

Problems of Creating The Image of a Lyrical Hero

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Annotation: in this article, some of the poems of the children's poet Tursunboy Adashboev, who contributed to the development and progress of Uzbek children's literature during the independence period, were analyzed.

Key words: teacher, expression, form, content, symbol, simile, image, children, literature, creativity, poem.

Introduction

Since fiction is an anthropology, it is a well-known fact that the human image is at the center of it, and the ability to create a character is considered the main aspects that determine the artist's originality. Children's literature, which is an integral part of universal literature, is not an exception, and one of the main aspects that demonstrate the unique talent of a children's artist is manifested in character creation. The collective monograph "Uzbek Children's Literature and Literary Process" discusses the leading themes of the poetry of the 60s and 80s: «The image of children who are imaginative, thinkers, who are in a hurry to learn the secrets of society and nature as soon as possible entered our poetry. It is remarkable that our poets, no matter what topic, what age they write poems for children, their focus is on understanding and artistic analysis of the unique world of the child»¹. Observing the work of T. Adashboev, who entered our children's literature at the same time and has become one of its leading figures today, shows that he is also a prolific creator in this regard.

Children are naturally curious about everything, eager to find out how everything came about, to understand the essence of the matter. Therefore, in the best poems created for young readers, these characteristics of children are manifested in different aspects. In addition, when the artist creates his works for children, it is natural that his main characters are children. Because a child reading a book looks for himself, first of all, for his peers who have the same thoughts, outlook, and aspirations. In the poems of T. Adashboev, the image of such young heroes has a special place. In these poems, the characters of children, each of whom is a unique world, are in the center of the work as the lyrical heroes of the work, the plot of the work is described on their behalf, the young hero who strives to see the endless world with his own eyes, to discover its various secrets on his own, and to find his place in life is sometimes innocent. , is childishly simple, sometimes hidden behind that simplicity is more childish cunning, cunning, but, most importantly, he is always in search, growing up, and describes his appearance in bright colors like a poet and a skilled artist. This is one of the aspects that make his works appealing to young readers.

Analysis And Results

While creating the image and character of a creative child, burning with the love of creativity, "who will I be in the future?" It is natural that the image of children who are looking forward to tomorrow and living in the midst of dreams is the focus of his attention. After all, such poems of the poet separate young heroes from thousands of peers, teach them to think, listen, and look. The need to

¹Ўзбек болалар адабиёти ва адабий жараён. Тошкент: Фан, 1989. Б. 181.

think leads to the development of a person. The heroes of the poem "A Star Flying in the Night" are the children named Nadir and Nasir, who live with such great hopes:

Nadir: - If I were an astronaut, I would go to the moon

I carved a picture of a dove.

Nasir: - Let the earth fly like a flag,

I painted it red.

Nadir: - For the love of Motherland

I was full of blue.

Nasir: - I will plant on Mars,

I would kill if friends came.

Nadir: - A star flying at night

I would put it in its place.

"Hey, come on," Nasir says.

Even though we are young, it is still the end ("Olatog - lolatog", 8).

The intentions of the children who live as cosmonauts and are surrounded by huge dreams such as flying in the sky, conquering the blue sky, mastering the Moon and Mars, and returning the star that flew at night to its place are pure: Nadir wants to carve a picture of a dove on the Moon, and the dove is a symbol of peace, so the boy's dream is that peace will be stable in the whole world. reach; Nasir wants to plant handalak on Mars, slaughter handalak when his friends come, and entertain them, so his intention is also good. In this poem, based on the dialogical speech style, the Uzbek tolerance and hospitality nature of children is described in believable and sincere lines.

The conclusion of the poem is worthy of attention as it convinces the reader of the purity and determination of the children's innocent dreams, although they regret their youth.

