

LYRICS WITH CHARACTERS IN THE POETRY OF ABDULLA ORIPOV

Turaqulova Sarvinoz Zokirovna
Student of Karshi State University

The main image of the poem is the lyrical hero, that is, the lyrical subject, whose inner experiences and feelings are revealed and manifested in a life situation. If the poem includes a character as well as a lyrical hero, it is a lyric with a character. "In order to belong to a lyric with a character, another person should become one of the subjects of the poem, the lyrical experience (thought, feeling) expressed in his language should acquire an independent ideological and artistic value, and the poem should acquire a dialogic (polyphonic) feature" [2, 254-p]. The possibilities of the poet expand in the character lyric. His thoughts are reflected in the feelings of the lyrical hero, the character's attitude to reality. The character entering the work completes the lyrical hero. Among the works related to character lyrics, we can include the work of several other poets such as Erkin Vahidov ("Today's Youth"), Khurshid Davron ("The Beautiful World", "Babur", "Unhappiness", "Kaygu").

In the poetry of the poet Abdulla Oripov, mature examples of character lyrics can be found. In a number of poems of the poet, such as "Qasam Dara", "Khorozqand", "Poem written on an airplane", "The story of grandfather farmer and twelve children", "Family", "The story of the old man and communism", "The philosophy of the fox" and "The story of the East" samples of character lyrics are noticeable. Let's analyze some of these poems.

Abdulla Oripov's poem "The Story of the East" is written in a dialogic form, full of humor. In the dialogue, along with characters such as the crowd, father and son, the lyrical hero's thoughts and opinions are expressed. According to it, there lived a very close father and son in a village. One day, they go on a trip, and because of people's unfair criticism and gossip, they get separated, and their harmony is damaged. During the trip, they take a donkey as a reward.

The father said: - Son, from this,

Neither you nor I can rest.

The son said: - Father, this

We ride one after another.

They take turns riding donkeys and wherever they pass, the crowd laughs at them. When the old man rides the donkey, the father is accused of being stupid and disrespectful, and when the young man rides the son.

"He's a fool, he's an old man."

Too much stupid.

He rode a horse himself,

His son is a pedestrian.

And if they ride together, they are ridiculed for being cruel to the animal, and are fools who go wild when they are wild.

– *They are fools,
Dishonest bastards,
Two men one ass
Take a ride, look.*

The language of mankind and the evils that occur from it are many. With the help of the tongue, we ask for forgiveness from Allah, the Holy Qur'an is recited, we pray for repentance. But it is from this language that such sins are committed - which causes a person's time and money to go to waste. Such sins include mockery and backbiting. We can see what these vices lead to in the end of the story:

*A million years of inbreeding
The ties are severed.
A donkey fell in the middle
They were broken.*

In several verses of the Holy Qur'an, believers are advised not to gossip in their relationships. Let's look at some of them. For example, "Whoever does not repent of mockery, mockery and name-calling, those are the real oppressors because they have caused them to suffer." Our Prophet, peace be upon him, says: "Satan has given up hope that people will pray to him in the Arabian Peninsula. However, he did not despair of discord between them" (Muslim's narration).

Anyone who creates a conflict between two people and carries hurtful words between them is a slanderer from the group of Satan, the worst person. After all, our Prophet, peace and blessings of God be upon him, said: "Shall I tell you who are the worst and most naughty of you?! They are quarrelsome people, and they are the ones who break friendships" (Narrated by Imam Ahmad). In the above-mentioned story, the crowd listened to the words of the devil, mocked and gossiped about the father and son, who had been in harmony, and caused them to separate by discord.

In fiction, human vices and shortcomings are transferred to animals through allegorical images. Allegorical images are especially common in parables and stories. We know from time immemorial that the fox is a symbol of cunning. For example, we can cite several fables of Aesop, such as "The Fox and the Goat", "The Fox with the Chicken", "The Dogs and the Fox", and "The Fox and the Wolf", "The Fox and the Grapes" by Krylov. Abdulla Oripov's poem "Fox Philosophy" is also an excellent example of character lyrics. It contains a dialogue between two foxes. In the poem, events that occur in life are covered by means of allegorical images. The poem begins with the young fox asking the master fox a question:

– *Teacher, one day the fox said to the fox,
Why are we always laughing?*

In the forest, the wolf is even Mr. Lion

Pushing each other, they say: - You are a fox!

