

## The Artistic Skill of the Poet

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**Abstract:** This article analyzes the features of the lyrics of Abdulla Oripov and the artistry of the poet's works. Poems written in different years were studied. It is studied that the philosophy expressed in his lyrical works and the expression of emotions are embedded in such metaphorical images as "seasons", "ship", "station", "station".

In the early stages of his work, the poet turned to Russian and European fiction and literary forms. For example, he loved the lyrics of A. S. Pushkin, Lermontov, Yesenin.

1. Genres.
2. Poetic forms.

We can classify in different ways the works that describe the scenes of the state of mind in the poet's lyrics, the moments of mood born at the moment.

1. Metaphorical expression of lyrical experience.
2. Parallel expression of feelings and ideas.
3. Expression of change of mood.
4. Open poetic expression of philosophical thought.
5. Expression through sound and word games.

The parallel expression of feelings and ideas is the correspondence of the feeling that arose in the soul of the lyrical hero with the idea that the poet wants to express, and we can find examples of this as well. For example, the poem "Autumn Landscapes" expresses the state of mind of a lover who was not faithful, buried his dead love in his heart and meets autumn in the spring of his life. Here, autumn leaves, fiery leaves falling to the ground, resemble a picture of a lover's heart turned yellow with grief. In fact, the poet intended to write about the experiences of a heart that fell out of love, but the sad, quiet air of autumn caused an outpouring of feelings:

*Яна далаларга бошлайди ҳавас,  
Боғларда хазонлар ёнади лов-лов.  
Дўстларим, бу кузнинг барглари эмас  
Менинг юрагимдан тўқилган олов.[3]*

The poet compares a pile of chazons in autumn gardens with a fire in his heart.

In fact, he goes for a walk in the fields, calming his heart, getting used to the bitter test of fate, and finding the strength to move forward again.

But every situation in the autumn nature, the greenery turned into nothing, reminds him of his pain.

Criteria gleaming dimly on the branches of the trees are his restless thoughts, the voice rustling in the trunk is the restless melody of his heart.

Just as the warm autumn sun cannot burn the body, so the fire of extinct love is dull and colorless. It can no longer burn like the autumn sun.

Creative people are created by nature in different ways. At first glance, he is simple, as simple as a child, at first glance he is a brilliant saint, at a second glance he is a strict teacher and a capricious person. That is why they can childishly rejoice at trifles and circumstances, take situations that seem normal to us for tragedies, or they may not be satisfied with the content and forms of life to which we are accustomed. Therefore, there is instability in their mood. It is a fact that moments either inspire his psyche or torment him. For example, the poem "Spring" is a work on canvas, in which the expression of a changing mood is obvious.

First, the poet writes about the arrival of spring in the country in the form of high spirits and gratitude of a yearning heart. Every detail of the season of rebirth is carefully thought out.

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Like a master painter, he paints the beauty of nature through poetic speech.

*Ховлиқма жилгалар чопар беэга,  
Қушлар қий-чувиға тўлмиш дала, бог.  
Сенинг висолингдан қувонмай нега,  
Баҳор, соғинтирдинг ахир қўп узоқ! [3]*

The chirping of birds does not escape his attention, even the wing of a rotten hazan, made of a green kidney, and the bustle of the “jilga”.

Spring is beauty that brings light to weeping eyes and joy to hearts. At such a moment, when the poet's heart is filled with sadness, his mood suddenly falls.

Spring involuntarily reminds him of the memory of people dear to him who have passed away. Now the former enthusiasm is replaced by sadness. As in music, dissonance begins:

*Ўн ойким, сўнмишидир у таниш наъра.  
Ҳамон фироғида фижон чекар Шош.*

“Ghafur Ghulam is saddened by the absence of such a poet as Maksud Sheikhzada, and the mood at the beginning of the poem is completely extinguished by the absence of such a masterful teacher as Maksud Sheikhzada.”

*Кетди бир пок сиймо, теран бир хаёл,  
Қолдириб дунёда ҳеч ўчмас отин.*

The bright memory of his teachers evokes sadness in his heart and tears in his eyes, but the absence of a mother turns this sadness into crying, and tears into bitter crying.

*Баҳор, қатра ёшим айлагил қабул,  
Онам бошига ҳам бордингмикан, айт?! [3]*

So the poet and lyrical hero gets rid of the painful suffering that lies unmelted in his heart, like winter ice. Like spring, it renews its spirit and pours out.

Coming out of the aforementioned state of catharsis, he returns to happy moments.

Invites friends to return to the season of light to be grateful. The most interesting moment of the poet's psyche, the change of mood is that he ends the finale of the work with the anthem of the Motherland.

Philosophy is the leading motif of Abdulla Oripov's lyrics. The poet is looking for meaning in life, lessons in reality. Summarizing his observations, he clearly expresses his philosophical ideas:

*Бозорга ўхшайди асли бу дунё,  
Бозорга ўхшайди бунда ҳам маъни.  
Иккиси ичра ҳам кўрмадим асло,  
Молим ёмон деган бирор кимсани. [3]*

Studying the essence of the world, he compares its form and meaning with the market. The professional task of a seller in the market is not alien to the people of the world. Deception, lies and prejudice are as common in the world as they are in the marketplace.

