



FAITH AS A POETIC IMAGE

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Received: 7 th June 2024	Accepted: 3 rd July 2024	Representatives of various fields of science, literary experts, linguists, art experts have studied the term "image" based on their interests. At first glance, when we think of an image, the scenes and characters that reflect life in a unique artistic form come to life in art and literature. This article discusses the image and its nature, features, social, linguistic, artistic, psychological aspects in Azam Oktam's poetry.
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The lyrics are not losing their original appearance, charm and activity, despite the fact that since the beginning of human artistic thinking, they have undergone shapely and meaningful changes. In this respect, poetry of the 20th century is manifested in a whole new poetic form, a new lyrical essence. The poetic criteria inherent in this species are not perfectly yet developed. Nevertheless, the theory of literature cannot at all say the last conclusion about this species. This is a sign that the lyric is in the midst of constant changes.

Lyrics can be moved in form and content with changes in social, political, national cultural, literary environment and mental state in some creator. In this sense, we should not overlook the existence of its universal principles when talking about lyricism.

Man and theology, man and the universe are spiritual spiritual evrations are the basis for the arrival of a poetic work into the world. There is a tendency for a person to realize himself, as long as there is an extension to lyricism. The 20th century went through huge technological civilizations. Although intensively striving for science and technology, humanity's material need was not limited until you know it. Tired of the peat worries of matter, a person realized that giving an erk to emotions, fantasies is the meaning of living. This increased the demand for poetic thought, which had been renewing itself for centuries.

Have you observed the act of their bees?! Tirelessly sorting out of the rarest flowers, he collects honey for the most high – ranking of the creatures that have created Holiness-man. His mission is to. His aunt is. His part is that. He is not spoiled by this, he is tasted.

I think that God has given the poets this self-sacrifice and vitality while he is able to essay mankind. Because poets also collect and compose poetry the most unique of the elegant evenings, sensations, feelings that flourish in the so-called Bustle. They do not hate their work, they do not hurt their hard work, they feel relief.

In the poetry of a'zam O'ktam, emotion, psyche, thought, symbol becomes an original literary reality through the immense universal pain of the poet.

In the "Shuaro" Surah of Karim, the Qur'an refers to an unbelieving class of poets who speak what they do not do, wandering in the valleys of words. The exception of the "Illo" is followed by the idea that there are also poets whose words conform to their practice, that they are not rightly guided. In the way of truth, in the word of truth, sobriety, in the word, in the pen of justice, in the struggle for truth, in the call of man to goodness is characteristic of the nature of the poems of a'zam O'ktam.

In a poem of encouragement by a'zam O'ktam: O'z-O'lan Sayar salovot, go, O'zam O'ktam! The verses in which the entire universe is told without the status of the Earth-Blue, even the dwarf grass, to say sa'no and salavot to the Holy, and to go to this blessing, are a defining aspect of the poet's faith.

*If the light of the world goes out,
Be blind, O Azam Oktam.*

The poet's self-reference is one of the steps towards self-purification. The lyrical hero of the Zero poet is manifested as a person who has entered into self-inspection.

In the book "Heaven is near" by a'zam O'ktam, the poet has a unique view of the universe and man. It must be that in his poems he does not crush false feelings with great piquancy, gives what he has in his heart, does not exaggerate his appetite. One who does not see the word "homeland" from the poem "guarantee", taken from the poet's book, feels the homeland.

*I don't walk at all
My mountain of support is my father.
The heart will not stay,
I pray for my mother.*

*I can't get enough of this time,
I have a heart for this world.
Even if the sadness goes away
I have a wonderful son behind me.
Why worry
He knows Islam,
Needless to say,
The name "Turkestan". [2.122].*

The anthem of the fatherland has no creator who has not touched it once in his life. Someone sees the homeland with him, someone draws his passion, someone draws his history, and someone draws his history in verses today. In general, each individual has his own understanding of the homeland. The poet does not depend on the gardens, power or anthem of the Fatherland, but rather on memories that are dear to him, the presence of people, remembering the events associated with them, describing the Fatherland in existence with them. It is this pafos that defines the unity of thought and feeling in the poems of a'zam O'ktam, the unity of thought and belief, the fundamental idea of his works, the general direction of creation. It is understood from a dream, from an armory, from a wish in a white color, which has earned glory from the anduhs of the so-called event of marriage. Tilak lives in Tafti, flourishes. Embodied in the colors of the wish, in the urine.

Poetry is trouble, love is trouble, words are trouble.

Let's just live with trouble.

Poetry is a dream, love is a dream, words are a dream,

Let's not leave the world without dreams.

Happiness, devotion is a bonfire,

We will burn forever in the fire.

Home – Motherland, tune – Motherland, think – Motherland,

Let's achieve the dream in the homeland [2.117].

