



PHILOSOPHICAL THOUGHT AND ARTISTIC INTERPRETATION IN THE WORKS OF ABDULLA ORIPOV

Hasanov Izzatillo Nematjon ugli

2nd-year student, Faculty of General Medicine,
Fergana Institute of Public Health

Ikhtiyorova Madinabonu Abdusalom kizi

Lecturer, Fergana Institute of Public Health

ixtiyorovamadinabonu@gmail.com

<https://doi.org/10.5281/zenodo.19567585>

ARTICLE INFO

Received: 09th April 2026

Accepted: 11th April 2026

Online: 13th April 2026

KEYWORDS

Abdulla Oripov, Uzbek poetry, philosophical thought, interpretation of time, moral values, national identity, artistic interpretation, continuity.

ABSTRACT

This article analyzes the role of Abdulla Oripov's works in the development of Uzbek literature and examines the artistic and philosophical ideas embodied in his poetry. The study explores the poet's lyrical interpretation of human-society relations, moral values, national identity, the perception of time and history, as well as the spiritual continuity between generations. Special attention is given to the representation of the national spirit, patriotism, and the idea of human moral perfection in the poet's artistic worldview. The article also investigates the connection between the poet's works and classical literary traditions, as well as their relationship with modern Uzbek poetry. As a result, the study scientifically demonstrates that Abdulla Oripov's oeuvre is a significant literary phenomenon that has enriched the philosophical thought, spiritual values, and artistic capacities of Uzbek poetry..

Introduction. The second half of the 20th century represents an important stage in the history of Uzbek literature. During this period, the exploration of national consciousness, human psychology, and social issues through deep artistic analysis became increasingly prominent. In this context, the creative legacy of Abdulla Oripov occupies a special place.

In his poetry, the poet reflects on such themes as the human heart, time and destiny, conscience, the homeland, and national values with profound philosophical insight. His works embody not only aesthetic beauty, but also a strong sense of moral responsibility. Therefore, Abdulla Oripov's poetry is regarded as one of the key stages in the development of modern Uzbek literary thought.

Main Part. At the core of Abdulla Oripov's poetry stands the human being and his spiritual world. The poet deeply contemplates the meaning of human life, a person's place in society, and the fleeting nature of existence. This is especially evident in his interpretation of time and life.

The poet's philosophical reflections are vividly expressed in the following lines:

"Time is like a tightrope bridge—

You cross it not twice, but once.
Even those who remember you fondly
Will one day be forgotten.”

These lines portray the transience of time through a symbolic image. The metaphor of a “tightrope bridge” suggests that human life is fragile and brief. Through this image, the poet reminds readers of the irreversibility of life and the importance of making meaningful use of it.

The continuation of the poem touches upon the concepts of memory and historical remembrance. Oripov emphasizes that, with the passage of time, even those who once remembered a person may themselves be forgotten. This thought encourages individuals to value their lives and strive to live meaningfully.

Moral and ethical issues also hold a central place in Oripov’s poetry. The poet stresses that a person’s true worth lies not in material wealth but in the richness of their spiritual world.

In several poems, Oripov addresses social and moral problems such as indifference, injustice, and hypocrisy. However, his criticism does not aim to condemn society, but rather to guide the individual toward self-awareness and moral refinement. The poet also attaches great importance to the upbringing of the younger generation. Values such as respect for parents, appreciation for teachers, and devotion to the homeland appear as key moral ideas throughout his poetry.

Abdulla Oripov’s artistic expression is distinguished by its rich imagery, mastery of metaphors, and symbolic representation. His poetic style is both simple and profoundly meaningful.

He frequently uses symbolic images to convey philosophical ideas—for instance, “tightrope bridge,” “road,” “time,” and “earth,” which represent life, destiny, and the human journey. These images enhance the artistic depth and emotional impact of his poetry.

Another major feature of Oripov’s poetic language is its melodiousness and fluency. His ability to express complex philosophical concepts in simple and accessible language makes his poems appealing to a broad readership.

Abdulla Oripov’s contribution has been widely studied in Uzbek literary scholarship. Numerous scientific articles, research papers, and monographs analyze his philosophical worldview, artistic style, and representation of national spirit. Scholars emphasize that Oripov’s poetry is deeply rooted in national values and artistic interpretations of historical memory and humanism.

Today, Abdulla Oripov’s works continue to serve as valuable material for academic research and are regarded as an important literary heritage reflecting the spiritual richness of Uzbek literature.

Conclusion. In conclusion, Abdulla Oripov is one of the major figures in the development of modern Uzbek literature. His poetry harmoniously blends philosophical reflection, moral values, and concepts of national identity.

Through profound artistic interpretation, the poet explores the meaning of human life, the fleeting nature of time, and the importance of moral responsibility. His poetic style is distinguished by simplicity, expressiveness, and philosophical depth.

The legacy of Abdulla Oripov retains its relevance today and continues to live on as an essential part of modern Uzbek literary thought. His works remain a rich source of spiritual enlightenment for younger generations..

References:

1. Ixtiyorova, M (2026). BAXT VA OILAVIY QADRIYATLAR MOTIVI (A. QODIRIYNING “O‘TKAN KUNLAR” ROMANI MISOLIDA). Новости образования: исследование в XXI веке, 4(41), 204-207.
2. Ixtiyorova, M. (2023). ULUG‘BEK HAMDAMNING “UZOQDAGI DILNURA” HIKOYASIDA PSIXOLOGIZM TALQINI. Philological issues are in the eyes of young researchers, 1(1).
3. Ихтиёрова, М. (2025). ВЫРАЖЕНИЕ КОНЦЕПЦИИ СЧАСТЬЯ В НАРОДНОМ УСТНОМ ТВОРЧЕСТВЕ. Новости образования: исследование в XXI веке, 4(40), 452-455.
4. Karimov, B. (2020). Adabiyotshunoslik metodologiyasi. Toshkent: "Muharrir". (Gumanitar fanlarda tadqiqot usullari va qiyosiy adabiyotshunoslikning zamonaviy tamoyillari).
5. Madinabonu, I. (2025). THE EMERGENCE OF THE MOTIF OF HAPPINESS IN LITERARY FICTION. AMERICAN JOURNAL OF SOCIAL SCIENCE, 3(10), 159-163.
6. Mamura, S., & Sarvarbek, O. (2021). TEACHING FOREIGN LANGUAGES IN THE EDUCATIONAL PROCESS. In Archive of Conferences (Vol. 25, No. 1, pp. 189-191).
7. Olimjonov, M. S. I. (2026). IJTIMOIIY-GUMANITAR FANLARDA ILMIY TADQIQOTLARNI AMALIYOTGA TATBIQ ETISH: BADIY ADABIYOTDA BAXT KONSEPSIYASINI O‘RGANISHNING INNOVATSION YONDASHUVLARI. Universal xalqaro ilmiy jurnal, 3(3.1), 410-413.