*Тингла, бу абадий садо бўлади,  
Гадонинг душмани гадо бўлади.  
Иккови бир-бирин егунича то  
Ўртада бу дунё адо бўлади. [3]*

Thus, the poet observes subject-object relations (market-world) and subject-subject relations (gado-gado), while participating in a certain space and time as a third person observing two sides of the material world.

The open poetic expression of the poet's philosophical thought is a modern interpretation of moral concepts and categories.

In addition, the poet has the ability to express new meanings with the help of various poetic arts, words and sounds, like real masters of the word.

The content of the poem "The Last War" was written as a protest against world unrest and brotherhood.

“We do not think that the poet's poem is fully biographical in this regard, but the poet plays a valuable role in the definition of psychobiography. Human beings are depressed, tense and "burst" as a result of the unsatisfactory satisfaction of their spiritual needs. For these ordinary people, it is manifested in the form of anger, crying, stress, depression, but for the creators it is appear to be the greatest works.” [1]The anaphora in the poem is also superimposed on the modal word in order to clearly describe the emotionally expressive coloring. When a poet thinks about the fate of a person, he imagines three different situations. First, surprise, pity; the second is fear, confusion; the third is surprise, excitement. Anaphora in a poem is not only an adornment of artistic speech, but also a strong expression of the meaning that the poet wants to convey.

There is another form of repetition, the repetition of the same word at the end of a verse is called an epiphora. Epiphora also serves to ensure the musicality of artistic speech, to enhance the accent. It comes from the repetition of the same sounds or additions of the same words or words used in poetic works. Epiphora is the opposite concept of anaphora according to its use in poetry. That is, at the beginning of the verse, an anaphora is used, and at the end, an epiphora.

*Мен қувонар бўлсам — сен сабаб,  
Ўйга толар бўлсам — сен сабаб.  
Мен ўлишни истамасман, йўқ,  
Ногоҳ ўлар бўлсам — сен сабаб. [3]*

In this quatrain, the textual function of the epiphora converges around the experiences of the lyrical hero.

The poem shows several situations of the lyrical hero (subject) depending on the mistress (object).

*Юлдузлар мисоли қулганда руҳим,  
Бўронли ҳисларга тўлганда руҳим,  
Баъзан шеър устида сўлганда руҳим,  
Паҳлавон Маҳмуддан сўрадим мадад.*

Here, the grave of Pakhlavon Mahmud is just a tool; the poet actually created a typical image of a suffering person seeking encouragement and consolation.

In the poem, the word "soul" is used in three places with three different meanings. The word "ruhim" in the first stanza means a good mood, the word "ruhim" in the second stanza means a heart from evil, and the word "ruhim" in the third stanza means pain and suffering. The poet skillfully shows different sides of the psyche and lyrical experience in one poem. The process of memorizing a poem is an extremely painstaking work. Listening to the moments that arise in the mind of the poet requires adaptation to the character of the lyrical hero.

It covers the place of human life in the cosmic world, a metonymic symbol from particles to bodies. The nature of the beautiful worlds, which can only be seen with the eyes of the soul, the rays of heaven's enlightenment, which not everyone can feel, can sometimes be reflected in poetry. Sometimes a poet expresses his unspoken feelings through symbols. Symbolism in the lyrics of Abdulla Oripov is manifested through concepts that define the semantics of life, such as a train, a ship, a mailbox. At first glance, iron objects found in everyday life, without acquiring special philosophizing, attach great importance to them. The poet effectively uses the functional properties of these bodies. It recreates time and space between man and soul (mailbox), life and death (train, ship). When reading a poem, the symbolism in them is not immediately evident. If we delve into the text, we will witness the skillful presentation of the spiritual world of the lyrical hero, the state of living life in the poem.

*Кема жўнаб кетмиш йўлида жадал,  
Кема жўнаб кетмиш мени қолдириб.  
Мен унинг ортидан югурдим гирён,  
Ногоҳ айрилиқдан кўзларим ёшлаб.  
Нега сен қоронгу ёқларга томон  
Менинг дўстларимни кетдинг деб бошлаб.*

In the poem “Remembering the Dead,” he compares the flow of water associated with the ship with the flow of life and time. A ship is actually a means of transportation from one destination to another. But the poet clearly writes that his waves do not scatter along the shore, but across the blue sky, indicating that this is a ship of death. The poem was written in 1966, when the poet lost his dearest person - his mother. “There will, of course, be the geniuses of a particular nation who have left their mark on world literature, who have influenced the socio-aesthetic views of mankind with their works in which human ideas are uniquely expressed. The great creators of Eastern and Western literature and the best works they have left are proof of our point. [3]Sudden news and a face-to-face meeting with the ghost of death made him think about the other world, about survival. In addition, writing different poems under the influence of separation is an illogical process.

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