

THE ARTISTIC USE OF SYMBOLS IN THE POEM "JOLDAS MUĞALLIM
(COMRADE TEACHER)" BY I. YUSUPOV

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I. Yusupov is a wordsmith who opened the way for the development of the poem genre in Karakalpak literature. The poet's creations in this genre are appreciated by scientists, and they note that they contributed to the enrichment of the branch poem in terms of genre and idea-thematic. The well-known scientist G. Esemuratov writes about the poet's poems: "I. Yusupov's poetry is a proof of the growth of the attitude towards human and the demands placed on him. Poems about the urgent problems of our modern life made from the poetic inspiration are the result of much thought and research. In them, it is often noticeable that the plot and the composition are inexplicably combined. The story doesn't fall apart as if it were sewn with lines", [1. 111] – she evaluates. In 2019, K. Mambetov defended a dissertation on the topic «I.YUsupov poemalariniń janrlıq ózgeshelikleri» ("Genre features of I. Yusupov's poems") [2]. This scientific source is very valuable for us to distinguish the poet's poems from their genre and analyze symbolic and metaphorical descriptions.

I. Yusupov's epic poem «Joldas muğallim» ("Comrade Teacher") was published in 1949, the year of his graduation the institute. He mentioned that this was his large-scale work and said that his "poetry"- "to be banished to delicious exile" [1. 91] begins with this poem. In the period work of Karakalpak literature of the 20th century up to the 70s, as the issues like to create the image of a man of the new era, which was realized by the new political social, economic, social-living and cultural-historical conditions, to general educate the people, to show the renewal direction of the woman-girls' marriage, the growth of their social consciousness, to reveal the friendship of nations was characteristic signs that show the main orientations of the development of literature, in the poem "Joldas mugallim" by I.Yusupov to demonstrate the teaching skills of the teachers of the new era and new society in the spiritual, educational and upbringing activities conducted in the villages of Karakalpak in the 20s and 30s of the 20th century was of the main issues. In the poem, this idea is revealed with the help of the image of Oraz, a teacher of new times and new methods. In the poem, the main character Oraz's struggles and sacrifices for bringing the light of knowledge to the dark minds of the people are widely discussed in the epic project. This image can be said to be a model for all teachers, that is, it can be said that it is a solution to the problems of what a teacher should be

and how they should behave. Because in the society's mind, when we think of a teacher, we think of a person who is fully educated and fully obeys the rules of etiquette in the society. That is why this image is reminded in the minds of people as a image of eternity. The story of the poem begins with the charioteer Kurban carrying Oraz in his chariot. Basically, Kurban is going to kill the teacher at the behest of Amet, and he is going to give him land convincing him with all sorts of ideas to do this. However, we know that there is no evil in Kurban's heart from his contrasting psychological situation in his inside. He describes variety of his mind like this. In the line, «Geyde oyı bult qoynına súngiydi» - *bult* means "darkness, gloom". In the lines «Kózin ashıp jańa ómirge jańa jol», «Túsip atır shın baxıttıń jolına», «Sen júripseń qıysıq jolda túnletip», [3. 143] - the symbol of jol (road) used in the lines also clarifies the problem a little. He describes the disturbance of the Kurban's thoughts as follows:

Сары шаян, уўлы жылан азғырған, Tempted by a yellow scorpion, a poisonous snake,

Оны азғырған жат-жамайдың түлкиси. He was seduced envy fox.

Бәри түлки. Everybody is a fox.

Бәри қашқын. Everyone is a fugitive.

Бәри сум. Everybody is sly.

Some people from these lines, who are against the renewal of society, are described with such adjectives as «сары шаян», «уўлы жылан», «жат-жамайдың түлкиси», «қашқын», «сум» ("yellow scorpion", "poisonous snake", "envy fox", "fugitive", "sly"). In the poem, natural symbols were effectively used to depict the inner world of the heroes and their trials. There were symbols of nature: blizzard, snow, sun, dawn, spring, etc. plays an important role in deepening the events of the poem's main plots and in revealing the theme of the work. Kurban's thoughts are constantly running through his mind, when he thinks that he is going to kill Oraz with a knife, on the one hand, he thinks about the good sides of Oraz, and before realizing that there is a deep meaning in his words, he describes the disturbance in his heart as follows:

Уйтқып боран, қар боратар баса-бас, It's going blizzard, it's snowing HEAVILY,

Қурбан тиклеп жолдасына қарамас. Kurban stood not looking at his friend.

