



Analysis Of The Poem "Autumn Dreams" By Abdulla Oripov

Sabirdinov Akbarali Gafurovich

Doctor Of Philological Sciences, Fergana State University, Uzbekistan

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

The article highlights the poet's skill of using words through the analysis of Abdulla Oripov's poem "Autumn dreams". The poet's skill in breaking deep philosophical thought into lines is studied using visual expressions and tools, poetic arts.

KEYWORDS

Word, poetic arts, artistic skill, philosophical thought, visual means, busy systems, rhyming words.

INTRODUCTION

Abdulla Oripov in the poem "Autumn dreams" is an integral part of human existence, the exchange of seasons in nature is expressed in the philosophical way of its similarity with the way of life. The poet, who has an enormous burden of meaning on every word and phrase,

expresses his philosophical thoughts about death and eternity, life and existence, harmony and harmony between man and nature. Especially the poet skillfully reflects the state of color, snapshots of nature, creates a bouquet of impressive, attractive lines.

MATERIALS AND METHODS

The great poet of Russian N.A.Nekrasov writes: "Always follow this rule: words – need narrowness and thoughts width" [1,224]. In fact, getting acquainted with the poems of the hero of Uzbekistan, people's poet Abdulla Oripov, we feel more clearly how this rule is correct. To be able to place the words in the works as if they were ring, to dial the lines as a necklace to the couplet, to create a ring of hair and a sense of sound in as rubab a tuned every word in a poetic context is one of the specific aspects of a sensitive creative style. A wide, huge idea in the narrow poetry field with a little words provided the attractiveness of Abdulla Oripov's poetry. When the poet describes the unique moment landscapes of nature in a variety of colors and states, man can find harmony between the past and eternity, life and existence, feeling deeply that he is a part of being. For example, in his poem "Autumn dreams" (1962), the poet harmonizes with the glorification of the so-called great human virtues love from the unique landscapes of nature:

Қорайганда узоқ тоғларнинг қори,
Боғларга чўкканда оқшомги туман,
Совуқ куз елидан жунжикиб, нари -
Очиқ айвон остин этганда маскан,
Дўстгинам, хаёлан қучаман сени,
Хазон даврасида кутаман сени. [2,19]

The above lines remember the couplets. of the poet of the great Alisher Navoi "Хазон сипоҳиға, эй боғбон, эмас монень, Бу боғ томиға гар игнадин тикан қилғил". The poet, enjoying the unique freshness of a beautiful autumn, deeply feels that life is short, the

eternity of all his actions. A friend points to the fact that a person is a guest in this light as long as the brows.

At first glance, the life of a person seems to be shorter than autumn, which at first glance repeats every year, as long as the leaves and flowers of the tree grow in the few months.

Бунда бари гўзал: тим қора осмон,
Юлдузлар боқади тунд ва ёввойи.
Қамишзор, шовуллаб тургувчи сой ҳам
Совуқ ва ёқимли: шундоқ анвойи,
Уларга боқаман, тўнаман баъзан,
Ширин бир хаёлга чўмаман баъзан [2,19].

in couplet, the poet is sometimes overwhelmed, sometimes immersed in a sweet dream, the landscape of the autumn evening: the darkness and evil in the stars, the anvoyancy in the shadow of reeds and roaring, the cold and the pleasant. Autumn at first glance shows its eternity, as if singing a leaves song, and at first glance. Therefore, black sky, the dark and wild feeding of the stars looks beautiful. Therefore, the reeds and the noisy shade are cold, pleasant.

Autumn sadness and discomfort harmoniously harmonizes with the senses in the soul of man:

Нимани хоҳлайман? Истагим нима?
Чангалзор шовқинин тинглаб тураман.

Япроқлар бандида кезган жимгина

Маюс ва безовта кузни кўраман.

Унинг қўшиғида, унинг охида

Сезаман одамзот қалбин гоҳида [2,19]

in the state of melancholy and restless autumn, shrieking in the couplet of leaves, screams the

soul of the man, whose life is coming to an end,
looks like a song fur.

Унга бари бирдай ҳаёт ва ўлим,

Гўёки кекса чол сўнггини ўйлар.

Ва секин силкитиб қаҳрабо қўлин,

Кўрганин-билганин бирма-бир сўйлар.

Бир ҳикмат ўқийман хазонлардан мен:

“Яшагину бироқ япроқ бўлма сен”[2,19-20]

in the expression autumn comes to the image of "the old man who lives his age and surpasses his pilaf". For him, death is not terrible, there is no interest in life either. He now speaks only of his past, memories. And the leaves pray that the fur "shed as fast as we can, live longer".

The poet's mange questions are filled into the game. This anadiplosis (the repetition of any word from the end of the first line at the beginning of the second line. This poetic art is in the Eastern poetic term called “радд-ул-аруз ил-ал-ибтидо”.) the basis is expressed in lines. The poem was based on the rhetorical questions from head to foot, which provided for the dynamism of thought and evolutionary development. Humanity has been created, unable to find answers to these questions:

Мангу яшиликнинг маскани қайда,

Қайдадир хазонни билмаган баҳор?

