



THE ART OF TASBEEH IN THE POETRY OF SHODMONKUL SALOM

Dinora Karimboyeva Rustam Kizi

Nukus State Pedagogical Institute Uzbek language and literature
 Direction student

Hamza Allambergenov

Supervisor: Nukus DPI Uzbek literature
 Senior Lecturer, Doctor of Philosophy (PhD) in Philology

Annotation:

This article analyzes Shodmonqul Salom's poem "Hirmonlarim". It focuses on metaphors and their meanings. At the same time, the role of the poet's work in the spirituality of young people is interpreted.

Keywords: tashbeh, diagnosis, adjective, "Hirmonlarim", Cholpon, mushabbih, mushabbihun bih, vajhi shabih, means tashbih.

Poetry is a powerful force that unites human experiences and emotions, and awakens divine feelings in the depths of the heart. Therefore, as any thought is put into the poem, its influence on the reader increases, it forces him to think, to reason, to draw conclusions. Of course, it is not always possible for a creator to create a unique, attractive, limbless miracle - a sample of fiction. The creator of such a miracle must have a unique talent and ability, as well as a worldview, a wide range of life experience, a divine talent that has seen its bitterness, and a skill to put it down on paper. One of the masters of modern Uzbek literature, Shodmonqul Salom, who entered the poetry garden with great strides, also managed to win the hearts of many readers with his works. His masterpieces differ from other works of this genre in their wide observation, richness of spiritual nourishment, and artistic use of previously unparalleled and unexpected metaphors, diagnoses, descriptions, and other works of art. In particular, the poem "Hirmonlarim" is a clear proof of the above.

At the beginning of the poem we come across some beautiful metaphors:

Peasants' shoulder-like ridges,
 A bowl that opens like a farmer's palm,

O you who have a harvest in this world,
O you who have given so much to this world.

In the verses, the farmer's shoulders and palms are likened to hills and open bowls. It is a fact that the hard-working, strong shoulders of our hard-working peasants, who earn their living mainly on the skin of their foreheads, are like high and low hills, and their hands are not wrinkled. The poet wants to express the unique strength of our selfless, hard-working and passionate people in these four verses. The motherland, like the children of mankind living in this land, is steeped in history and bitter memories. But the future of this nation is bright. This can be seen in the greatness of our harvest, in the many blessings that the Creator has given us. In this regard, the method of comparison of the artist can be compared with the method of artistic depiction in the poem "People" by Master Cholpon:

The people are the sea,
People are waves,
People are power,
The people are rebellious,
The people are on fire, the people are hungry
If the people revolt, I have no power, let them stop,
I have no power, let the people destroy their will.

The definition of a nation, the metaphors given to it, are polished in the pen of every artist. There is no doubt that every heart has a piece of love for its homeland.

In the literary process, the creator uses different forms of metaphor. Tashbeh is one of the most common arts in Oriental literature. Dictionary means "analogy". An analogy is based on real or figurative, material, or spiritual similarities and relationships between two things or concepts. We see this in the following verses of Shodmonqul Salom:

O you from the forehead to the cheeks,
He was sweating like my life.
O, when your ears are full of milk,
Aziz kissed the horizon on his forehead.

There is also symbolism in this verse in making the "sweat" look like life. We know that life is full of difficulties and difficulties. The poet sweats at the bitterness of life. Because sweat is also salty, that is, bitter. It is true that over

the centuries our people have become dependent on others as a colonial nation. There were times when the riches of our motherland flowed to other lands. "When the ears are full of milk" - the food is poured out, the mouth is full of soup, and when he reaches the days of peace and prosperity, the "horizons of the forehead" - the red blood "kisses" and whips are played on the head.

He did not eat himself, but gave what he found to someone else, and collected his food only in his dreams:

If the days are full of wheat,

His dream was to reap grain, he reaped glory.

But our native people never fell. Patience has kept our tolerant and compassionate people in the shelter He has always created, even in difficult times. He always said that "wheat is the hair of his life" - he brought up talented artists, scientists and heroes, heroes who could care about the interests of the people and the future. It should be noted that the poet was able to use the art of allegory in the verses. Elements of the art of analogy are used: *mushabbih* - days, *mushabbihun bih* - wheat, and the suffix *-day* is skillfully used. "What is likened to a *mushabbih* is the same thing or concept; *Mushabbihun bih* is the same thing or concept as it is; *Vajhi shabih* - a sign of analogy, comparison between *mushabbih* and *mushabbihun bih*; A tool is a sign of analogy." However, in the above verse, *vajhi shabin* is not used. It is clear that some of these elements may not be used.

In short, Shodmonqul Salom's poems are unique in their original expression of the art of allegory. In addition, given the fact that each means of expression has the power to have a profound effect on the spiritual world of the reader, Respect is a direct basis for increasing confidence in the future, a deeper sense of duty to the Fatherland.

References:

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