

Artistic Style: Nationality, Stylization of Expression and Image Analogy

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ABSTRACT

Next period it is becoming a tradition to write about the human psyche, its mental state, and psychological changes. From this point of view, it can be said that she is a poet and a journalist Rana Forgive me creativity a person to the psyche, internal to their experiences depends many works with attention deserves in some of his poems, he describes his homeland, in some of his poems, he hides from love, sometimes he opens his heart notebook to his friends, sometimes he reflects the pains and sufferings of the time and the land, and sometimes he writes epics full of philosophical observations we are surprised.

Literature always changes with time and period. Her one of the period own pain own topics will be This topics social life with depends without literary in process to himself special way reflection reached stands-Artistic literature people to the heart reached goes , their hearts conquest reaches the heart comfort gives-Exactly here that's it aspects according to literature border he does not know which people representative from being strict look own student find them-in the heart images in the example lives word power and, of course, words skill with apply only when own tall-basting manifestation does we word want to drive has been again one Uzbek literature his own-cool creativity with own instead of have has been a journalist and the poet Rana forgive me she is a daughter. As we can see, the poet's work is literally showing its rich freshness during the years of Independence. Seeing the impact of these auspicious days in the life of our people, he began to reflect his feelings and emotions in various genres. This period provided an opportunity for every child of the nation to express his feelings in his language, to openly express them. The wordsmith, who wisely used this opportunity, incorporated his emotional experiences into the content of his descriptions and poetic verses.

Speaking about Rano Rakhmonberdi's daughter's vigorous creative activity during the years of independence, her creative originality, variety of themes and content, descriptions, stories, dedications included in the book "Landscapes of the Spirit", we will first pay attention to the word description. In the book "Etymological Dictionary of the Uzbek Language" by Sh. Rakhmatullaev, the Arabic word "wasf" has the form wasf (un): it was adopted into Uzbek by replacing the consonant sad with the consonant s: waşf→wasf; It is formed with the meaning of

"depicted" from the polysemous verb *vaşfafa*, it means "verbal description" (O'TIL 1.173), it is indicated as the Internet pages provide information about the meaning of "Vasfiya" - an Arabic word that means worthy of praise, honor, recognition. It is also written that *vasfiya* means praise of Allah and dedication Rana Rakhman's daughter, calling the beginning of the book "Soul Landscapes" as "The Kingdom of the Soul", tells about her experiences of "The Soul's Expressions to the Pen about the Soul" and writes: "In the education of a fully mature person, it is important to study his psyche and direct the work of education on this basis. Is of great importance"

So, when you read the author's *vasfiyas* (dedications), you can understand how close these verses are to your heart, you deeply feel the "blessing and responsibility of speaking with the heart of the heart" to the writer. The author will take a place in your heart with his deep meaning, content, colorful work. "This epithet-declaration is just a pinch of the inner experiences of a person who has elevated his heart and soul to the status of a human being. After all, a person is alive with incessant thinking, passion, and love, "the author explains. Each idea in the book reflects the spiritual experiences of a person, helps him to understand his identity by talking to himself. "He said: Fear the one who does not fear Allah." The fate of a person who leaves your holy place of worship is also yours. You are the one who humiliates someone else, and you are the one who gives strength in humiliation " In his heart, there is always the joy of trust and faith in Allah, and instilling this feeling in the heart of every person is the main content of this "kingdom of the heart". It can be said that his works took a deep place in the hearts of the people as they planted the seeds of goodness in people's hearts and showed how strong the feeling of trust is. We can hear these feelings from the poems of the poet written in this book. He also writes, "He said: Even knowing that the world is worth a penny, you agree to spend everything on it. Is it possible that everything is so cheap?!

Even if it's only for a few moments in the moments when your mind is

Enlightened, you will be freed. The taste of getting lost in the world of nothingness doesn't last long either. Then you will be stoned until you forget both the name and the essence of what you are looking for.

Why did you make our eyes young?

You have blessed *tahur* and created a stone.

Forty percent of satisfaction

Did you create a two-headed dragon of desire?

O great one who holds the heads,

What is poison in the drop of my circus, life?"

The great age-old problem embedded in the content of the verses is the fact that people are unable to control their passions and face all kinds of pains and sufferings. In classical literature, stone means patience and endurance, while the two headed dragon symbolically reflects negative meanings such as the vortex of lust and greed. It is true that a person, with his weakness and insecurity, and sometimes with his indifference, becomes a slave to these feelings, turns the whole society upside down, and drowns the hearts of pure people in the mire of despair. This theme is manifested in its own form in each era. Also, paying attention to the Examples of creativity, we can see that in this section, which we are analyzing, the noble qualities of a person are widely promoted, and the themes that glorify the humanity of a person are the majority. In the following story from the work of Rana Rahman's daughter, pride, arrogance, and self-indulgence in our society are Condemned, and human qualities are glorified: two brothers, one is a citizen, one is a poor person. And the poor man comes to get a friendly message from him, but his friend has gone on a long journey. Then the poor man said: "I miss him, and he doesn't even

bother to say goodbye to me." He immediately got angry with himself: "I was arrogant".

For the first time, he felt that the gap between him and his brother had widened to an impassable level.

Killing the dreams of the heart,

I am hungry for the path to the property of truth.

The world is a big blind, one day it will win,

Flee to the grave in the heart, my soul..."

The story is very short, but it has great meanings, one of the biggest themes of our time is vividly embodied. The state of relations between people, between friends and relatives, and between close relatives is revealed in a very simple and impressive way. It is as if he wants to emphasize once again to people that this world is insatiable like an evil god, that it will conquer everyone and everything. This is a grave in the heart, a thousand and one true image of reality. A surprising fact. This is a clear expression of the secret and feelings that exist in the graves in the hearts of each of us. During the years of independence, the poet filled up such truths and heartfelt feelings and absorbed them into the content of verses and stories.

