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Reflection of Islamic Ideas in the Creation of Muhammad Rahman

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Abstract. This article talks about the formal-stylistic, ideological-artistic features of Islamic poetry. In particular, the unprecedented changes in artistic thinking that occurred at the end of the 20th century and the beginning of the new century made it possible to radically reform the level of philosophical coverage. As a result, poetry and poetry were closely observed as a huge issue and responsibility.

Key words: word, spirit, poetics, materiality, philosophy, structure, morality, composition, experience.

We can see how true the saying "a poet is an incurable truth-seeker" is that the search of the artists of the 70s-80s generation has manifested itself with a completely new spirit and mood. After all, in the days of "incurability" around us, there is a creator who sees the falsehoods, pretensions and hypocrisies that are on the sidelines, and he aims to write what he feels, that is, what God has commanded. Because being true to one's nature is not the most difficult virtue in a person. It is a phenomenon that often happens in poets, who are naturally weak and hesitate in front of doubts. After all, after being surrounded by hypocrites and hypocrites, what could the creator do? As we mentioned at the beginning of our article, "realism" refers to the poet's conscience. To do what the conscience dictates, faith is the work of the whole creator. That's what we say, sometimes you think about it. Who is the poet? The answer to this question has been sought for a thousand years. Some say so, some say that. But everyone has the same goal. He tries to explain that he is serving the truth faithfully. In other words, the poet is a great truth-teller who prays to God hour by hour.

I ran in the desert fan,

As a stranger, I knew.

God, let me rest for a moment

Finally, I came to my house.

The poet compares this world to a perishing field and does not hide his alienation. He describes how he could not rest even for a moment because of the worries of the world, he was exhausted after chasing the blessings of the world, and even when he traveled the world, this fatigue did not leave him and he found eternal rest when he came to his noble place.

The devil will help, sometimes he will raise his hand,

There is his long-standing intention.

For proof of existence

He sealed the moon and pressed it into the sky.

Satan is the enemy of man from time immemorial, he does not let him rest for a moment, his main task is to lead man astray. To confirm this, he smeared the moon on his face. In the poet's work, the closeness of the image, the authenticity of the mood, the brilliance of real talent are visible not only in the layers of feelings and consciousness, but also in the balance of content and essence, in its poetic integrity. It is impossible to discover his talent in just one word. After all, it is true that the dreams of the nation are reflected in his eyes. It is natural to ask the rightful question of what the nation's dreams can be. On the other hand, when we answer the relevant discussion about the nature of the will and Islamic feelings in the work of this poet, we will say that he was not like anyone else, in his nature, in his language, and that he remained faithful to his life motto and the commandment of conscience. Indeed, nationalism is exaggerated in the way it sings and treats such issues.

"Muhammad Rahman is a talented artist who creates his own world in his poetry. His poems, written with strong passion and vividly reflecting the spirit of the times, will not leave the reader indifferent. Especially in his deep philosophical poems discussing the topics of homeland, faith and belief, mental pain, transformation, and self are deeper. processes of understanding are reflected brightly." Muhammad Rahman is a poet whose feelings are true and sincere. If such a quality exists in a poet, then he is very happy. If every creator's thoughts are clear and his words are true and genuine, then there is no doubt that the poems presented to the public by such talented people can live for a long, very long time. A creative word should be loved, says Goethe. As a result of his lack of love for words, he forced himself to join the ranks of poets, but there is one conditional side to this. What if fate has not written the word "poet" on his forehead since time immemorial? They also live in the dream of poetry! Muhammad Rahman stands very high among such poets. In the poem "Not from Us" in the collection "Man who sees the way", we can witness his high talent and his unique world of familiarity with the world and man:

One day Rasulullah said: "Not from us..."

Bandai nafs, haris, sullah are not from us...

But with unfailing faith,

It is the sun, the moon, not us.

Taghafil spins charkhkim to the heedless,

Not from awareness, aware, not from us.

All difficulties are overcome by enthusiasm and ingenuity.

Complaints, complaints, oh, not from us.

Adil Ersa is like a burning nation,

Go away, khan, king, emperor, not from us.

What did the people of malice get from this world,

The self-digging pit is not ours.

With your blood, fill the glory of the earth,

O Muhammad, know that the help is not from us.