Бүрсеңлеп ол отыр тонға оранып, He sat down, wrapped in a coat,

Ой үстине ой келеди аралас. [3. 144] having thought after thought.

In these lines, together with the stirring of the blizzard and the snow being a symbol of chaos (disorder), a sign of difficulties, obstacles and tests, the snow and the blizzard mean purification, renewal or isolation. In literature and art, such images are used to show the emotional state of the characters, or to depict the difficult situations they may meet. Here, in the context such a powerful blizzard means the symbol of Kurban's internal struggle and his moral dilemma (this term is related to the subject of ethics. In Greek *di* means two and *lemma* means suggestion. In this place, it was the struggle of choice that took place in Kurban's inner

thoughts. Choose one of the two lines in front of him). Natural elements (blizzard, snow, and wind) depicting the moment of his thoughts, depict the chaos and disorder in his mind. The blizzard and snow gathered the difficulties of the choices he had to make and the situations he had to meet. This image served as a symbol of purification and renewal. Thanks to the tests of natural phenomena, Kurban does not obey to the pressure of evil people, and he understands his true humanitarian principles and then makes the right decision. Thus, the storm and snow used in the work depict not only external obstacles, but also internal obstacles. It helps to reveal the character of Kurban and his internal struggles between good and bad.

To come to this conclusion, let's cite the following lines as an example: «Намыссызбан, жүзим кеўлим қап-қара», «Мен хәзир бир адасқан ийт мысалы», «Беттиң арын белге түйген бийшара», «Ийт Әметтиң даўлап жүрген даўының», «Алдың менен қараңғылық аўырын», - Kurban's characteristic features are revealed through these metaphorical lines.

Нәрестедей шырт уйқыдан сескенип, I woke up like a baby from sleep.

Ояндым мен басыма хуўш-ес келип, I woke up thoughtfully.

Көзимди аштың, You opened my eyes

Устаз болдың сен маған, You were my teacher

Мә қанжарым, Here my dagger

Усынаман мен саған, I offer you

Шәкиртиңнен болсын саған естелик. [3.147] Let it be a memory for you from your student. Kurban realizes that he has gone astray on the wrong path, of course, this will be helped by Oraz.

Thus, the hope of the teacher for the future who came to the village, reflected in his speech, affects the people around him. The story period in the poem continues with the changes in the village. Lines explaining that the farmer's income comes from the land and the scenes of nature around him are excitedly sung. Obviously, a person becomes a person only because of his hard-working. The author knows this well. In the poem, in creating this image, the poet uses artistic metaphors effectively.

... Жерди қушқан еркин мийнет ышқында, ... In the heat of the free moment that chased Earth,

Кеўил шалқып ушқан адам қыялы, A person's dream who felt joyful,

... Қайтпас мийнет қатты қоллы тәбият, ... Irrevocable work is a strong-handed nature,

Арпалысқан қызғын мийнет өшегис, The smashed heated work is moot,

... Каналда суў астын-үстинлеп ирип, ... In the canal, the water is bubbling up and down,

Айдынында ақ шабақлар секирип. [3.164] White chicks jump in the moonlight.

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These lines are figuratively and effectively used to convey the spirit of the era. At the same time, we can know in advance that the story about love through depicting the legend about the lake located in that village in the depiction of feelings of love:

Ақша жүзге қан жыйылып, мысалы, Blood is collected on the beautiful face, like,
Хабар берди жаңа пискен алмадан. [3. 166] reported from a freshly ripe apple.

In these lines, the apple is a symbol of love. In this way, the direction of the plot development of the poem is skillfully illustrated by Oraz's actions for the sake of the people, as a result of which he achieves his goals.

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