The meaning of each sentence of the author is very deep, very deep. Not even everyone can understand it. Here are these verses: "Even though I feel that I'm lost, I'm going inside again. O mayi tahr, o mayi zahr, o fate hajr, o suqiya jabr! What if I can't pull my hand from the edge of the past even knowing that there is no use in regret?! What if the past is so powerful that it destroys my present and my future?"

I drank knowingly, I drank without knowing, I will drink water again,

Break the seal of your million-year-old hums,

Thank you so much for giving me pain and suffering,

The rest is the rest, the spoils, autumn is on the threshold.

When the verses come into the language, it is regret, perhaps about our historical past, but also about the people of knowledge who were killed because of the dark deeds of those who were responsible for the development of the nation. Through the images of regret, May, and autumn, the author wants to convey that our life is so precious, that we should value every moment and use it effectively to serve the people, otherwise it will be too late. In the process of analyzing how effective the ideas are and the depth of content, we want to pay attention to the rhyme (saj) in the prose. Saj(a) – rhyming prose. It is defined in the dictionary as one of the characteristic features of Uzbek folk art. O mayi tahr, o mayi zahr, o fate hajr, o suqiya jabr! - here the words *tahr, zahr, hajr, jabr* are chosen in terms of meaning and tone to attract the reader's attention and are used as a means of image, strengthening the meaning of pain and sorrow, and the repetition of the Word "e " has also contributed to the more effective output of this sentence. These shows how high the responsibility and skill of the author is in choosing words.

One of the first works of the poetess during the years of independence is the collection "Tola nur". In this collection, the first thoughts of the poet about independence are reflected in beautiful metaphors. M. Alimboeva gives very complete information about the work of the poetess. "A person should be able to see the symbol of divine love and love in the blessings of life and life given to him.

If he does not notice it, he lives in it is a lie:

It is a lie that I came to worlds without work,

It is a lie that I walk in this bright world.

I need to be born and live in peace,
Otherwise, it is a lie that I lived and died.
Still I break my heart to pieces
I scatter like a flower on the paths of love.
As lightning strikes, my body trembles,
I roar like a hailstorm and pour down like a torrent.
It is a lie that I came to worlds without work.

Rana's first poems and short stories were published in general collections in the publishing house "Qarakalpagistan". Although his first independent book was published in a few (thousand) copies, it was "a ray of light" in the hearts of his readers.

As the people's poetess of Uzbekistan, Aydin Hojjeva, who wrote the foreword to this book, rightly noted: "Rano's pains and feelings are the expression of a burning heart, a gentle whisper to the pen."

This work, which we analyzed, reveals the unique features of the author's work during the years of independence. Articles, films, and stories reflect people's thoughts and dreams during the period of renewal, fundamental changes in social processes, and the character of the era's hero shows aspects of open transparency.

Another of Rano Rahman's daughter's works created during the years of independence is the story included in the book "Landscapes of the Spirit", while analyzing the unique themes and artistic features of her paintings, we want to pay attention to the traditional situation in the work of the poetess. Like all young artists in Karakalpakstan, Rano Rakhman's work expresses the problem of the island in a unique way. We will try to analyze the stories about the island included in this collection below. It is known that in the works of every artist who was born and grew up in Karakalpakstan, the problem of the island is reflected as a unique theme. This topic in the statement of the creator painful heart experiences is described. «Bobomeros soil» article and small stories too old mo'ysafid from the language statement done thoughts image is given "Motherland!" "Motherland!" blue hand stretched out you screamed benefit no Homeland means himself this what-Homeland this born grew up your land, your house, your place, your friends."

This of thoughts confirmation the author one how much in stories artistic heroes destiny in the example of people homeland about concepts, homeland about holy feelings showing to give movement does-Man himself born grew up soil each how in case to protect, leave that he can't leave artistic way describing gives-"Homeland means perhaps that's it. Father - mother hoki placed to the soil love, respect. Maybe a person's «You good I see, my soil did not say, say excess was, of the heart the most thin from the worlds place received is the word of a person Really too this feeling to the word how move? This feelings in front of word weak-Love, affection, heart work, heart property of the soul silent music is not it, after all" - he said a person the heart from the bottom drum said thoughts mo'ysafid from the language to the reader very impressive in the form omit e to give succeeded. This thoughts statement in doing the words too own in place skill with apply equal to image in choosing too very right road chose-of events Mo'ysafid from the language to be told too, exactly Island tragedies own eye with saw a person in the form of there is reality with manifestation will be Island tall now deserted the rest is the sea growling standing times of our country different from the corners people to work came, but later on this to others work for came people already this sand, dust, salt to salts can't stand its own to their countries back that he left, but fathers - grandfathers hoki has been the soil only this ancient of the ground value-understand received people leave eat that they didn't get it pain, suffering with describing will give he is happy from the language so says : "... our this in e rest father our graves there is As long as there is a chance, we cannot give up these lands. These

lands belong to us – the Motherland!"

If you look at the truth, of course, the people living in these sand storms and breathing salty air are fighting valiantly, hoping for the development of these places because of the fact that they have honored this fatherland and respect for their fathers' soil. Nature continues to show its power, but the people of the island, who worshiped as Motherland, still move forward with great hope and confidence, as reflected in the following articles. In the poet's articles and stories on the subject of the island, how much damage is being done to the whole nature, humanity, and animal world due to the depletion of the island's water, the plight of the peoples of the island, the nature's revenge on the people, based on a number of examples, she certainly uses scenes from the life of this people, and in the author's work, the karakalpak national calority is reflected.

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