



IMAGERY IN UZBEK AND KARAKALPAK POETRY

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ABSTRACT

This article explores the shared imagery in the poetry of Abdulla Oripov, the beloved poet of the Uzbek people, and Ibrayim Yusupov, the crown jewel of Karakalpak poetry. The poems of these creators from two closely related peoples are analyzed. The artistic similarities and unique features in the works of renowned Uzbek and Karakalpak writers are revealed through the examples of flower and mountain imagery in literature.

Fiction is a product of figurative thinking, a subtle art form that reveals the deepest layers of the human psyche and helps to understand one's inner world. In the art of words, each word and image acquires its own meaning and plays an extremely important role. Literature, as a means of understanding humanity, depicts not only external events but also changes in a person's inner world. The process of human thought, emotions, decisions, and sufferings are reflected in literature. Writers express their works in prose or poetry. In poetry, a person's inner experiences, emotions, and spiritual anguish are depicted broadly and deeply. The poet expresses every thought they want to convey through images in their imagination. For this reason, imagery forms the basis of poetry. However, this experience cannot be a direct goal for artistic expression; it reflects and generalizes certain moods that arise in specific situations. Based on the creator's artistic abilities, these experiences undergo qualitative changes, or are completely transformed, emerging from a world of enchantingly perfect imaginations. To create a poetic image, it is necessary to explore the figurative meaning of words in relation to their literal meaning, and to examine unfamiliar and even extraordinary aspects rather than known and simple features, describing words with as many new facets and nuances as possible. Giving words such special meanings and appearances creates imagery. Indeed, imagery is an essential condition of lyricism, and without experiences being formed as images, there would be no difference between a poem and a simple statement. As evidence for our argument, we can cite the thoughts of literary scholar Dilmurod Quronov: "An artistic image is a reflection of reality, seen through the eyes of an artist and expressed in a form that can be creatively processed and emotionally perceived based on an ideal. In poetry, imagery manifests itself mainly through expressiveness and visualization. Often these aspects coexist, intermingle, and merge with each other. Spontaneously inspired experiences - images create expressiveness, while visualization, as mentioned earlier, is the result of long searches, experiments, and creative struggles. The world is so vast and rich, life so colorful, that there is always a theme for



poetry. However, the inspiration and material for these poems must come from existence itself. All the images reflected in the work of the poet Abdulla Oripov, who was gifted with inspiration and talent by such existence, are artistically complete images. The range of images in the poet's work is so diverse that it seems as if there is no topic in life that the creator has not addressed, and the resulting system of images itself forms a small world.

In Abdulla Oripov's love and nature lyrics, there is an artistic and aesthetic magic that uplifts the reader's mood and leads them to life-affirming experiences. For example, in the poem "The Full Moon...", the poet introduces the reader to the world of delicate emotions and painful love that occur in the psychological landscape of the world of love, which exists in every person. The reader shares the feelings of longing in the heart of the lyrical hero and his supplications to nature to achieve union with his beloved:

*Translate: My aged crescent, oh you, full moon,
You still disturb my tranquility.
You will surely remind me now,
Of my love with graying hair.*

*Translate: My years passed like lightning.
I descended into the bosom of buds like a dream.
And now, exhausted, weary, and feeble,
I have settled like the wind hiding in caves.*

The poet expresses the anguish of the soul in a very delicate manner. The image of the full moon evokes longing, regret, and past love. Addressing the moon is a high artistic tradition of classical lyric poetry. Here, the moon serves not only as a natural phenomenon but also as a symbol depicting the inner state. Through figurative expressions in lines such as "I sank into the bosom of buds like a dream," "my love with grayed hair," and "I settled like the wind hiding in caves," the poet brings the reader into the spiritual state of his heart. These images express inner experiences through external natural phenomena, creating powerful artistic imagery. The poem is written at an exceptionally high artistic level. It encourages the reader to feel the yearning of love, the brevity of life, and the depth of human emotions. The subtle tremors in the poet's psyche are reflected with a high level of artistic expression. This poem not only provides aesthetic pleasure but also invites the reader to philosophical contemplation.

The poet deeply understands the world's influence on the human psyche and conducts profound philosophical reflections on the consequences of this influence. His poems are distinguished by unexpected similes, extraordinary metaphors, and unusual symbols. He can fit a grand idea into a compact form. For example, let's examine A. Oripov's poem "The Afterlife":

*Translate: Hearts are troubled by something,
Flowers are wrapped in thorns.
If you accidentally enter the garden,
Nightingales sing with anger.*

The artist conveys the discontent in their heart and the turbulent state of life through the symbols of a flower and a nightingale. Flowers are typically symbols of delicacy and grace, but what causes them to be covered in thorns? The nightingales' singing used to bring peace to the human soul, but now they too are singing with anger. This is because the changes occurring in the poet's heart force them to see flowers amidst thorns and perceive anger in the mournful



lament of the nightingale. Such symbolic contradictions not only depict the complex and intricate nature of the human soul but also demonstrate that in modern Uzbek poetry, imagery has shifted from social themes to psychological ones. This expression by the poet transcends the boundaries of romantic traditions and reveals psychological states. Through these symbolic images, the poet reflects the hidden sufferings behind life's beauty and the emotional experiences of a soul struggling with them.

