

Abdulla Oripov «The Road To Paradise» («Jannatga Yo'l») Friendonida Advanced Artistic Ideas

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Annotation: This article contains information about Abdulla Oripov, the dramatic epic "«THE ROAD TO PARADISE» («Jannatga yo'l»)", about the personages embodied in the epic, the embodiment of sublime friendship, loyalty.

Keywords: epic, Paradise, hell, rewards, poems, World, Friendship, Libra, guy, Life, dramatic, poet, sin, image.

I. INTRODUCTION

Everyone who has heard the name of Abdulla Oripov is remembered, first of all, that the national anthem of our state, which was absorbed into the blood of the Uzbek people, the young man in our country from the very old age, is ravaged. In terms of the meaning of the mature content and essence that he wrote, each person comes to mind wonderful poems from each other that deeply permeate his soul. Of course, Abdulla Oripov is really a favorite poet of the people of Uzbekistan and Central Asia. The poems he wrote were able to take a deep place from the bottom of the heart of every reader. His poems were sung by many singers. The fact that the national anthem, which is considered to be a symbol of the state of Uzbekistan, was written by Abdulla Oripov, on the most noteworthy side, indicates the level of creativity of this poet. This poet is also a creative person who not only wrote poems, but also tried to write artistic works. One of the dramatic friends of the poet is the friend '«THE ROAD TO PARADISE» («Jannatga yo'l»)'. This dramatic epic is a work that shakes the hearts of the Drifters with its deep content and essence. The reader who has read this work is also a work that teaches the world how to live in this mortal world, what mistakes he should not make, how to respect and respect parents, and especially for his true friend, that he should give the world that this world remains faithful.

II. METHODS

The dramatic epic of Abdulla Oripov "«THE ROAD TO PARADISE» («Jannatga yo'l»)" was created on the basis of a fantastic and mythical theme. The events that are reflected in the epic take place in the 'other world' (the heroes of Dante Alighieri's 'Divine Comedy' and the story of the Fitrat 'Resurrection' (1923) also act in the 'He World'). In the game, the parental hormone is incredibly glorified.

For example, it is said that in this world seven times did not fall into the paradise of the moysafid, who went to the pilgrimage, because he once censored his father. Judging by the essence of the work, the role of man in life is revealed through a so-called image in the work "Tarazibon'-a derivative of the good deeds he has done, according to which the work is brought, the scales of justice, the scales of which determine that he takes place from la, paradise or hell, answering questions to every person.

The poet died untimely, saving a young girl from a flood in the shade. He will confess his sin in the presence of the scales. Libra look at it:

Savob degan narsa axir tasodif emas,
Yetmish ikki tomirdan u oqib kelgusi,
Yaxshi odam yaxshiligini anglamay qolmas,
U vijdonni bir vazifa deya bilgusi

- says. The young man turns into arosat steppe, goes to the gate of Paradise, meets his parents. The guy is a well-known whitewash, especially a man who has experienced life difficulties obsessive, with little experience of life. He saw and endured from hell terrible events, days, people who were more savage than Satan. The image of «THE ROAD TO PARADISE» («Jannatga yo'l») dostonida Sado is given in the style of a lyrical hero, the embodiment of the power of truth and Justice, which is regarded as divine power.

III. RESULTS

When opening the image of a young man in a friend, the image of a young man is important when opening the image of a friend. A friend even in the "he world" stands firm in his opinion about people. New-new facets of the same young man's noble and human appearance will be revealed:

O'ylab qara, tarixda bor ibrat doimo:

Ne - ne zotlar gar o'z'lari topsa ham to'zim.
Odamzodga ko'rmaganlar yomonlik ravo.

