



POETIC FORMS AND POET'S SKILLS

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ABSTRACT

This article describes the peculiarities of the representative of the Bukhara literary environment Samandar Vahidov in terms of poetic forms and poetic imagery, and tries to reveal the creative individuality of the poet in this regard.

KEY WORDS: Artistic and aesthetic thinking, poetic form, duality, poetic image, skill, creative individuality.

DISCUSSION

Poetry is such an ocean that as you swim, you pick up the jewels of words. Just as pearls are more and more captivating to a person, the more you look at them from couplet to couplet, the more you become fascinated by their magic. The floods of the poet's heart: storms and calm waves, involuntarily begin to flow into your heart. You're going to have to check your soul too. Because you will find the name of the feelings you feel in the moment in the ocean of poetry. It is safe to say that the poetry of Samandar Vahidov, a talented poet and translator from Bukhara Sharif, has a similar effect. In particular, in his poems entitled "Sakkizliklar", even seemingly simple events speak of unrestrained uprisings. It should be noted that the last quarter of the twentieth century was a period of renewal not only in world poetry, but also in the artistic and aesthetic thinking of Uzbek poetry. These changes, first of all, began to manifest themselves in the genre nature of lyrics. Poetic forms such as "Ikkilik", "Uchlik", "To'rtlik" and "Sakkizlik" were perfected. In the works of our great poets, such as Abdulla Aripov, Erkin Vahidov, Jamol Kamol, there are examples of poetic forms, rich in philosophical content and generalized ideas. Askad Mukhtor says about the demand for such small-scale poetic forms: "There are difficulties in working with this type of poetry. In it, the poet is in danger of indulging in didactics and advice at every step." ¹ Creating original content in short lines and creating a unique image style naturally requires a great deal of skill on the part of the creator. The poet Samandar Vahidov's "Sakkizliklar" are a poetic form that arose in the face of similar demands at the request of his artistic thinking.

There is a man who lives in hope of something. In each case, they have seized it, despite

obstacles we can scarcely imagine. " But life is cruel. Not all the candles of hope burning in it will catch fire. "Once the endless harvest has been harvested, the green carpet has turned yellow. The wedding is over this morning, and the empty barn is empty. his couplets allow him to feel the state of a man whose hopes have become a mirage ²

There are so many strong, insurmountable obstacles in life that one struggles to overcome them. The mind has the courage to do the impossible. But no matter how hard he tries, he is still helpless in the face of the ever-changing laws of life. Based on this logic of life, these lines are described in a very rhythmic way on the basis of the art of "Tashxis" (personalization) and intoq (speaking of inanimate objects), which makes one think deeply:

Po'rtana hayqirar jon-jahdi bilan,
Cheksiz daryo bag'rin buzmoqchi kabi.
Toshlarga to'sh urib, mag'lub etarkan,
Qirg'oqqa tashlanar telba, asabiy.
Ko'hna qirg'oq esa termular vazmin,
O'ychan nigohida o'git bir jahon:
"Ilk bor toshmayotir bag'rimda to'lqin,
Bunchalar qiynama o'zingni nodon..."³

Many of Samandar Vahidov's poems in the "Sakkizliklar" series are about the qualities inherent in human nature. In one of them, the poet points out that a person always lives in pursuit of things that are not in him. The conclusion that one should appreciate what one has is clear from the text of the poem. Envious of the star in the sky and dreaming of looking at the sky from the sky, the star responds:

U miltirab der: "Inson,
Nahot sen shuncha sodda?
Men Yer dardida sarson,
Sening ishqing samoda..."^[4]