The poet's "let's Dream in the homeland... in the line" one can also notice a Hall of unique views. Both in the image of the godfather of Tilak and in the image of the Hermit, the main essence is associated with the beliefs of the poet. From the initial destination to the final destination, humanity is in a whirlwind of domestic worries. A person who retreats from daily habits and rides on a trip is tirelessly in love with the destination. In every breath during the journey, every second, the so-called heartless blessing does not stop thinking. Will it stop, it means that he is considered dead. Human thoughts have no check-limits. In such a situation, a person becomes calm. As long as he does not stop, the geese of marriage will not be able to torment him, he will feel calm. Only a calm person can look at his life. Fantasizes about their loved ones. Loved ones live in anguish. He hopes from the next day, from the next. Despite the fact that the noble intention in the poet's poem "upbringing" is said to his son Temurbek, in fact, these words are the same as those spoken by all fathers to children:

Ask me for guidance, not help.

My knowledge is for you, my country is for you.

My dear, I can't get used to it.

Come back victorious from now on [2.118].

In the process of reading poems, the poet comes to the conclusion that the creator does not have to write many volumes of works so that he can enrich the treasure of literature or take a deep place in the heart of his nation Man. Immortal poetry is the free flight of the soul; any text embedded within a rectangular shape cannot be poetry.

The creator often expresses what he wants to say, his artistic idea, through the means of symbols derived from nature. Each poet will have unique images that show his poetic world. Suppose, *Chulpan comes to mind when he says "you are purple, you are purple."* "Na'matak" refers to Oybek. In "when the Oak blooms", Hamid comments to Olimjan, "pass me under the Willow" is the king line of Mirtemir. In the poems of Shavkat Rahman, the image of "Mountain" is often found. The poet has poems entitled "Awake mountains", "young mountains", "my thoughts at the foot of Mount Solomon [8.4]. Such images sometimes give the impression of being a defining feature of the poet's world. In the poems of a'zam O'ktam, however, the reader is repeatedly exposed to the image of faith. It is through this image that a person finds himself interested in why he came to this life, why he lives the need for goodness in the poet, which is encouraging sons to stand on the side of fathers in this life struggle, which is called Lust and soul, faith and rebellion, happiness and pain, will not leave the reader indifferent.

In fact, the views in these poems are exactly the case of the poet himself, but the fact that his figurative expression makes the reader a prisoner of his world is a sentence that stands.

The moon suddenly bites back,

Teran shook his head deeply, the convulsions were heavy.

The sky is a furnace filled with ashes,

The leaves rustle,

It's a tremor...[2.135]

The rest of the lines of the poem "on the night my sleep runs away" are also such an attractive embodiment, rich in charms, which is a sign of great skill. The poet cannot hide his state of mind simply by the ridge of words, the line of

rhymes. As he expresses his experiences, referring to his "shikasta" in the hoarseness of the moon, that is, to the fact that His Majesty Muhammad, as a miracle at the request of the pagans, divided the rock of the moon and brought it back to its state, he puts forward a view of the intolerance of this image in the poem, but on the other.

In the poet's poem "Amen", the pitch in the poet's psyche is described in parallel with the prayers. The poet expresses the shijoat in him with the integrity of faith. "Let the soup be for the morning, let him return from the Tarovih "men," says the author. The world is-anduh, the world is – armon, the world is – stop. The world is – joy, this is-a space of love and sincere feelings. It is these subtle feelings in the human soul that directly relate to the so-called space of the world, that in the eyes of a person who realizes them, feels goh mung, goh shines as joy, or two drops of ashk rise as an example. What an anecdotal finding is that the poet who has placed the whole world in his heart surrounds him in the robe of "great armon", "great purpose", "My Father"lashi ordin of everyone, "Botam"lagan let the sound not come out", "Amen"lashi.

The author, who understood the world as a union of the soul and faith with him as a whole, associates this huge philosophy of himself with hope. In the human part, ilinj is born from the mercy he has created as long as there is "repentance".

*The cloud will clear from the head, the dangers will disappear,
May God idolize all of us.*

Those who are desperate will be attacked by Satan.

The female devil disappointed [1.28].

to the verses that say, "Hope" is an image that shows the poet's quest for self-awareness and self-awareness.

A reader who enters into the reading of the poet's creative works can see a new interpretation of traditional images. In Uzbek classical poetry, always keeping the essence of the images of love, Mistress, rival and friend, he transfers their function to other details and symbols, thereby showing his uniqueness. For example;

My real fault is

To stumble on a straight road,

My real happiness is

If you don't see it, you miss it.

Searching the earth and the sky

I made a mistake.

The way to find you

Always worship [2.41].

It can be said that in the image of faith addressed in the poet's Poems, the poet's personality, the socio-spiritual environment in which he lived and the evenings in his psyche find their artistic expression. In the poems of the poet, faith is perceived as hope, happiness, desire, value, trust, comfort in the soul.

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