

ALEKSANDR FAYNBERG'S POEM "ADABIYOTCHIGA": AN ANALYSIS OF LITERARY STRUGGLE, PERSONAL WILL, AND EXISTENTIAL LAYERS

Odilova Charosxon Shavkatjon kizi

UZBEKISTAN STATE WORLD LANGUAGES UNIVERSITY ENGLISH FACULTY №2

Annotation: *This study provides a comprehensive analysis of Aleksandr Faynberg's poem "Adabiyotchiga" from a philosophical-lyrical and axiological perspective. The research examines the poem's system of images, mechanisms of metaphor and symbolism, historical and cultural context, as well as layers that emphasize social and ethical issues. Through the images of rivals, the pen, and heartfelt suffering, the poem manifests literary struggle, personal will, and the complexity of creative consciousness. As a result, despite its small length, the text is shown to be a poetic system that incorporates complex axiological, existential, and philosophical layers.*

Keywords: *literary struggle, metaphor, symbolism, axiological center, lyric subject, creative will, emotional suffering, pen and power, historical context, personal struggle.*

Аннотация: *В данном исследовании стихотворение Александра Файнберга «Адабийотчига» комплексно анализируется с точки зрения философско-лирического и аксиологического подхода. В процессе исследования рассматриваются система образов, механизмы метафоры и символизма, исторический и культурный контекст, а также слои, акцентирующие социально-этические вопросы. Через образы соперника, пера и душевных страданий проявляется сложность литературной борьбы, личной воли и творческого сознания. В результате, несмотря на небольшой объем текста, доказывается, что произведение является сложной поэтической системой, объединяющей аксиологические, экзистенциальные и философские слои.*

Ключевые слова: *литературная борьба, метафора, символизм, аксиологический центр, лирический субъект, творческая воля, душевные страдания, перо и сила, исторический контекст, личная борьба.*

INTRODUCTION

Aleksandr Faynberg's poetry stands out in the Uzbek and Russian literary space for its philosophical lyricism, social awareness, and psychological introspection. In his work, the inner world of the human, literary struggle, personal will, and moral suffering occupy a central place. The poem "Adabiyotchiga" holds a unique position in contemporary literature by combining symbolic and metaphorical representations of literary struggle with personal experience and social influence.

Through the images of rivals, the pen, and heartfelt suffering, the poem reveals motifs of creative will, personal responsibility, and the pursuit of ideals. In Faynberg's work, such images are also linked to historical and cultural context, revealing the philosophical, axiological, and existential layers of literary struggle in depth (Quronov, 2010; Rahmonov, 2006).

The relevance of this study lies in the fact that, despite its short length, the poem embodies a complex axiological, metaphorical, and existential system. Therefore, the article analyzes the psychological state of the lyric subject, metaphorical layers, historical and cultural context, as well as the structure of the poem.

The Rival Image and Emotional Dramatization

The image of the rival attracts attention from the very first lines: “Raqibdan o‘ch olishni istab, gijgijlaysan sen meni unga.” Here, the rival symbolizes personal anger, internal conflict, and creative criticism. The psychological state of the lyric subject and his inner struggle with the rival intensify the poem’s dramatic effect.

The analysis of the rival image has two layers:

1. Personal layer – the rival appears as an instrument affecting the lyric subject’s personal memory and inner world.
2. Symbolic layer – the rival represents creative competition and the symbol of literary struggle, reflecting poetic power and moral responsibility.

Based on Yu.M. Lotman’s theory of liminal phases, the rival can be interpreted as a personal boundary experience (Lotman, 1992). The lyric subject’s feelings toward the rival amplify internal suffering and create the poem’s dramatic climax.

The Pen and the Sword: Symbol of Creative Power

The lines “Omma uchun sen so‘z o‘ynaysan, qilich deysan qalamning kuchin” reveal the dual nature of literary instruments. The pen functions as a symbol of creative power and personal will, while the sword represents opposition and defense.