Нечун у ҳовлиқиб оққувчи сойда,

Чавандоз умрининг қайтмас сеҳри бор?

Нечун уйғонади қайтадан баҳор,

Нечун инсон умри бўлмагай такроп?..[2,20]

In the above lines, which recall the art of tajohil ul-orif in oriental classical poetry, the poet calls to honor the life, to honor the person. Man is a

part, a particle of a tremendous being. Aspects inherent in man are not alien to nature either. But in one sense the poet plunges into a gossip: if he is also, then every year there is no repetition of human life, like a spring that awakens again. The idea of motivating a person to show respect and affection in his life forms the basis of the poem.

Мени саволларга кўмар дафъатан

Хазоннинг тақдири, сўнгги шовқини.

Кўзимга кўринар умрим қайтадан,

Гарчи сурмақдаман баҳор шавқини,

Гарчанд йигит ёшим яшнаб турса ҳам,

Кексалик қисматин ўйлайман шу дам[2,20].

The noise of leaves encourages a twenty-one-year-old young man to think about his life path, to worry about the future. The poem ends with lines that are praised to honor every minute of life, to appreciate friendship, to encourage people to show kindness:

Шу дам туйғуларга тўлади кўнглим,

Титраб тарашлайман қаламим учин.

Тонг ҳам ёришади, эй менинг умрим,

Бунчалар тезлик-ла чопасан нечун?

Хазонлар шошади, шошаман мен ҳам,

Дўстим, ҳузуримга шошиб кел сен ҳам! [2,20]

In this place we remember V.Scott's words, "Time and flooding will never wait." The idea that a person should appreciate life, show kindness to others is the leader in the poem. This poem, whose paragraphs are based on the head-to-foot sextina а-б-а-б-в-в; г-д-г-д-е-е and etc. has rhyming in the way. In this place, it is understood that "a wise person who can find

wisdom from every reality of the Askad Mukhtar, perceives them as a miracle, is the owner of a sensitive pen that impressively seals these trials into the work"[3,526] can also be fully applied to the creativity of Abdulla Oripov.

CONCLUSION

In the poem "Autumn dreams", an important topic related to the life of a person and his meaning, which has always kept its relevance, is taken into account in the pen. Along with skillfully reflecting the unique landscapes of autumn, the poet achieves the goal of living a person to express philosophical thoughts about the love of others, the meaningful transfer of a short life.

REFERENCES

1. Воронцов Вл. Тафаккур гулшани. – Тошкент: Фафур Фулом номидаги Адабиёт ва санъат нашриёти, 1981.
2. Оripов А. Муножот. Сайланма. – Тошкент: Фафур Фулом номидаги Нариёт-матбаа бирлашмаси, 1992.
3. Sabirdinov A. LITERATURE-AESTHETIC VIEWS OF THE ASKAD MUKHTAR (ON THE EXAMPLE OF "TUNDALIKLAR") EPRA International Journal of MULTIDISCIPLINARY RESEARCH (IJMR). Volume-6. Issue-11. November 2020. SJIf Impact Faktor: 7.032. ISI I.F.Value: 1.188. ISSN (online): 2455-3662. DOI:10.36713/epra2013.
4. Farhodjonovna F. N. Spiritual education of young in the context of globalization //Мир науки и образования. – 2017. – №. 1 (9).
5. Фарходжонова Н. Ф., Жураев Ж. А. Влияние идеологических процессов на национальную идею в условиях глобализации //Теория и

6. практика современной науки. – 2017. – №. 4. – С. 15-18.
6. Исмоилов М. И., Фарходжонова Н. Ф. The Philosophy Analysis Of The Evolution Of Ecological Paradigm //Новые идеи в философии. – 2016. – С. 1-7.
7. Karimov U. et al. USING NEW INFORMATION TECHNOLOGIES IN DISTANCE LEARNING SYSTEM //НОВАЯ ПРОМЫШЛЕННАЯ РЕВОЛЮЦИЯ В ЗЕРКАЛЕ СОВРЕМЕННОЙ НАУКИ. – 2018. – С. 9-11.
8. Butaboev M. T., Karimov U. U. «ЗЕЛЁНАЯ ЭКОНОМИКА». МИРОВОЙ ОПЫТ И ОСОБЕННОСТИ РАЗВИТИЯ В УЗБЕКИСТАНЕ //Theoretical & Applied Science. – 2020. – №. 2. – С. 704-710.
9. Numonjonov S. D. Innovative methods of professional training //ISJ Theoretical & Applied Science, 01 (81). – 2020. – С. 747-750.
10. Sodirjonov, M. M. (2020). EDUCATION AS THE MOST IMPORTANT FACTOR OF HUMAN CAPITAL DEVELOPMENT. Theoretical & Applied Science, (4), 901-905.