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UVAYSIY VA MUSLIHABEGIM MISKIN IJODIDA UMUMINSONIY G‘OYALAR TARANNUMI

Sodiqova Dilorom Tursunovna
BuxDU O‘zbek tili va adabiyoti kafedrasi dotsenti, f.f.f.d(PhD)

Annotatsiya: mazkur maqolada o‘zbek shoiralaridan Uvaysiy hamda Muslihabegim Miskin asarlaridagi insoniylik, mehr-oqibat, vafo, sabr, adolat, vatanparvarlik kabi umuminsoniy qadriyatlarning badiiy talqini tahlil etiladi.
Kalit so‘zlar: shoira, davr, tarix, umuminsoniy g’oyalar, insonparvarlik, mehr-oqibat, vatanparvarlik, sabr, halollik, go‘zallik, poklik, sabr.
Аннотация: В данной статье анализируется художественное отражение таких общечеловеческих ценностей, как человечность, милосердие, верность, терпение, справедливость и патриотизм в произведениях узбекских поэтесс Увайсий и Муслихабегим Мискин.
Ключевые слова: поэтесса, эпоха, история, общечеловеческие идеи, гуманизм, милосердие, патриотизм, терпение, честность, красота, чистота, терпение.
Annotation: This article analyzes the artistic interpretation of universal human values such as humanity, compassion, loyalty, patience, justice, and patriotism in the works of Uzbek poetesses Uvaysiy and Muslihabegim Miskin.
Keywords: poetess, era, history, universal human values, humanism, compassion, patriotism, patience, honesty, beauty, purity, perseverance.

O‘zbek mumtoz adabiyoti tarixida ayol shoiralar ijodi o‘ziga xos badiiy uslub, teran ma’no va insoniy fazilatlarning go‘zal ifodasi bilan alohida ahamiyat kasb etadi. Jumladan, XVIII- XIX asrlarda yashab ijod etgan Uvaysiy va Muslihabegim Miskin kabi shoiralar o‘z asarlarida insonparvarlik, mehr-oqibat, vatanparvarlik, sabr, halollik va sadoqat kabi umuminsoniy g‘oyalarni yuksak badiiy mahorat bilan tarannum etganlar.

Ma’lumki, Jahon Otin Uvaysiy o‘zbek mumtoz she’riyatining yirik vakillaridan biridir. Uning asarlarida inson qalbining nozik tuyg‘ulari, ayolning or-nomusi, sadoqat, sabr-toqat va insoniy fazilatlar yuksak badiiy obrazlar orqali ifodalangan. Shoira ko‘plab she’rlarida mehr-oqibat, insof, vafodorlik kabi qadriyatlarni ulug‘laydi. Uvaysiy uchun ayol timsoli nafaqat go‘zallik, balki ma’naviy poklik va sabr ramzidir. Shoira insonni ulug‘lash orqali ezgulik, bag‘rikenglik, halollikni targ‘ib etadi. Xususan, Uvaysiy ijodida ayollarning ijtimoiy o‘rni masalasi ham muhim o‘rin egallaydi. U o‘z davrida ayollar huquqlari cheklangan muhitda ularning ma’naviy dunyosini yoritgan, inson sifatidagi qadri va oriyatini himoya qilgan. Bu jihatdan Uvaysiy asarlari inson huquqlari, erkinlik va tenglik g‘oyalariga yaqin turadi desak adashmaymiz:

Zamona kulfatidin bu ko‘ngul dog‘ o‘ldi, dog‘ o‘ldi,
Bu charxi bemuruvvatdin ko‘ngul dog‘ o‘ldi, dog‘ o‘ldi.
Bu gulzori fano ichra mahali bexalal yo‘qtur,

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Hamesha zaxmi xorodin ko‘ngul dog‘ o‘ldi, dog‘ o‘ldi.
Fano mardumlarini sirridin hech kimsa yo‘q ogah,
Qabih guftor mardumdin ko‘ngul dog‘ o‘ldi, dog‘ o‘ldi.

Uvaysiyning “Ko‘ngul dog‘ o‘ldi” g‘azali inson qalbidagi iztirob, sadoqat va dunyo bevafoligini chuqur his etgan yurakning nolasi sifatida yaratilgan. Shoira bu g‘azalda zamon zulmidan, insonlarning sadoqatsizligi va jaholatidan shikoyat qiladi. Har bir baytda “ko‘ngul dog‘ o‘ldi” iborasi takrorlanib, ruhiy og‘riq, sabr, vafo va hayotning og‘ir sinovlarini ramziy tarzda ifodalaydi.

