "Yoz" (*Summer*), "Kuzgi ko'chatlar" (*Autumn seedlings*), "Qish" (*Winter*) in his poems dedicated to the image of nature, natural scenes are interpreted in harmony with the various manifestations of human spiritual experiences. Such poems are distinguished by the sincerity of feelings and high artistry

Among the seasons, G.Ghulam especially honored autumn. Because this season brings

abundance to our country. In fruetfull autumn, the world is like a dark porcelain. As the poet wrote:

The days are pleasant, the nights are cold

Autumn looks delicious like a kiss. [G'.Ghulam. MAT.J.3. 340 p. ]

The poet sees the beauty of the land in the air of the day and the coolness of the night, that is, he feels not only the color of the beauty, but also the taste of it.

Red, typhi, charas husseini

As if they bent vineyard's waist,

All the pomegranate, quince, pistachio,

Like pouring jewels into the treasury. [G'. Ghulam. MAT.J.3. 340 p.]

The poet does not simply list the varieties of grapes. He draws our attention to their fruitfulness. When the reader imagines the "tall works", he involuntarily perceives the abundance of red, typhi, charas husseini shining like pearls in them. His gaze moved from the crimson vineyard to the round-tailed pomegranates and golden quinces full of crimson seeds, and then to the pistachios and almonds, beautiful as girls' foreheads. At such times, his sense of taste becomes more active. In other words, as the reader enjoys the beauty of autumn's bounty, they add their unique flavor. It is admitted that the generous Uzbek land is truly a priceless treasure. His love and respect for her will increase even more.

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The lyrical hero G.Ghulam looks at the caravan of cranes lined up in the southern latitudes, expressing gratitude for these happy moments and looking at the golden autumn horizon:

Cranes caravan in the southern sky,  
Invisible sand in clear pools.  
Hawthorn amber necklace in the mountains,  
Tough enough, like a cream. [G.Ghulam. MAT.J.3. 340 p.]

Not only the borders of the sky, but also the water of the streams rushing out from the bosom of the huge mountains and rushing to the ground is crystal clear. The innocent clarity and purity surrounding the night shift to the hearts, giving peace to the soul and pleasure to the mind. Bunches of yellow and red hawthorns, growing in the mountains, are strung like coral beads. Thick yogurts and eye-searing whipped creams, which are the blessing of the cattle breeder, increase our love for the Motherland. It pleases the hearts and raises the sense of pride.

The lyrical hero is not satisfied with the eyes of the Motherland. G.Ghulam is not satisfied with the end of the year of human labor, which has lived the generous land, measured only by the abundance of grain in the warehouse and wealth. He makes philosophical conclusions about the fact that it is inevitable that the beautiful spring of a human child's life, hot summer, abundant autumn and frosty winter will alternate.

Surprisingly, the seasons of human life are completely different. It is natural that the spring of life comes late and sometimes bitterly, in the season of summer, its elegant flowers wither from the heat, autumn comes too early, scatters premature rains on the paths of life, and it is unlikely that it will reach the frosty winter.

So, the noble traveler, the work of the faithful servant: one is courage, the second is patience, the third is wisdom and intelligence, and the fourth is thanksgiving to bravely overcome all of them with perseverance. The important thing is that all this is a huge test for a person's faith and belief, will and ability. In this test of courage, the human race, settled between the earth and the sky, is required to follow its own desires, and the weight of its fruits will be summed up.

It seems that by the autumn of 1965, G.Ghulam began to summarize the seasons of his life. He weighed the happiness of his throne, which he created with his own hands, in the scales of human honor. He was full of deep philosophical thoughts about how he was able to make the desert prosperous and bright. It was not for nothing that G.Ghulam mobilized all his intellectual and spiritual strength for this work. A proud, enthusiastic poet: "*Did I hold the reins of the climate of life at first?*" - asked the mediator.

As Professor U.Normatov said: "*In discovering the truth of a person and his nature, heart, and soul,*

*no field can compare with literature, cannot replace it.*" [Normatov U. 98 p.]

In G.Ghulam's landscape lyrics, the feelings and experiences of the subject are often revealed through natural landscapes. Usually, when the sun rises in the middle of the summer - at noon, the farmer and gardener rushes to a cool place in the shade to catch his breath. On such a day, it is especially pleasant to rest in the bosom of a stream, a pond with clear water, or a flower bed in a garden.

It's the middle of the morning, the days are coming to an end,

They have boyish voices.

Just passing from bud to bud,

Little nightingales sing the note of love. [G'.Ghulam. MAT.J.3. 270 p.]

The song of the nightingales flying from bud to bud and the song of the cicadas, ready to learn the note of love, evokes sad thoughts about the value of life in the human heart. After all, it is no coincidence that the poem chooses the time when the day turns to noon. By this, the poet meant the period when two generations change.

Therefore, a nightingale is denied by chick, flower by bud, and the parent by child. This law of negation based on inheritance reflects the essence of the development of nature, society and human thinking. In the development of existence and society, renewal appears on the ground of the old and stabilizes as a relatively high stage. By this second negation, the poet meant the continuity inherent in the nature of development. The natural basis of how a person should love the Motherland is shown through the love of the nightingale and its chick for buds and flowers. In this analogy, the sound of a nightingale chick is likened to the voice of a grown-up young man. The content of wisdom transmitted indirectly is aimed at the younger generation. So, it is intended that the feeling of satisfaction in the spiritual world of the lyrical hero will be transferred to the psyche of the reader.