Thus, the content conveyed through flowers and nightingales embodies not only the poet's personal feelings but also philosophical reflections on the complexity of time, society, and human existence. This stylistic device serves to express the poet's inner world, his thoughts and emotions more deeply and more vividly. In A. Oripov's lines "If you are a flower, they will pin you somewhere, If you are a gazelle - your place is a cage," he expresses life's contradictions in a philosophical spirit. In the verses "Earth and sky are clear, faith is steadfast, all four seasons of this land are flowers," and "Oh, my country, your ten flowers have bloomed brightly," he sings praises of the homeland. In the lines "A nightingale of my garden remains flowerless," and "I have not withered and turned yellow like an early autumn flower," he portrays the transformations in the psyche of the lyrical hero.

In the poetry of A. Oripov's contemporary and fellow poet I. Yusupov, the image of a flower is also used to express the delicacy of human feelings, the purity of love and loyalty, and the beauty yet transience of youth and life. It is also depicted as a symbol of friendship and harmony between people, as well as the fruit of art and inspiration. In his poems, the poet conveys deep philosophical and spiritual meanings through the flower, which is one of the main symbols enriching the poet's work. In particular, reflecting on the following lines: "This Homeland - if I am a flower, it is my sun that gives light," "Flowers bud for you," "With one stroke of a pen - you blossom like a flower," "Young life, like a swaying flower," "You turned the desert into a garden, made flowers bloom that did not wither," "Gathering the wild flowers of your heart, I live in your bosom like a son," "From the banks of the Amu Darya, flowers are offered by the Karakalpak child who loves you," "Flowers of friendship bloom in various colors," "The flower of happiness blooms in summer if your hand touches the ground," "From the tears I shed from my eyes, many beautiful flowers grow," "How many lives that breathed with alertness were thus sacrificed for the flower's beauty," "To the lakes for geese, to the flower for nightingale, to the high mountain for falcon, to the desert for deer," "Colorful gardens in bloom, will be with flowers, will be without flowers," "Spring passes... The flower in the garden loses its scent and youth" in these lines, we witness the creation of various similes and images using the symbol of a flower. And in another poem:

Translate: The beloved is not a flower.

The withered flower garden-

Can be replanted anew each year.

denies the traditional simile: comparing the beloved to a flower, and creates a new poetic discovery.

When a poet transforms the depiction of nature into an expression of spiritual processes, a poetic work achieves internal and external harmony. In this, every image, every sound, every line serves as an artistic expression of inner experiences, emotions, and longings in the human heart. Nature in poetry is not an external landscape, but a reflection of the soul itself. It is



precisely such a poetic approach that transforms a lyrical work into a piece of art with deep psychological and aesthetic content.

Through the poem "Flower Blooming on Stone," I. Yusupov was able to create a spiritual bridge between man and nature, connected directly from heart to heart. The poem is not just a poetic image - it is a philosophical and poetic observation penetrating the most delicate layers of the human psyche, a unique spiritual portrait. The human soul is such a complex enigma that it is a mysterious world constantly struggling with life, thirsting for love, caught between mercy and depravity. As emphasized in the poem, "Man is harder than stone, more delicate than a flower." This verse is a kind of antithesis that clearly and deeply expresses human nature. On the one hand, man is as steadfast as stone, harder than stone, more majestic than a mountain. On the other hand, he is as delicate as a flower, a creature whose heart shatters at a single word, crushed by one glance. Between these two poles, the poem leads us to the greatest question about the essence of man: "Who is man? Is his heart thirsty for kindness or full of anger? What is characteristic of him - weakness or power?" But this heart, delicate as a flower, can find courage to bear the pain that mountains couldn't bear, to rebel where thousands of warriors couldn't dare.

Translate: If you carve it, even the mighty mountain will begin to groan.

If a bird pecks at Prometheus's liver,

Man can endure, but stones cannot.

Breaking through those black stones in spring,

Seeing the grown flower, your soul aches,

You think with pride and tenderness and also:

"Man is harder than stone, more delicate than a flower."

Nature is actually a reflection of the human soul. Each image of nature in the poem is significant because it aims to express a person's mental state and inner world. Stone, flower, sun, wind - these are not just depictions of the external world. They are metaphors of the human spirit. For example, stone embodies determination, endurance, greatness, and dignity; flower symbolizes love, tenderness, and emotion; wind represents sharp words, pain, and indifference; while sun and river symbolize love and mercy. The artist strived to reveal the secrets of the human soul through nature. This poem encourages us to understand the human heart, depicting nature as a means of self-discovery.

Translate: Kindness in a person's heart is mercy

If it were the sun, stones would bloom.

If love and affection were a river,

The world would flourish without leaving a desert.

Giving his last bread to his companion,

A person falls, their heart aching.

It's worth inscribing on their tombstone:

Man is harder than stone, more delicate than a flower.

In a person's tiny heart, there is love brighter and warmer than sunlight. If that heart radiated like the sun, even stones would bloom, and flowers would sprout in waterless deserts. The creator's poetic skill lies in the ability to perceive secrets in nature that we fail to notice, and to see mysteries we cannot perceive with the eyes of the soul. Another important power of



poetry is that it can awaken dormant feelings in the reader's heart and illuminate colorful moments in their spiritual world. A skilled poet is characterized by the ability to express vivid thoughts that are born on people's tongues, but which they cannot quite remember.

In conclusion, Abdulla Oripov and Ibrayim Yusupov are major representatives of modern Uzbek and Karakalpak poetry, respectively, and the image of the mountain holds particular importance in the works of both poets. In Abdulla Oripov's poetry, we witness the images of flower and mountain used in various senses. However, these images are interpreted by each poet with different purposes and meanings. In general, they depict nature not just as a landscape, but as an artistic symbol directly related to human destiny, sense of homeland, spiritual growth, and social responsibility.

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