Shoira dunyo hayotini foniy, insonni esa ojiz va sabrga mahkum mavjudot sifatida tasvirlaydi. Biroq bu g‘azalda faqat g‘am emas, balki insonning bardoshi, ruhiy kuchi va sadoqatining buyukligi ham seziladi. Uvaysiy g‘amni ham go‘zallik bilan ifodalab, ayol qalbining kuchini, mehrini va ma’naviy yuksakligini ko‘rsatadi.

Muslihabegim Miskin ham o‘zining samimiy lirizmi va falsafiy mazmundagi she’rlari bilan mumtoz adabiyotimizda o‘ziga xos o‘ringa ega. Uning ijodida ezgulik, sabr, kechirimlilik, hayotning o‘tkinchiligi, nafsni yengish, toat-ibodatda bardavom bo‘lish kabi g’oyalar ilgari surilgan. Shoiraning she’rlarida insonni yaxshilikka chorlovchi, nafsdan yiroq, halol yashashga undovchi ruh ustunlik qiladi. Shoira insonni kamtarlikka, shukr va sabrga chaqiradi:

Ey bevafo ast dunyo hargiz vafo naboshad,
Umri azizi moro hargiz baqo naboshad.
Pur jurm-u pur gunoham darmonda-yu asiram,
Holi hama xarob ast lutfi xudo naboshad. [1972, 117 b varaq].

Mazmuni: Bu dunyo bevafodir, hech qachon sadoqatli bo‘lmaydi.
Bizning aziz umrimizga ham boqiylik yo‘q.
Men gunohlar bilan to‘lgan, ojiz va asir bandaman.
Agar Allohning inoyati bo‘lmasa, holim butkul xarobdir.

Shoira satrlarda dunyo hayotining o‘tkinchiligini, insonning unga suyanib bo‘lmasligini, inson umrining muvaqqat ekanini, abadiylik faqat Yaratuvchiga xosligini, inson najoti faqat Xudo rahmatida ekanini ta’kidlaydi. Bu falsafiy jihatdan taqvo, sabr va umid g‘oyalarining uyg‘un ifodasidir.

Keltirilgan birinchi ikki misrada inson hayotining o‘tkinchiligiga urg‘u berilib, dunyo sadoqatli emasligi, inson umrining muvaqqatligi ta’kidlanadi. Bu fikrlar butun insoniyat tafakkurida mavjud bo‘lgan hayotning foniyligiga hamohangdir. Uchinchi va to‘rtinchi misralarda esa shoira o‘zini “gunohkor banda” sifatida tasvirlaydi. Bu orqali u insoniy ojizlik, tavba va ilohiy rahmatga umidni ifodalaydi. Shoira uchun najot manbayi — Xudoning inoyati, rahmati va lutfidir. Bu satrlar o‘z mazmuni bilan nafaqat diniy, balki umuminsoniy g‘oyani — inson kamchiligini tan olib, yaxshilik va ma’naviy poklikka intilishni — targ‘ib etadi.

Har ikkala shoira uchun umuminsoniy qadriyat bu nafaqat so‘zda, balki amalda ezgulikni tanlashdir. Muslihabegim Miskin Allohga muhabbat, insonning ma’naviy

barkamollikka intilishi, mehr-oqibatli bo‘lishi kabi umuminsoniy g‘oyalar badiiy yuksaklikda o‘z ifodasini ifoda topgan.

Uvaysiy va Muslihabegim Miskin ijodi o‘zbek adabiyotida ayol shoiralar tomonidan umuminsoniy g‘oyalarni kuylashning yuksak namunasi hisoblanadi. Ularning she’rlari insonni ezgulik, sabr, mehr, halollik, adolat, vatanparvarlik va bag‘rikenglik ruhida tarbiyalaydi. Shoiralar nazmiyati bugungi kunda ham inson ma’naviyatini boyitishda, yosh avlodni ezgu fazilatlar ruhida tarbiyalashda muhim ahamiyat kasb etadi.

Mumtoz adabiyotimizda o‘zbek shoiralari ijodi insoniylik, mehr-oqibat, sadoqat, vatanparvarlik va adolat kabi umuminsoniy g‘oyalarni ulug‘lash bilan ajralib turadi. Ularning asarlarida inson qalbining nozik kechinmalari, ayol ruhining pokligi va hayotga muhabbat uyg‘un tarzda ifodalangan.

Uvaysiy, Nodira, Anbar Otin, Dilshod Barno, Muslihabegim Miskin singari shoiralar o‘z davrining ijtimoiy muhitiga nisbatan teran fikr bildirgan, adolat va ezgulikni inson hayotining asosiy mezoni sifatida talqin etganlar. Ularning she’rlarida vafo, sadoqat, mehr, sabr, inson sha’niga hurmat kabi qadriyatlar nafaqat ayol hayotining, balki butun insoniyatning ma’naviy poydevori sifatida tarannum etilgan.

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