E-ISSN: 2997-9420
American Journal of Political Science and Leadership Studies
https://semantjournals.org/index.php/AJPSLS

| Research Article

Check for updates

# Poetry and Poet's Interpretation in the Work of Askar Mahkam

**Bakhtiyorova Gulshoda**
Student of Urgench state university

**Abstract:** In this article, the poems of the poet Askar Mahkam, who came to the attention of poets with cast lines, and his poems about poets are studied in terms of content, ideology, and art.

**Keywords:** Askar Mahkam, poem, poet, content, heart, experience, thought.

This is an open-access article under the CC-BY 4.0 license

As long as humanity lives in society, the word is a tool for expressing thoughts, exchanging thoughts, and expressing feelings. But how sharp it will be, how powerful it will be, depends on the person who uses it. Writers and poets are such people. The poem reaches the depths of the heart and cleanses it. Provides aesthetic pleasure, excellently performs the function of a boot. Askar Mahkam's poems also have this characteristic. Based on the conclusions drawn from them, we strive to cultivate ourselves as perfect people, to purify our soul and soul. Poetry is one of the most honorable and noble works. Because the poet guides others to the right path with his creative examples. Each of their works will be like their children, born from their hearts. That is why every poet loves his poems, just as mothers love their children. Askar Mahkam also expressed his views on poetry and poetry. Among such poems, we can include examples of his works such as "I can't write a poem," "The last poem," and "The poem is drinking blood."

We said something

sometimes an ornamentalist...

There were no listeners.

A gloomy madman is born

Our word

those who understand...[1]

The meaning of the word uryon in this poetic passage is "lonely," "cut off from the world." Indeed, when we read and feel the poet's poems, we immediately distinguish his unique style. The tone, content, and expression of his poems stand out from those of other poets. Sometimes he writes in such a unique style, radically different from that of other poets, sometimes in a carved,

[1] t.me/asqar_mahkam telegram channel.

attractive style. In his poems, he calls on people to be vigilant, stay away from evil, and be honest and conscientious. But even if they write poetry with such enthusiasm, people still remain the same as they were before, they do not listen to the poet's words. However, he did not give up hope. Not one day, but one day, he will say that there will be people who will understand his words, who will understand "khomush, majnunvash," that is, those who are in love with the Truth, who are on the path of goodness.

Didn't the girls write it down

The singer sang like a madman.

But I know his life

He is coming into the world

to die when we leave.[2]

Neither the girls write his poems in their notebooks as poems of love, nor the singers sang them as songs celebrating love. But the poet knows the life of his poems. His poems emphasize that he is born after he dies. Askar Mahkam says: "Poem on paper is not yet a poem. The main thing is that there is no soul and no sigh. This is the reason why it is strictly forbidden to record all the divine programs in the world on paper or any other thing. The word is spiritual, so to speak, it dies when it leaves the body. One sage said that faith declined when the Qur'an began to decorate the facades and walls of waiting buildings, not hearts. Material words are lifeless. No matter how impressive the word is, it fulfills its duty when it reaches the reader through breathing. If we imagine a poem as a prayer or a prayer as a poem, the purpose becomes even clearer. But the word, the word that has become a metaphor, is the bridge of truth, as the Prophet said. It brings metaphors and words to the truth. The materialized soul lives on paper as if it were in a dungeon until someone sees it. He comes to life when the dungeon holes are opened and the one who looks at him appears. But whether the soul is in the soul of the "savior," or whether it is only the minister with the armor, God knows. Therefore, Navoi is still not understood. Rumi and Bedil, Halloj and Attar are not read. Apparently, books have been written about them. By the way, the Qur'an is the Qur'an for a Muslim."So, in the above poetic passage, the poet meant the birth of the poem, its reading and perception by people.

With my blood on the poem,

He will vomit my blood.

I make a word out of lights,

There's no hair like that in lovely women.[3]

Askar Mahkam is a poet who "gave his blood to his poem." But his poems vomit this blood. He creates the words in the poem "from the lights." It is divine light. Such hair is not even found in the hair of beautiful women.

Asqar Mahkam was not only a talented poet, but also a kind and educating father. His children were interested in creativity because they were raised in a literary environment. No matter how much the poet loved poetry and the word, in some sense, he was not warmly attuned to the entry of his children on this path. For example, in his poem dedicated to his son Mehrzod, he cites the following lines:

Put,

[2] t.me/asqar_mahkam telegram channel.

[3] Askar Mahkam. It was love._Tashkent, 2017.

Don't get in my way

It's not the same as crushing.

I picked up my cap

I didn't want fame...

The poet described poetry as a burden that crushes even the nor. He considered it a very responsible job. He explained that it is not for glory that one should go on these paths, one should not face mercy, one can get tired.

I've seen a lot of fake witches

They all said "I am myself."

Poets who knew the Qur'an

His funeral had been read.[4]

Above, Askar Mahkam compares poetry to the land of ambition. Because he encounters fake magicians and artists. They were arrogant and arrogant. He emphasizes that the poets who considered the word as sacred as the Qur'an, who used it correctly, appropriately, and as spiritual food, have already passed away. This is the main reason why he did not lead his son to poetry. The creator was afraid that his son would become a famous poet, and he preferred to have a different profession than to be crushed by the burdens of poetry on the shoulders of the poet. After all, poetry should change the fate of the era and the nation. Poets should penetrate the heart of the nation, not only the nation, but the whole world with their poems. It is necessary to fill every heart with enlightenment and goodness, to drive out evil and vice from the hearts. Only then will the poet have fulfilled his duty.

We all consider poetry to be the food of the soul and soul. When we talk about poetry, we imagine passionate feelings that play the strings of the heart. The poetry of Askar Mahkam is completely different. When we read the poet's poems, their unusual comparisons and epithets give us "heavy feelings." That is, we cannot read every verse just for a moment from the heart. Every sentence will be in our hearts, it will remain in our hearts like a burning seal. They vividly reflect the spirit of classical literature.

**References:**

1. Askar Mahkam. It was love._Tashkent, 2017.
2. Komilov N. Sufism. Tashkent, 2009.
3. Shamsiev P. Dictionary of Navoi's Works. Tashkent, 1972.
4. t.me/asqar_mahkam telegram channel.

[4] Askar Mahkam. It was love._Tashkent, 2017.