A poet on the verge of sixty who carries a flower cutter in a meadow created with the skin of his forehead and heart, compares the beauty of yellow flowers to human life. He makes philosophical and poetic conclusions about the meaning of life, standing between lost youth and a dead garden created by human labor. Because a flower cutter and a flower garden decoration are necessary for each other and at the same time they are also a negation. Just as a flower garden does not bloom if its excess branches are not cut off, a life that is not directed towards a clear goal cannot acquire mature content. Human youth is beautiful like yellow flowers. It is measured by how the content of this transitory season will be spent on noble ends. Areas where the concepts of Garden and Homeland should be distinguished by their scale. So, a garden is a flower, the Motherland is blessed with a devoted person. It is understood that the lyrical hero,

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summarizing his life path, is happy that he gave his youth like a flower to this country, and encourages the younger generation to follow such a good path.

The flower-cutter in my hand creaks from time to time,

I feel like I've lost something.

What I have lost is my youth, blooming like a flower

Motherland is like my soul [G.Ghulam. MAT.J.3. 270 p.]

G.Ghulam was well aware that he was leaving an "epic", that is, a large-scale literary legacy. He did not doubt that his writings are as full and overflowing as the Syr Darya. People's epics were passed on from mouth to mouth to future generations, and they hoped that their works would survive, just as the water of the river traveled a long way to reach distant borders.

Picking epic flowers from the circle of my horizon,

Someday this poem will flow like Sirdarya.

Melting in the core of the soil of my country,

If our people grow flowers from the drops [G.Gulam. MAT.J.3. 271 p.]

There is probably no poet who did not dream that the flowers he picked from the garden of sophistication will spread a layer of light to the heart of the people, just as the water of the river enriches the soil of the Motherland. In this sense, the poem originates from the faith of its creator that his heart's desire will come true. The poet's hopeful gaze is always fixed on the future horizons.

It is known that the horizon is a line that appears as if the sky and the earth meet in the distance as far as the eye can see. It is not surprising that the horizon of human life is at the border of life and death. Perhaps this is why, when the image of the horizon is referred to in fiction, it refers to the meaning of the evening of life or the dawn of perspective.

*"Each new poem is a new event. So, it has its own nature, its own experience, its own set of images. Therefore, it is impossible to fully cover all the magical, subtle aspects of poetry in general."*

[Sarimsokov B. 10 pp.]. Although each poem has its own nature, world of images, experience, there are such general laws of art that help create a universal vision of a poetic work.

In a number of poems of Gafur Ghulam, dedicated to the image of the landscape, emotions are sung. In such poems, the charm and beauty of our country at the time of the morning period, the emotions that are stirring in the heart, are described with a poetic eye. Observing the poems of the poet shows that he was very fond of watching the dawn.

Therefore, in most of his poems, the dawn and the sun's golden rays are reflected in the poetic spirit.

The first light at the tip of the maples

At first, my eyes fly to see.

The pen is as fast as the sun

It moves from line to line [G'. Gulam. MAT.J.2. 136 p.]

It is known that at dawn, the first light of the sun falls on the top of the maple trees and quickly brightens the surroundings. It would have damaged the aesthetic value of the poem if the phrase "the dawn broke" was used. That's why the artist illuminates the morning and its effect on the mood of the lyrical hero by saying that he looks forward to seeing the first light that falls on the top of the maple trees. The poet's passion for seeing the first rays of light falling on maple leaves is not just a coincidence, of course. It depicts dawn and creation in communion with each other. Dawn is a source of inspiration for the poet. The poet's poem "Anor" (*Pomegranate*) contains the following lines:

I planted a flower in my garden worth to put on your temple

Every flower in this garden is a mark from my bleeding heart.

I made flowerbeds worth for the guests to rest

This poem is an excuse to invite you. [G'. Gulam. MAT.J.3. 150 pp.]. This poem was written in 1958, in which Ghafur Ghulam wants to end social injustices on earth. He wishes for a "time of peace" in the whole world. Usually the flower is worn on the temple. The color of the bud will be red, and the dearest guests will be invited to the flowerbeds. This is a common everyday situation. But the bud, flower, flowerbed, garden in the verses are not just natural scenes, they are loaded with symbolic and metaphorical content. We can understand this scene in connection with the process of creation. In it, the world of garden-creation, flowerbed - poet's creativity, flower-poetry, bud is a symbol of the parts of the poem. After all, if we observe that the red color of the bud is the "blood from the heart" of the poet, it is understood that the idea that a real poem is written with the blood of the heart and with pain is expressed.

It seems that Gafur Ghulam's landscape lyrics have become especially valuable due to their high humanity, artistic maturity, artistic expression of thoughts and feelings. His poems related to the image of nature refine human feelings, encourage to feel the unique and warm breath of the word. After all, the poems depicting the unique scenes of nature help to feel the charm of the surroundings, to develop boundless patriotic feelings, and to realize the eternal connection between nature and the human heart.

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