Akmaljon, the hero of the poem "Cosmonaut", is an astronaut, like Nadir and Nasir, and lives with noble dreams of flying in the boundless sky. The image of him putting on a "space suit and going" and flying into space in a rocket is remarkable as a product of a young child's boundless imagination. Is there any child who does not dream of becoming an astronaut?! Akmaljon is one of them - he lives day and night with the intention of becoming an astronaut. His flight to space in his dream is full of wonders, like every dreamy child's - in the poem, the images of the child's flight rising from the sky and seeing the famous heroes he read about in fairy tales and books in their native countries are extremely colorful. The poet appropriately uses the dream episode and creates an interesting and believable poem about Akmaljon's flight to space and a strange excursion, which naturally reflects the character of a dreamy young boy.

"Why is the night dark, why is the day bright?", "Why does the bird fly, and my hat does not fly away, or does it not want to leave me?" a child who thinks, his head is full of riddles, he is curious about everything, he wants to know the essence of everything, and inventing a tool for threading a needle in the poem "Latifjon's praises", to make his grandmother's work easier, to create a new variety of watermelon with a handle so that people do not have difficulty picking it up, Latifjon, who lives with lofty dreams like the discovery of a magnet that picks up the grain of rice, even though children laugh at him as a braggart, "he has a lot of reason in his bragging" is like Nadir, Nasir, Akmaljon and is a symbol of thinking and thinking children.

In the poem "My Question" a vivid image of another such boy who is interested in everything and seeks to know the essence of everything is created:

I thought about the blanket Waking up constantly.	Why does the bird fly? This question is also difficult.
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<p>Why is the night dark? Why is it dark during the day? Where is my mother, grandmother from - If I ask if I'm injured, They laugh hard, You will be surprised to think.</p>		<p>Why my flight cap? Can't see me? From the blanket without getting up I have so many questions. Puzzles overflowing Walking in my head</p>
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("I send the sun", 27).

In fact, every new thing that is encountered in life is a miracle for a young child. He tries to understand and understand the essence of every thing and phenomenon in nature and society and asks "why?" He never stops asking his grandparents, parents, and siblings with hundreds of questions. Indeed, why is the night dark and the day bright? Why can a bird fly, but a child's hat can't fly? Therefore, the poet is convinced that before a young child reaches school age, he considers every phenomenon of nature and society as a miracle in his eyes, and tries to solve its mysteries on his own, and when he is unable to do so, he asks for help from people with more life experience. can describe sincerely.

In the above poem, T. Adashboev, as a skilled psychologist who knows the secrets of the child's heart, created the image of an observant child who seeks to know and discover the inexhaustible secrets of society and nature, and looks at life with his careful eyes, "A fault in every fall" uses a special method in his poem: in this poem, the poet himself addresses the children and thinks about various unique puzzles that are reflected in the endless world before the child's eyes:

<p>An ant has no heel, Dragonfly's ear. Born with a beard The son of the goats. Invertebrate snails, The snake has no arms and no legs. What about the trees? If so, without color, without paint?</p>		<p>What are the bees for? Will it bite and die? I wonder why the worm Will there be two heads? No end of riddles, Don't be surprised. Read them carefully A keyless...</p>
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("Legend of Arslanbob", 82).

The success of both poems, which are essentially educational in nature, is manifested in the form of the child's appeal to himself or the poet's appeal to children, not in the bare form of the educational idea that "the answer to life's inexhaustible riddles is achieved through thorough acquisition of knowledge", but in a natural, convincing form arising from life itself. is reflected in the description.

If you don't believe..." the poem is distinguished by a more special, unique aspect of enlightenment:

<p>In saying a single meaningful sentence Who equals Pay: - It's always a twin, Shadow with shadow. You know, actually It means a far away place. Hill the high ground, The trap is an iron trap.</p>		<p>Pet the rabbit - They call it a shalpangkulok. Narrow - short, wide - wide. What about a cliff - right belt. Between the mountains - kapchigay, Oymomo is a candlestick. In other words, Chenov - measure - scales.</p>
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The sun is the sun, the street is the road, Kulakchin - telpak, tumok.		Write the remaining words Please my teacher
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("Legend of Arslanbob", 114).

