



## THE CONCEPTION OF THE PERFECT PERSON IN ASKAD MUKHTAR'S POETRY

**Azimjonov Husniddin Ibrohim o'g'li**

*Alisher Navo'i Tashkent state university of Uzbek language and literature*  
*Uzbek language education faculty, 3rd year student*  
[azimjonovxusniddin484@gmail.com](mailto:azimjonovxusniddin484@gmail.com)  
+998990051563

**Abstract:** *This article is about the artistic power of Askad Mukhtar's flood of poems in the creative world. In particular, we can see the scientific basis of the artistically advanced ideas in the works of Askad Mukhtar, the creative path of a writer who strives for innovation.*

**Key words:** *prose, poetry, novelty, creativity, fiction*

### **Introduction.**

In the poetry of Askad Mukhtar, the concept of a perfect society and the perfection of an individual has a special place. Therefore, the poet's poems are always noteworthy for their direct artistic research of society and human psychology. The poet notes that raising the problem of personality and the human spiritual world to the level of an artistic position in poetry is an important aspect of the artist's talent: "If we call the fate of humanity, the spiritual code of man the main issues of the time, he wrote a poet with a sharp social mind closely approaches these issues, and therefore his soul is always restless, he lives with a fighting imagination." In fact, the lyrical hero of Askad Mukhtar's philosophical-intellectual poetry studies the concept of society and man in relation to the meaning of life, and gives thoughtful observations in artistic-aesthetic assessment. (Normatov, 1980, p. 218). Before we dwell on the artistic interpretation of this issue, let's clarify the nature of Askad Mukhtar's aesthetic principles.

### **Literature analysis and methodology**

"The problem of personal development has been the main idea in the history of literature for thousands of years. There are many structural elements of personal development: knowledge, culture, level, specialization, morals, high feelings, human qualities...

"Soul", i.e. the supreme universe in which the psyche is eternally rich, it is superior to everything.

*Ka'baki, olamning o'lib qiblasini,*

*Qadri yo'q, andoqki ko'ngil Ka'basi.*

Whoever reaches this world will be "Ahli dil". "Ahli dil" - spiritually mature persons - the ideal of a great poet." He is a human being.

*Qirq ming muhoriba*

*Yozma tarixining faqat o'zida.*

*U xudodir. Uning hisobida*

*Yettimas, yetmish ming mo'jiza...*

*Alqissa, g'oyibdan kutmoqni unut.*

*"Analhaq!" - o'zingsan xudo va inson.*

*O'zingdan iltijo, o'zingdan umid,  
O'zingga sajda qil, o'zingga ishon.*

### Results

In Askad Mukhtar's lyrics, the feeling of confidence in the great creative power and capabilities of a person, the ability to mobilize personal inclinations for the benefit of the country, the objection against inequality in society, the principles of eliminating the manifestations of injustice constitute the spiritual and moral principles of a perfect society in the perception of the lyrical hero. "There is a world of magic and melody of my music; it opens more and more with new expressions. "Don't be ignorant of my words, I'm spring, that's why every breath of my breath is a new color," says the lyrical hero. As Askad Mukhtar himself emphasized, the writer's life experience and biography are a golden fund. In this sense, a writer must be an experienced person who has seen a lot, tasted bitter and sweet, can analyze good and bad, he knows. "I am sure that in any artistic work, the one who unites everything and gives color to the whole work is the image of the author," writes the writer in his article "The pen is a responsible weapon". (Mukhtar A, 1971, p. 74). Belinsky also spoke about "Eugene Onegin" and said that the artistic center of the novel is the image of the author.

### Discussion

The level of the work does not exceed the level of the author. The author's taste, knowledge, behavior, heart, views, experience are imprinted on the work. Therefore, the writer must first of all be able to place himself in a certain and necessary place in the life of the people. People should be able to put all aspects of life - both the difficult and the beautiful aspects - in a place that is clearly visible. Dante places people in the afterlife, depending on their sins, merits, deeds, and professions, one in heaven and the other in hell. Pay attention when you catch the "Holy Comedy" again: where did he place the poets and writers? Dante places poets and writers neither in heaven nor in hell, but in the "corridor" between them. To see both the bad and the good. Only if he sees heaven - the rhetoric becomes stronger. Only if he sees hell - depression appears in the poem." From the aesthetic views of Askad Mukhtar, it is clear that the need for everyone to show the beauty of the soul, to mobilize his identity for the interests of the country, to create beauty with a little bit of his life and thus ensure the immortality of moments, the need to turn the beauty of life into the wealth of the soul are the leading spiritual and moral principles that determine the essence of the concept of time and man (Karimov, 1993, p. 50).

### Conclusion

Artistic-aesthetic generalized thoughts in the poet's poetry determine the spiritual-intellectual image of a thinker in a unified unity. Once "Human feelings are resurrected. Let him play on wind, bring him into the homes. "Tear the papers pasted on the open windows," he writes. Another time: there are still many dreamers in the world. There is humanity, there are many stars in the blue, there are more brave righteous people," he shouts with confidence.

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