The poetic forms in S.Vakhidov's poetry are inextricably linked. This connection is evident mainly in the content of the ideas expressed in them. An example of this is the poet's poem "Conversation with the Mountain", written in the form of a dual in the essence of the above "Sakkizlik". Of course, this is not the individual genre in our classical poetry. The poem consists of eleven couplet, each pair rhyming separately (a-a, b-b, d-d...). Written in the form of a question and answer, this poem is about people who at first glance seem to be perfect in everything. When such people are compared to a mountain, it is as if there are tears flowing from their hearts, their majesty prevents them from walking, and the fact that they stand firm in a line is in fact a solidified devotion. If it turns out that he always enjoys the sun's rays, but the snow on his head never melts... No matter where the lyrical protagonist looks with pleasure on any side of the mountain, he gets the answer "like a widow complaining about her destiny." "I wonder if I once envied the mountains: Today, I think, even in the heart of the mountains, there are a thousand dreams," he said[5]. But the bubbling content of the poem is thought-provoking. One is to encourage people to live with gratitude, and the other is to persevere through perseverance. In fact, there are many people who, through the power of patience, inspire others to live. In the poems of Samandar Vahidov, he was able to find life images worthy of the metaphor of such people.

In S.Vakhidov's poems the images of stars, night and morning are also described in a unique way. The night is full of fire to give birth to the morning, and the stars are like the pearls of sweat on the face of the night. As the days go on, there are nights that seem to dawn soon. But the morning is still long, the sky is full of stars, and in the poet's words, the night is like "sleeping in pain to give birth tomorrow." Of course, the poem also reminds me of the pain of a mother giving birth to a child. The final couplet of the "Sakkizlik" expresses this even more deeply:

Ufq – tun etagi... Uning ostida –
Ko'zlarin uqalab, chiqar go'dak tong.
Tabiat, barkamol farzand ber tunga,
Go'dagin ko'rib, ko'z yumsin bearmon...[6]

The poetic conclusion is also significant in that the poet was able to give the necessary generalizations for humanity, for the future, from the usual natural phenomena, emphasizing that for centuries mankind has had the task of educating a harmoniously developed generation. In the above poem, night and morning are compared to a mother and child, while in another poem, the poet contrasts them. The night is sad because of the dawn, and the morning is upset because the night takes over the creature. Now, under "Horizon - the foot of the night", the dawn is not born, but the horizon is depicted in the form of a night with a bloody face.

What about the stars? We can see how they are portrayed in the words of the morning: "The night groans: 'Do not rejoice, celebrate one day, Then I will make a star out of your tears'" [7]

In all "Sakkizliklar" of his poems, Samandar Vahidov not only describes the events of existence, but also calmly describes their impact on his emotions. These natural phenomena seem to be caused by the feelings in his heart. Even the sun, which rises on the horizon every night, follows him, reaching for the horizon with the same kindness.

Yuksakdan ufqqa talpinar quyosh,
Men mushtoq chopganday onam bag'riga,
Nur olib erta tong ko'taradi bosh,
Men qonib qaytganday onam mehriga [8]

As can be seen, S.Vakhidov is one of the most common in the "Sakkizlik" of "intoq" and "Tashxis" art. shows.

Every poet wants his poems to be popular and to have a large readership. Because he longs to see many on the path he has begun to understand the truth, describing the sweet and bitter feelings he drank from the fountain of life on the path of life. Perhaps the heart of a creator holding a pen in his hand is thinner than silk. The reason is that the frustrations that seem insignificant to others, the poet's gaze, the poet's feelings, create a huge explosion. Then he prepares a shield from his poems against the evils that destroy human goodness. In his poem, which begins with the words, "I do not want to be like you, dear friend," the poet urges his reader not to succumb to the lowly, the lowly, the lame. Maybe it's good for someone to live with their hands on their chests in front of such pessimists, but for a poet's heart, for a creative person, it's like giving up oneself. In an environment full of hypocrites, the poet says: He emphasizes his philosophy of life, his ability to stand firm in his beliefs, and encourages his readers to do the same.

