

SOME CONSIDERATIONS ON THE RENEWAL OF OUR ISLAMIC SHARIA

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ANNOTATION

This article deals with the formal-methodological, ideological-artistic features of Islamic poetry. In particular, the unprecedented changes in artistic thinking that took place at the end of the twentieth century and on the eve of the new century made it possible to radically reform the level of philosophical coverage. As a result, it was observed in detail that poetry is a huge issue, a responsibility.

Keywords: Islam, word, spirit, poetics, materialism, philosophy, structure, ethics, composition, experience.

INTRODUCTION

Man has changed and so has the era. This change paved the way for artistic innovations, especially in poetry. After all, the evolutions in poetry up to that time are very different from today. We find this not only in the image of poetry, but in other genres. There are artists who contribute to the renewed artistic thinking, who never tire of translating what their nature is capable of, its strengths and weaknesses. "A. Aripov's poetry today deserves to serve as a literary criterion for our literature, because it is worth it, both in terms of its weight and high artistic and uniqueness, international and universal." To put it another way, it is necessary to take the issue seriously. Consequently, the fact that the "art of the word", which is shining in the eyes of scholars, especially literary critics with an in-depth analysis of lyricism, analyzes the existing phenomena from the present level of humanity, sheds light on the problem we perceive. After all, it turns out that the new spirit and mood is always reflected at the level of human artistic thinking, as well as on the scale of what he perceives, in the general background.

Уммонда кезади бир кема ҳануз,
 Йилким, чарчамас, толмас эгаси.
 Йироқ соҳиллардан узмайди ҳеч кўз,
 У нажот тимсоли, Нуҳнинг кемаси.
 Мен ҳам шу кемада сузарман борҳо,
 Кўргайман, не бўлса пешонасида.
 Бошқа ҳамроҳлардан фарқим йўқ асло,
 Мен фақат кеманинг юкхонасида.

The power of the word is infinite. The poet sings the "pain" in his heart, no matter who and what he writes about. Whether pain is social or subjective, it is the creator's own business. But there is a fact that the poet is always responsible and condemned to act with a clear conscience, to create. Therefore, if he does not do so, his writings will remain soulless and colorless, without echoes, without attention. "Literature is not only a product of thought, it is one of the most beautiful ornaments of the human conscience and one of the norms that determine the culture, spiritual wealth, strength and dignity of nations. Therefore, Islam and culture pay special

attention to this area. There are many Muslim poets in the clergy, and there are no well-written poems. ” What about? Of course, the right question arises as to what exactly this looks like. Because the next five years have changed every industry to an unprecedented extent. In the literature, Islamic views, new voices, new traditions emerged. This is the first, and the second is that the modern man has collected all the details of everyday life - to his heart. He tried to express his dream, his harmony, his unrequited love in the form of "God alone is my first love." Sixty-five years ago it was bold to say the word Allah. A lover who is not in love entrusts everything he has created to himself. Islamic poetry has laid the fundamental and central foundation of the work of the next generation of poets. For example, poets such as Sadridin Salim, Askar Mahkam, Abduvali Qutbiddin showed their talents in this way. Serious considerations in this regard are often found in the interpretations of the older generation. So, most importantly, as long as they are doing “something” in this direction, they will not remain unnoticed and unnoticed. The great creator A. We observe the originality of the poetic expression in Aripov's poem "Laylatul-Qadr":

Қадр кечасида жами мусулмон,
Аллоҳ муждасига кўз тикар гирён.
Ҳар йили бир бора юз берса ҳамки,
Мен уни кутгайман ҳар тун нигоран.

It takes a great deal of knowledge and skill on the part of the poet to perceive the scene of an instant in the eyes of the heart. In particular, the presence of "dignity", the farewell of the past, the groan of the day that is separated from them, must have a different meaning in the poet's perception. Because the fascination with the beauty of instantaneous images shows that the heart of a clever poet is moved. The poet creates landscapes. They are born as a result of the emotional perception that the heart feels from the wonders of nature. This happens over the course of more years, for example, the presence of night rather than day is an infinite source of inspiration to a truly talented person. Therefore, a poet who seeks a new idea and a good poem from it, of course, can find a worthy name for it:

Кўкнинг сулув оти-нурқанот Буроқ,
Элтди Муҳаммадни олий даргоҳга.
Тасвири жоизмас бу ҳолни бироқ,
Висол насиб этди Расулulloҳга.
Не-не пайғамбарлар жам бўлиб бирён
Ўзлари расулни қавми деб билди.
Миннатдор Муҳаммад шод бўлиб чунон
Аллоҳдан шавқатин илтимос қилди.
Ҳақдан жавоб келди-Аё,Муҳаммад,
Аввал бир гапимни фаҳм этиб кўргил.
Дўстликда илтимос бўлмагай минбаъд,
Мен ҳам буюргайман,сен ҳам буюргил.

Apparently, the poet, who understands that your life is "find-lose", figuratively conveys to the reader the secrets of meaning and charm. That's the most important thing. After all, the image is a mirror that reflects the original image of each work, including poetry. Consequently, the

integrity of the poetic expression in the poem is fluent and smooth, fresh and miraculous. In other words, it is true that the content of the verses indicates the sharpness of the poet's gaze. Throughout the poem, this situation manifests itself in a unique way:

Сен бировга яхшилиқ қилсанг,
Қайтишини кутмагил асло.
Абадият ёнида, билсанг,
Унитилиш бордир доимо.
Вақт гўёки қилқўприк, ундан
Икки эмас, бир ўтилади.
Сени эслаб унутмай юрган
Одамлар ҳам унитилади.

"Whatever you want, you can have," said Rumi. Daho rost! The poet is looking for a man who has absorbed in himself the most wonderful and "sad joy" of goodness. This research is exaggerated when the poet gives "soul" and "spirit" to inanimate objects. Indeed, the spiritual aspects of any work of art are seen in how and in what way the expressions of the spirit and mood are perceived. It seems that we have a reason to say so. In fact, it is. It is very important to have "your own word and voice in poetry"!

In general, it is no exaggeration to say that the renewed artistic thinking, especially the most important aspects of our poetry - the presence of artists in their own world, trying to understand themselves, not only show their talent, but also make a worthy contribution to our great and rich literature.

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