

TO THE POETRY OF ABDUVALI QUTBIDDIN

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Annotation: In this article, the work of Abduvali Qutbiddin, the artistic analysis of the unique features in his poems, the expression of feelings are analyzed.

Key words: Poetry, emotion, creativity, pleasure, comfort, quick, pain, simple, heart, shine, treasure.

*I'll find you in that corner
One more time,
Pure harmony.*

Poetry cleanses the soul. The force that leads a person to a great destination. Everyone interprets the poem differently. Poet Aziz Said acknowledges, "Poetry is the biography of the poet's soul. It is a biography not only of his heart, but also of his inner spirituality, lessons learned from the school of life and poetry." And for some, poetry is life, the form of the world translated into words. And for some it's the road, for some it's suffering, and for some it's sounds. As we have seen above, there is no definite definition of the poem.

Just as the world cannot be seen and understood through the eyes of others, poetry cannot be felt through the emotions of others.

Abduvali Qutbiddin's poetry is a highway. As we read the poet's poems, the image of "Osima" appears before our eyes.

*Ichikdim. Sog 'indim seni, shekilli,
Tongim rangi sariq, xasta kunduzim.
Ihrab quyosh chikar, o 'kchib oy sho 'rlik,
Osima —
Sen kinning qizi!*

*In English:
I drank. I guess I miss you
My morning is yellow, my day is sick.
Ihrab, the sun rises, the moon is salty,
Osima —
Whose daughter are you!*

There is great pain and sorrow in the poems of the highly talented Abduvali Qutbiddin. As we read the poet's poems, the songs of parting that are playing in our

hearts fill our hearts with the night of sadness. Sometimes the feeling of hatred can flare up in our body. Including:

*Yolg'iz shoqol yashar bu shaharda,
Minora tagida uvlar,
G'ingshinadi
Har oqshom,
Shoirning kallasi tashlandi.*

*In English:
A lone jackal lives in this city,
Hunt under the tower,
He whispers
every evening
The poet's head was thrown.*

When we analyze the poem mentioned above, the injustices and oppression against the poet make our hearts dull.

It can be observed that Abduvali Qutbiddin made appropriate use of the masterpieces of folklore, Sufism, mythology and world literature. The character of the lyrical hero created by the poet appears before our eyes.

There is a saying among artists: "If you want to study a poet's poems, first of all, you need to study his personality. It is said that only then will we begin to understand the poet's poems. In fact, every image created by the artist reflects his life to a certain extent.

About the lyrical hero in the poet's poems, the literary scholar Qazoqboy Yoldosh writes: "A. Qutbiddin's lyrical hero - the child of the 80s was brought up by the years of stagnation and showed the way to life. The generation of the 80s faced a difficult task - it was necessary to create a whole body of the Great Truth by collecting the human truth bit by bit from yesterday's and today's life, which was mixed with a lot of lies.

The teacher poet Rauf Parfi, who wrote the foreword to the poet's first collection "Nayson", said: "Abduvali's poetry is an excellent example of figurative perception of the world. He cannot imagine existence naked. He feels every moment, event and event in his heart and gives it a rainbow shine.

*Tongdan yulib keldim, seni, Osima!
Quyoshdan taxt so'rab, shamoldan tulpor.
Tilab, so'rab topgan ganjim, xazinam,
Sen- chobuksuvor!*

In English:

*I woke up early, you, Osima!
Asking for a throne from the sun, a vulture from the wind.
My treasure, my treasure,
You are a whippet!*

Analyzing this quatrain taken from one of the poet's poems, the word chobuksuvor draws our attention. Before analyzing this, it is worth recalling the last lines:

*Tongdan yulib keldim, seni, Osima,
Bu she'rim xayoldir, bu she'rim yolg'on.
(Garchand tegramizda shataloq otar, oq-oppoq jayron).
Tongdan...*

*In English:
I woke up in the morning, you, Osima,
This poem is a fantasy, this poem is a lie.
(Though in our neighborhood there is a white-white gazelle).
From dawn...*

If we pay attention to the end of the verses, shataloq atar is white-white gazelle (or sometimes it is also called gazelle). Based on this, we can understand the meaning of "chobuksuvor" in the first four. That is, this word means ildam, a skilled rider. It is noted that the poet asked the wind for a vulture and plucked Osima from the dawn.

In conclusion, it can be noted that in the works of Abduvali Qutbiddin, the human spirit and his artistic world are clearly visible. When reading poems, the poet's spiritual world will attract you like an beautiful. Therefore, we believe that the soul of the poet will remain in his poems, and will live forever in the hearts of readers.

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