This poem has meaning, the weight is in place, the rhymes are full and full, the melody is resonant. However, the most important thing is that the poem not only teaches the reader to think, but also increases the wealth of vocabulary, teaches him to find synonyms. The poet pays special attention to the choice of words in the vernacular when choosing synonyms. For example, "shadow" is actively used in literary language, while "shadow" is a common word. The young reader has heard the word "telpak" a lot, and the poet adds popular variants "kulokkin" and "tumok" to his vocabulary.

A number of words in the poem, such as the popular "ongir" and "kamar" variants of "jarlik" and "shamsikamar" of "oymomo", on the one hand, serve to increase the vocabulary of the reader, on the other hand, the color of the artistic paint in these words helps the reader to distinguish word variants. , teaches to use each of them in its place. The "kapchigai" variant of the expression "between the mountains" used only by people living in mountainous areas is also noteworthy from the point of view of the fact that dialect words serve to enrich our literary language. After all, "the best poets pay special attention to the use of simple and pure words in the folk language.

However, when these simple words, which are used every day, are included in the composition of the artistic text, they will be completely renewed, more melodious, more complete². Moreover, all this is done on the basis of a game - question-and-answer, which ensures that the poem is absorbed into the mind of the reader in one reading.

When the poet included this poem, which was originally published in the collection "Arslanbob legend" in the collection "My dreams - my double wings", he shortened the line "When saying a meaningful sentence // Who is equal to To'lan" (98). Because the fact that these synonymous words are spoken by a young boy (Tolan) and that no one can match him in this regard is not so convincing to the young reader. Again, it is closer to the truth that the synonyms are spoken by the name of the poet. Consequently, the shortening of the image of the artificial lyrical hero - a young boy - in the poem fully justified itself, and the first four came to the following form during the editing process:

- *What is the meaning of a word?*

Shadow with shadow.

It's always a twin

Rumors die.

These revisions and additions are appropriate and reasonable as they are absorbed into the content of the poem. Children who want to know everything in T. Adashboev's poems try to evaluate everything according to their measure, although they are just forming, they still have their own opinions. For example, the poem "Kapada" begins with the image of Sanjar "interrogating the old man with his grandfather" who is guarding the capada with his grandfather in the melon field while the "star necklace is shining in the blue" and the "wind is blowing".

Right now

The crescent moon has risen

Like a golden scythe ("Legend of Arslanbob", 93).

The poet, who is a master of landscape creation, skillfully describes the half-crested moon like a golden sickle, using various strange artistic tools. The young child was surprised that the moon, which was full yesterday, has become half-reduced today, and asked, "Has someone broken it?"

²Маршак С. Воспитание словом. М.: Сов.писатель, 1964. С. 127.

it is so natural to say. Consequently, the creator was able to convincingly create the worldview of a young child who is observing various changes in this wide world with amazement and drawing childish conclusions from each of them.

In the poem "Uyaladi", the little girl named Erkinoy, who is surprised that the sun hides behind the clouds and asks her father why, is a symbol of a little girl who, like Sanjar, strives to know the reason and essence of everything. The artistic skill of the poet is that he can find a different answer to the question each time, according to the situation:

- Dad, behind the cloud

Why does the sun hide?

- From a child who has not washed his face

Shame on you, Erkinoy... ("The Legend of Arslanbob", 155).

The revitaliza In T. Adashboev's poems, the creation of unique simple, innocent images of young urban children, based on their admiring glances at the unfamiliar village life, is probably the first time in Uzbek children's poetry. The poem "Two rams swim..." is noteworthy in this respect:

Two rams swim

Cracking his horns.

He asks surprised

Abdullatif from Shahar:

- Without a stadium, without a judge

What kind of competition is this?

Children in the village

Kulishar: - Wa-ha, wa-ha... ("Waves of Aqbura", 13).