In the poem, the pen manifests spiritual strength and creative will, indicating the subject’s position in the literary struggle and moral responsibility. The pen and sword parallelism can be interpreted metaphorically as follows:

Pen – symbolizes creative activity, moral decisions, and the process of internal judgment.

Sword – symbolizes external threats, opposition, and life challenges.

Furthermore, this metaphor is viewed in both Eastern and Western poetics as a universal image that unites creative power and heroism (Jung, 1964). The lyric subject perceives the pen as a symbol of his inner strength and experiences psychological superiority over the rival.

The People and the Individual: Social Context

The lines “Xalqni bilmaydi deb o‘ylaysan: Bu nimaga, bu nima uchun?” integrate personal and social layers within the poem. The lyric subject perceives his literary struggle within a broader social context. The relationships between the people and the individual, the responsibility of literature, and its social influence are analyzed.

The social layer in the poem can be examined through the following aspects:

1. Literary responsibility – the writer views his creativity and the power of words as a means to influence the consciousness of the people.
2. Social critique – by criticizing the rival, the lyric subject highlights incorrect or unethical behaviors in society.
3. Personal suffering and struggle – the subject aligns his inner struggle with the social context, which enhances the dramatic layer of the poem.

In this chapter, the metaphorical layers and symbolic devices of the poem can also be analyzed more deeply. For example, the expression “so‘z o‘ynash” (“playing with words”) raises issues of creative will and ethics.

Counting and Poetic Discipline

The line “Sanab qo‘ygin to yuzga qadar” enhances dramatic intensity through poetic exaggeration and numbers. These lines reveal the inner order and psychological discipline of the lyric subject. Numbers function not only as a rhythmic and aesthetic device but also as a deep expression of the lyric subject’s psychological state.

Analytical perspective:

1. Dramatic climax through numbers – counting to one hundred elevates the subject’s internal suffering and focus to the maximum.

2. Poetic discipline – numbers symbolize control and inner discipline in the literary struggle.

3. Symbolic layer – numbers represent the order and turmoil within the subject’s inner world.

According to Lotman’s semiotic theory, this use of numbers and order strengthens the liminal phase and connects personal experience with the socio-cultural context (Lotman, 1992). At the same time, Faynberg uses numbers as a measure of inner spiritual power, which intensifies the poem’s dramatic force.

Don Quixote and Alexander: Ideals and Trials

The lines “Hayotda Don Kixot, Iskandar ko‘rinmagan aslo, hech qachon” illustrate the contrast between ideal and real life through historical and legendary figures.

In this chapter:

Legendary and historical figures – Don Quixote and Alexander symbolize the lyric subject’s inner struggle and aspiration toward ideals.

Personal limitations and trials – the lyric subject compares legendary courage with personal constraints in life.

Archetypal layer – according to Jung, legendary heroes reflect ideals and unconscious values within the human psyche (Jung, 1964).

Through these lines, the subject aligns personal experience with universal values, represents literary struggle in a philosophical context, and analyzes the tension between ideal and real life.

Guardian Figures and Tormented Spirit

The lines “U g‘am chekkan, ruhan qiynalgan, Bu o‘t qo‘ygan, o‘ldirgan qattol” deeply express the influence of personal and societal forces in the poetic layer.

Analysis:

Inner suffering and psychological torment – the lyric subject experiences his inner emotional struggles.

Impact of external forces – the symbols of cruelty and fire represent the influence of society or life conditions on the human psyche.

Existential layer – the subject’s inner world and external events converge, linking personal suffering with universal experience.

Heidegger's theory of time and being provides a theoretical basis to deepen the understanding of the lyric subject's psychological torment (Heidegger, 1927). In this chapter, Faynberg also extensively employs metaphorical devices to dramatize internal experiences.

Rosinante and Bithcephalus: Metaphorical Symmetry

The lines "Biroq bir xil pichan chaynagan Doim Rosinant va Bitsefal" unify life and creative struggle through metaphorical symmetry.