In this poem, which begins with "Not from us", he addresses the Prophet with the question of

how to be a member of the community. It is not from us who is a slave to lust, if he does not have faith in his day, even if his reputation is as high as the sun, it is not from us to get rid of the worry that has happened to him with zeal, to tell everyone about it. Except for the well he dug, every scene in the lines is logically connected, that is, the words "nafs", "faith", "moh", "oh", "shah", "choh", "maddoh" in the lines are a poetic image. raises to the level. Because the main purpose of any creation is determined by the ability to create an image. An image is a mirror that shows an inanimate thing alive and real before our eyes. For this reason, poetic language is the easiest way to understand the world. But in order to reach such a status, the poet has to go to many streets, study and search hard. Mental anguish falls. It's difficult. He is able to get out his sad days and depressed mood only through divine art and poetry. Such a situation makes the poet even more exalted.

I know Jesus!

Motherland, humanity

He did not sell!

Gog-Magog

Shield yourself against the wooden wall

They nailed their hands and feet,

They carved a five-pointed star on his chest!

Muhammad,

I know Moses too!

...Musani son of Tashmuhammad!

In the poem called "Atheistic", the poet paints a noble image of a person who lived in the age when atheism was propagated. He does not differentiate between Jesus, Muhammad, and Moses, who were prophets in the great books.

He even replaces Musa with Aibek, son of Tashmuhammad. He was able to assign a symbolic and figurative meaning to the word. "By the time of independence, Uzbek poetry began to undergo renewal and changes in the essence of its poetic content. Poets expressed in poetry the religious feelings that remained in their hearts for a long time. A wonderful blessing like independence gave poets spiritual freedom and great literary opportunities." This artist was able to continue his path faithfully. Especially, this was undoubtedly the honorable and exemplary way of creation of the poet Muhammad Rahman.

I did good to the ants-

One hundred tons of grain were sorted in one night.

I did the mice a favor-

Lahm carved from under the dungeon

They freed him from imprisonment.

I did a favor to the fish-

They took him to the underwater kingdom.

I also did a favor to the birds-

Passing on the wing of Semurg

He brought me to Kohikaf.

I did good to people-
my brothers threw me into the well
cut out my two eyes...

The difference between man and other creatures is that he knows how to do good. He did good from the ant to the birds. Even the rodent received his reward by doing good, and the good he did to man left him in the well. [The Holy Quran. Surah Yusuf]. It is felt that he was affected by the events.

Yusuf, peace be upon him, was thrown into a well by his brothers, and they showed his father a bloody shirt saying that Yusuf had been eaten by wolves. His father cried over Yusuf in Hajj and became deaf in the autumn. The travelers took Yusuf out of the well and sold him as a slave. will keep.

In Muhammad Rahman's poems, the feelings of the creator, who responded to his tasks with love for man, are reflected in the expression of the concept of freedom and freedom. Muhammad Rahman was able to prove with his true words in this poem that writing a poem about humanities is the most difficult task:

I am a sinful slave, so I go:
My work is flawless.
I'm sorry if I forgot for a moment,
Do not forget me, my Lord!

You have to believe that only children worthy of society express such big feelings. The profession of being busy at every moment, creating at every moment does not give peace to the existence of the poet. It brings him to infinity, a little closer to God. In the context of these goals, the word "human" means only this word. Then he takes a deep look at its other aspects. The poet lived only 60 years. During this short life, Vatanu lived tirelessly and unceasingly for the sake of the people and the nation. He behaved very modestly and modestly. He fully realized that poetry is the highest title. He felt in his heart the unfaithfulness of the world, the loyalty of a friend changing with the passing of the hour. For this reason, he lived only 60 years in this mortal world. But his soul remained forever. His poetry, words, and soul remained immortal. What else does a poet need? I think nothing.

Winters passed, how many summers passed,
I slowly realized:
The beginning of everything is true,
But there is wisdom in the feet.
Sometimes you look like a fugitive,
Silent grave. Darkness. Moon in the blue...
You can't go to bed
A place where you can't walk!

The word "man" means weakness. He realizes that life has passed quickly when winter has passed and summer comes. But the poet, who we learned that wisdom is only in the head, denies this. He says that there is wisdom in the feet. He says that the place you have not walked cannot be a place of death for you. In fact, it is so.

In general, from the day Muhammad Rahman entered our poetry, he considered it a virtue and a duty to sing true words. Personality and poetry are as similar as two drops of water. This similarity is noticeable not only in feelings, but also in personality. We should not only benefit from the work of such great talents, but also learn from it.

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