Because, in fact, it was not the sun that should be ashamed, but the child who did not wash his face. This is also a unique means of educating the child without affecting his personality, and their harmony ensures the artistic-aesthetic and educational-educational perfection of the poem. In the poem "If you don't know", the acorn, who resembles Erkinoy, teaches etiquette to a crocodile that she saw for the first time when she went to the zoo with her father:

- Wow, that's terrible,

It is the crocodile you mentioned.

Mouth in hand when yawning

As long as he does not know how to close...

("The Legend of Arslanbob", 121).

Of course, this little girl's mother taught her to "cover your mouth with your hand when you yawn" (people say that "if you don't cover your mouth with your hand when you yawn, the devil will enter"). A crocodile spends half its life with its mouth open. So, the poet was able to create a unique humorous poem based on the folk myth, applying it to an animal in the name of a child.

It's a very innocent laugh. Because where and when did the city boy see a ram fight?! For him, ram fighting should take place in a stadium, under the control of a referee, in the style of a formal competition, like boxing or wrestling. For this reason, it is natural for Abdullatif to be surprised by such an informal competition, which is a daily and normal situation for village children, and it is equally natural for the village children to laugh at his simplicity.

In the poem "Remembered his bath", Sadriddin, who came from Osh, looks at the children bathing in Tulporkol while "in the sun of cancer, weary fields are sleeping", but without taking off his clothes, he sighs, yawns, and misses his father who did not teach him to swim. This is a special side of the character of a naturally created young boy, which could not escape the poet's scrutiny, although

perhaps it is rare. In this poem, the educativeness, which is revealed in a hidden way, is naturally described in harmony with his artistry.

In fact, both poems are based on the image of the limitations of a young child's emerging worldview. As much as the peculiarities of rural life are new and surprising for a child who was born and raised in the city and visited the village for the first time, it is not out of the question that the village child who came to the city for the first time will be in a worse situation. So, in this place, the lack of information in the child's mind, the light laughter caused by the fact that he falls into a certain situation for the first time, ensures the vitality of both poems.

Conclusion And Suggestions

T.Adashboev, while creating different characters of children in his poems, tries to avoid exhortation and preaching. This aspect is clearly visible in the poem "Hatosini zuzatdi", which describes an incident related to cotton harvesting. The initial situation written in the poem is reflected in the image that all children from the age of seven to seventy are involved in cotton picking, and they are about to harvest the crop grown by hard work from spring to autumn without leaving any rain, schools are also closed, and all the children come to help their parents.

The poet, as a person who has experienced the hardships of cotton picking, objectively describes how the lyrical hero Mirolim gets tired of picking cotton from morning to night and runs away from the cotton. The conflict of the poem begins from this: at first, his teacher, Sardar, does not notice that he has run away, or even if he does, he does not notice. Even his mother, who came back in the evening upset about my skin, does not say anything to Mirolim. For three days, Mirolim wanders about in his own way, but neither his father investigates him nor anyone else says a word. Even his comrades don't ask him for advice. The boy who was hurt by his friends:

How long is this imitation?

I'm walking.

I can't show

Justifying myself ("Legend of Arslanbob", 182)

he goes out to the field.

This poem is a skillfully created example of the uniqueness of the child's character. Because if the child was scolded by the mother, scolded by the father, or angered by the teacher because he ran away from cotton, then compulsion and desperation would appear. In addition, in the nature of children there is a tendency not to do what is said to be done, to do what is said not to be done, arbitrariness and stubbornness. The poet's subtle understanding of these features, his good knowledge of the secrets of the child's heart, and his observation are evident in the poem and ensure the success of the work.

In the poem, the separation of the selfish child, who is not worthy of the people's concern, who is looking for his own pleasure (no one scolds him, does not say whether he is there or not) has a positive result. Through the episode of silence, the artist was able to convincingly describe the child's pride, self-discipline, self-discipline, self-recognition, and self-recovery.

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