Why do we always laugh, in the forest all the animals even the wolf and the lion make fun of us.,

– Brother, said the fox to the fox,

The reason for this phenomenon is that

Most of them can't find their job

All animals like foxes.

said the master fox, this is because animals don't learn their profession and become foxes when they are in a desperate situation, but they mock us in the forest without learning how to do it. Ignoring their words, he says, "If they laugh at you as a fox, laugh with them." So what is the essence of this philosophy? Two meanings can be understood from this. First, in real life, no matter how careful you are in your work, people will still talk and gossip about you. Gossip is a vice in people's blood. Whether you're good or bad, you'll still fall into the "language" of people.

"A dog barks, a caravan passes," says our wise people. According to this proverb, the master fox also "teaches intelligence" to his student. He says to ignore what others say and continue with your work. In this context, let's quote one of the poet's quotes:

They say that the dog barks as the caravan passes.

Don't burn your life with troubles.

But it hurts and cries for a lifetime

If he passes through the dogs, follow him.

No matter how much we do not pay attention to what people say and try, they still gossip, so their words pass through our souls and hurt us... Let's quote another example of gossip from the Hadith Sharif: The Companions asked, "O Messenger of Allah! "What is gossip?" They said, "Don't talk to your brother when he's not there, things that will hurt him if he hears them." Then the Companions said: "What if the situation we talked about is then? " - they said. Then the Messenger of God said: If what you said is in it, it is gossip, if it is not in it, you have slandered." If we conclude from this hadith, let's avoid backbiting and ask for forgiveness from the person we backbited.

Secondly, there are people in life who are so careful, so flattering, and so flattering that when "adults" mock and laugh at them, there are also people who, without paying attention to these words, sometimes flatter themselves and beat their self-esteem to the ground in order to make themselves look good in front of them.

Another poem of the poet with character lyrics is "Qasam Dara". In this poem, the participation of the characters of the hunter, his family members and the old man is observed. The poem describes the love for hunting and hunting. Summary of the poem: Among the high mountains there is a gorge made of rocks - "Kasam Dara". One day, the hunter chases after the

deer. The hunter also jumps into the gorge after the deer in search of prey, with his love for the game. When he catches his prey and says he will come back, he can't get out of the rocks. No matter how high the salt hunter strives, he can't do anything and he sheds a lot of tears. Hearing his voice, his friends and relatives come.

– Tell me, father, what should be done?! –

He turned to the old man.

-My children, love to hunt

It's easy to get down to the gorge,

Love of wife, love of husband, see

Take it out of the abyss.

Then a handsome young man from the village, using the old man's motto, grabs the hunter's hand. The hunter's wife hugs him tighter as he moans. When the hunter saw this, he was more furious than a lion in a cage,

– Hey, he says (oh, you, my love!)

The hunter leaves the gorge.

At this moment, a lyrical digression occurs in the poem, and the lyrical hero enters the language and expresses his thoughts.:

I am neither a hunter nor strong,

I'm just a wandering lover

When the time comes, my love, for you

I swear in front of Yor.

All around the spaces,

I will step into the seas.

As long as he commands, my dear

I'm leaving now.

Just my friends please

I will go out myself when he returns.

In the poem, the issue of honor, shame and pride typical of Uzbeks is raised. Uzbeks can tolerate anything, but they cannot tolerate dishonor and betrayal. If we talk about the concept of honor, this concept is synonymous with words such as "or", "ariyat", "modesty", "ibo", "chastity", "shame", "purity", "chastity" and is considered one of the highest human qualities. . It also opposes such qualities as "benomus", "shameless", "impure". "Seven honor is one death" and "A young man's food is a hundred coins, honor is a thousand coins" are not said for nothing. Abu Lais Samarkandi said: "A believer should be jealous. If a man or a woman knows about their fornication, he should not consent. If he is able, let him return it with his hand, if not, with his tongue. At least let him hate it with his heart." As for the poem, if the lyrical character - the hunter came out of the gorge because of his love for the land, then

the lyrical hero, that is, the poet, says that he will overcome any difficulties, but do not try with honor.

As we can see, characters appear in different ways in Abdulla Oripov's poetry. They participate in the work on an equal footing with the lyrical hero and help express the feelings of the hero more clearly.

References:

1. Abdulla Oripov. Harmony of the years, 1987.
2. Dilmurod Kuronov. Fundamentals of Literary Theory, 2020.