Modomiki, menday yashash dilda muroding,
Qismatingda faxrdan ko'p bo'lar faryoding,
Yashab ko'rgin – pand bermasa sabr-u saboting... [9]

So how do you live? Since a person has the right to live, how can he live a life that is sometimes uneasy, sometimes calm, but flowing like a river? In his poem "Yashash huquqi" S.Vakhidov said, "If a flower does not break from the blow of your footsteps, if the spark of love does not die in your heart, if the fountain of Mercy does not stop, if your friends do not leave your house, you have the right to say He makes a number of comments. This means that a person must live "soul to soul." Only then does he have the right to say, "I have lived." The general conclusion of the poem is that a person who cannot keep his heart free from the scourge of arrogance, jealousy, and corruption will only live. In the poem "munosabat", the poet secretly tells his reader that life is a balance of good and evil, black and white,



and that man, as a human being, must live by the principle of humanity. Let the dam pass through the sea of rivers that do not overflow with stones, the rivers that do not feel the danger of the tricks of the traveler, the rivers that do not feel the danger of the tricks of the traveler. According to the author, every creature in the world has a burden to carry, and even the heaviest must carry the weight.

Ro'baro' chiqmasang sabotim sinab,
 Qasdinga tig' emas, yursang tig' qayrab,
 Tirmoqning ostidan yursang kir izlab,
 Men o'ngdan kelganda, yo'lni solsang chap,
 Ag'yor, ag'yorlikning bahridan o'tgil![10]

In the poem "Agar..." the poet examines his feelings, creativity and life in the same way. In it, the poet is ready to give up his bar, saying, "You are a penny," if his poems, love, anger, and even his life are worthless. S.Vakhidov is a poet who, despite his love and anger, can assign great tasks to the cause of goodness.

In his poem "Karavan" [12], S. Vahidov observes Abdulla Aripov's sharp philosophy: If it breaks, Is it guilt, Is it sin? This echo is the soul of the rushing desert - Return and turn from Hope. A caravan is a person who is on a mission to a higher goal. And the bell is the echo of the success of this passenger as he travels - the prey he gains as he moves. His voice gives hope to the desert, to those who have given up on their dreams, and calls them to their destination. What about dogs? Dogs - "Dead begs for help from silence, Danger is at the bell of the caravan." Dogs are jealous people who are ready to tear you to pieces. They are ready to do anything to keep their peace. But that's not what the poet wants to emphasize. In the last lines of the poem there are lines of condolences to Abdulla Aripov, who is walking among the dogs of the caravan of life. (There are dogs, and everyone knows the caravan is passing.) That is, "It is a miracle that the whiteness of the white is not covered by the imperceptible black, the caravan is not known, unless the dogs bark at the dog. The poet hates the diversity of hypocrites, his heart breaks as if he were about to burst:

Manov nusxa tushganmi oydan,
 Soyasidan yuribdi tonib.
 Kecha o'zi tuurgan soydan,
 Ixlos ila suv ichar qonib

Even so, owning one is still beyond the reach of the average person, who says, "You try to be human, life, you play like a monkey." [13]

In his poems, S.Vakhidov depicts unique human relations through poetic images, and one can be sure of how optimistic the poet's heart is. There is something else that makes her beautiful in a troubled world. These are eternal values, pure feelings that have been cherished since childhood. No matter where you grow up, no matter where you live, you will miss the places of your childhood and the feelings you felt at that time. Whenever he returns to

that place, at any age, in any situation, he feels at peace, as if he has forgotten the worries of life for a moment. Many of the poet's poems are about this beloved place, about his native village, where his first poems, in his own words, inspired him to finish his "grave poems". The poet recites a heartbreaking, heartbreaking, long-suffering victim of a distant past.

Umrimdan mamnunman,
 Toleimdan shod,
 Dunyo kezgan sari – hislarim daryo,
 Yorqin istiqboldan so'zlaydi hayot,
 Va lekin, rostini tan olsam, goho –
 Sizni qo'msab yoshga to'lar ko'zlarim,
 O'lis bolalikda qolgan hislarim! [14]

Samandar Vahidov is a singer of emotions dear to such a person. He is a creator who can turn his student into a pure-hearted person, urging him not to make mistakes that will erode his conscience in his life. Therefore, he himself considers it his highest goal to do good deeds, saying, "If you live like the air, enjoy the air." The content of the emotions born in his heart was able to harmonize with the poetic form and poetic images in his poems. It is this aspect that determines his poetic nature and creative individuality, the level of ideological and aesthetic thinking.

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