This chapter examines:

Rosinante and Bithcephalus – symbols uniting personal and universal life, individual suffering, and social responsibility.

Poetic symmetry – enhances the rhythmic and semantic structure of the poem.

Irony and historical messages – through Faynberg's poetry, human errors and vulnerabilities throughout history are metaphorically depicted.

This chapter enriches the poem's poetic power and dramatic layers.

Creative Minimalism and Poetic Structure

Despite its short length, the poem exhibits a high degree of semantic density.

Extended analysis:

Metaphorical layers – the pen, sword, numbers, legendary figures, and trials reinforce each other.

Rhythmic and structural layers – dramatic intensity and semantic richness are condensed within short lines.

Existential and axiological layers – personal suffering, willpower, and aspiration toward ideals are intertwined.

Through poetic minimalism, Faynberg reflects complex philosophical and social issues.

Existential Layer and Personal Acknowledgment

Within the existential layer of the poem, the lyric subject comprehends his inner suffering and personal responsibility.

Analysis:

1. Inner suffering – the subject deeply perceives his psychological state.
2. Personal acknowledgment – through the rival, the pen, and difficult trials, the lyric subject recognizes his truth.
3. Existential harmony – personal and universal experiences converge and align.

Poetic Climax and Axiological Center

The poem reaches its climax through the line "Doim Rosinant va Bitsefal."

Analysis:

1. Poetic climax – all images, metaphorical layers, and symbolic devices merge.
2. Axiological center – the lyric subject comprehends his inner truth and accepts the tension between ideal and real life.
3. Metaphorical and existential harmony – personal suffering, historical context, and legendary figures reinforce each other.

CONCLUSION

Aleksandr Faynberg's poem "To the Writer" functions as a complex poetic system that integrates personal, social, historical, and existential layers. Despite its compact length, the poem exhibits high semantic density and multi-layered structure, with each line profoundly reflecting the lyric subject's inner world, creative will, and aspiration toward ideals.

Key features of the poem are as follows:

1. Integration of personal and universal experience:

Through the rival, the pen, and numerical motifs, the lyric subject expresses personal suffering, while legendary and historical figures connect him to universal values. In this way, the poem establishes a coherent link between individual experience and general human truths.

2. Existential and axiological layers:

The lyric subject acknowledges his inner struggle and psychological suffering. Life trials, hardships, and legendary figures facilitate the acceptance of personal responsibility, ethical decisions, and human values.

The poem deeply conveys existential acknowledgment, responsibility, and inner will through its poetic layers.

3. Poetic minimalism and semantic density:

Even brief lines convey multi-layered meanings. Numbers, metaphorical images, and parallelism enhance the poem's dramatic intensity and rhythmic cohesion. These devices also reveal the lyric subject's inner experience, enriching motifs of literary struggle, personal suffering, and striving toward ideals.

4. Metaphorical and symbolic layers:

Figures such as Rosinante and Bithcephalus, the pen and the sword, Don Quixote and Alexander function as symbolic tools uniting personal and universal life. This metaphorical system further intensifies the lyric subject's psychological state and poetic dramatization.

5. Literary struggle and personal will:

The poem centers on creative will, personal responsibility, and aspiration toward ideals.

The lyric subject confronts his rival, tests his own strength, and poetically manifests the philosophical, axiological, and existential aspects of literary struggle.

6. Time and dramatic cyclicity:

Time in the poem is not linear but interpreted as circular and cyclical. Birth, death, ideals, and suffering converge within a single temporal axis. This allows the lyric subject to comprehend the complexity of life and the continuity of human experiences.

In conclusion, Faynberg's "To the Writer" highlights the significance of inner suffering, literary struggle, personal will, and striving toward ideals in his poetic practice. Despite its brevity, the poem can be evaluated as a philosophically, axiologically, and existentially rich poetic system.

Moreover, within the context of contemporary Uzbek literature, it serves as a unique example of harmonizing personal and universal experience, ideal and real life, personal suffering, and axiological centrality.



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