The guy decides to give two paces of rewards, which are not enough for a friend, from the account of his rewards. That's what a friend thought. And the guy and the friend consider it a nomad to enter paradise by himself and leave the old man outside of him. In the game, in the images of someone, ospirin, the old man, the free girl, igvogar, who is scouting in the world, as in this world, in his own interest, dog-cat with each other, beor fights, thoughtless speakers have been sharply criticized. At the end of the saga, Sado reports that the gates of paradise are opened, informing both the friend and the young man that he will give Paradise. In this work, the poet interpreted kindness as a necessary need to be realized, and not a desire to be fulfilled whenever possible or whenever possible. It seems that the world and this world can not be reached much farther than one, but in fact it is a close address with which it is possible to reach in less than seconds between the worlds and this world. It is only in this time interval who lives what kind of life anyone lives and is only dependent on each person himself. After all, no one is born with Hell or paradise on his forehead this choice is determined by himself throughout his life this is a mortal world, this is a transitory world, this is a fictitious world, but this world is an eternal world, and the world that determines on which side of the eternal world we live in Paradise or hell is this..

IV. DISCUSSION

Judging by the name '«THE ROAD TO PARADISE» («Jannatga yo'l»)', you think that this work of Abdulla Oripov should be an image of a fairy-tale event that is far from today's life. However, even if the title of the work is associated with the legendary Paradise, reflect the events of everyday life with the original content. In the epic, dramatic and satirical events that arise as a result of the vices that we see and observe today are recorded. He is the world, Paradise, hell, interrogation, resurrection — these are just means. In fact, here is the image of the hero of the work: his sins and rewards are entrenched in the divine scales. The hero considers himself a mistress and waits for him to make his way to the right Paradise. Suddenly the scales indicate that the rewards that he did not have enough to go to paradise. The hero is surprised. He is the owner pen in life. The bookkeeper is also surprised. After all, the reward of the one who has become the owner of the pen is an orphan sin!

In front of the evidence, let's say lol: he sang the missing heavenly rays in life, devoted poems to the stars, flowers, ohu. Black heart and jealous, repulsive cherry and crook, free-spirited left aside from his gaze. Against these forces that are inconsistent with the name of man, he could not use his pen power. Even in front of the scales, they are tired of coming across them, being forced to say, "guide me to their face."

Here, Abdulla Oripov exposes an important idea related to the task of an artist using religious mythology.

Reflecting the beautiful aspects of life, its facets of pleasure for a person is one of the first tasks of the pen holder. But to fully reflect life, to betray a person and society, only the image and description of light and gulruxor is not enough. To keep life clean, it is necessary to declare a sharp fight against the dark, kajraftoria that will come across! The author glorifies this fact in his work.

The poet is looking for a way to end the satirist meaning. He describes the adventures of the hero in the arosat desert, looking for rewards on two fronts. Will it absorb episodes that reveal the prime meaning to every Ring of adventure? Is there anyone who has offended and offended his parents, even if for a moment, left both to God and to the scales, and there are racehorses and plums that pass into the right anesthesia, and there are those who Stone the grave as a monument to their ancestors and decorate their name in large letters; are there those who multiply mental disorders, while being responsible for the human spirit, they find themselves in disgrace and conscience; are there envious persons who sow the seeds of temptation and dieting the hearts; are elderly in a whimsical age who strangle each other, robbing of talent in spite of their backs?; there are hundreds of people who, having earned the Igwu, are able even to separate their parents from each other by betraying a person on this path, in times when no one has been found, even on the mythical scales recognized as the "just of the righteous", and carry out his affairs until the very end—so the poet conveys judgment, the account of sin and Completing a friend: Bir rivoyat bahonayu, doston so'yladim,

Turli-tuman taqdirlarni aylab mujassam
Odamlarga ibrat bo'lsin deya o'yladim.
says poet.

V. CONCLUSION

Poet Abdulla Oripov was a strong creator who tried to break this meaning of life into the minds of people by becoming a saga through a pen. In place of the conclusion, we can say that in fact, in this mortal world we are all a guest, the goods of the world, the joy of the passer-by, the only good name from Man and the good deeds he has done, the spiritual heritage left by him will remain. Abdulla Oripov was also able to leave his excellent poems and works to the Uzbek people, and our people are grateful for this. We, the readers of the book, enjoy reading the poems and works of the poet, and then open our hands to prayer and ask Allah to walk proudly in front of his loved ones in the gardens that he describes himself in the world.

VI. REFERENCES

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