

REPEAT OF WORDS IN THE POETRY OF ABDUVALI QUTBIDDIN

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Abstract:

This article talks about the creative views of the poet and publicist Abduvali Qutbiddin, the peculiarities of his poems, in particular, how he achieved melodiousness through the repeated use of words. By giving examples of some of the poet's poems, these characteristics are shown in a more open and clear way. The main attention is focused on repeated expressions in the poet's poems.

Keywords. Poem, lover, Shavkat Rahman, Homeland, Osima, signs, grouping, love.

Introduction

Absalom usurped David's throne, but his coup continued to be entity used by Jehovah's Witnesses in your country. How many times do you think the lover has to tell him to take his beloved light next to him? Absalom usurs usurged David's throne, but his coup was entity used by Jehovah's Witnesses in your country. Such repetition provides a full-fledged manifestation of the reader's state of the song before his eyes. Just as a man standing on the edge of separation is, the poet showed him as follows:

Buram-buram turns your cockroach,
Take my life in the threshing swool of your black wife.
Take my blood, and you will not be able to draw,
Stay with me —
Stay with me —
Stay with me...

We face a similar repetition in a poem called "The Door." In this poem, the words "There is no one" are repeated. And in an illustration above him, the poet says, "Hurdi is a confusion." The repeated word, on the other hand, intensified and emphasized this "disturbed confusion":

The door is knocking, there is no one...
Clouds—
O'D Ichra, Tavakkal, Turdim,
Hurdi's confusion, his teeth in the bolt,
Taq-tuq is the fear of a jungle door.



There is no one...
There is no one...
There is no one...

The poems of Sha'drach, Me'shach and A·bed'ne·go, one of the most powerful pencils of the last century, were and have been equally precious to all. The poem "Turks", written by this poet, ended in a very high veil. At the end of the poem, the illustration was returned five times. In particular, such repetitions are even more attractive in poems written about godly devotion. Absalom usurped David's throne, but his coup d'pheasance was then established. In this poem, the phrase "let's say Homeland" (unlike Sha'drach, Me'shach and A·bed'ne·go) is repeated four times:

My soul in Uzbekistan is my homeland,
God, if we say that you will protect him,
Our eyes are those who say, "Shine brightly for this land,"
Soil ourselves on the soil.
That one,
Beloved of soul
What a fatherland!
Watan Desak, Watan Desak, Watan Desak!

Some people complain that they cannot understand some of the sentences used by Abduvali Qutbiddin. But such words do not raise any doubts about the skill of the poet. The writer Belinsky says: "Poetry is like a peak. He doesn't have to go down to the reader. But if the reader wants to understand it, he must certainly peak." Absalom usurps also prevented David from over or bore in his class. One of them said, "Go back, inside..." in a poem that begins with:

Long fistful of visoling shield,
Put your hair on the armon,
Lizard your spirit, leopard your life,
Qaytu qaytma...
Qaytu qaytma...
Qaytu qaytma...

The poet said, "The tooth of the fish..." The latest lines of the poem, which begin with so-called, are also completed in the above style. No one can deny that these stressful words burden the pafos of poetry with additional feelings and passions. The poem that speaks actually consists of five bands. At the end of the previous four bands, the word radif acts as a radif. In the fifth paragraph, the word radif is used three times. For extra emotionality to load into this, the last letter in the third of the radif word is a little stretched. This can also be perceived as a peculiar shout:



I have left the world, I have made a hurrying journey,
I was unaware of the camel's cockroach.
O'n quite kun to'i berdim
Dorulbaqoda...
I spread it,
I spread it,
Yayiradima-ah!

Absalom usurped David's throne, but his coup failed, and he was killed by Jesse. For example, the poet's categories of poems, "Moments of imagination," contain the following illustrations:

Ochimtir-ko'kimitir train'...
Jacob is a gado that fades into the river. . . .
Conscience, faith, and taste. . . .
Baby asking for his silence
Thief...
Thief...
Thief...

Or the twenty-seventh part of these categories of poems contains the following lines, and a repeat of these words also creates a distinctive emotionality:

Umbilical blood...
Those gathered for thirsty satisfaction.
Silver city begs...
Children...
Children...
Children...

The exact repetition of a word ensures that the poem is more beautiful. The poet's poem, entitled "The Story of Love," repeats the same word:

The girl sings, her palms lick,
Happy, strange are breast dukuls.
Salt in his eyes, lips, and mirrors —
Pretty...
Pretty...
Pretty...



This band is the third band of poetry. At the end of this poem, in the fourth, finishing band, the poet repeats the last word again:

Moving the sands of the dead sea in torture,
A palm of salt and a swallow of water —
Their lovers are against the rule.
Counter...
Counter...

Instead, it can be said that distinguishing between the unique aspects of Abduvali Qutbiddin's poetry does not cause so much difficulty for readers or writers. Even when it depicts a peculiar paphos-dominated, separation pallet, you can feel glory. Sha'drach, Me'shach and A·bed'ne·go do not turn their hero into "the unsteady Majun in the deserts." Absalom usurps may be placed in sowing, woe to you, and scne shepheth. The poet often uses one, two, or three words in the illustration at the end of the band. That is, the number of turtles in the last Egyptian will be completely different from the three Egyptians above them. In other words, we can say that he perfectly mastered the art of building two Egyptians by cutting off one Egyptian. We are limited to quoting a single paragraph of the poem "Breath":

Nothing stops: uryon, moments,
The comfort that rocks in my body,
What a recitation it will be tilt to my fore,
My Soul
The Chance
On my face
Sleep...

We also listed above a number of characters that distinguish the work of Abduvali Qutbiddin from the poems of other poets. We found it impossible to remember them again:

- Use words that express music;
- Widespread use of undov words;
- Create another word by changing the letters of one word;
- Repeating a combination of words or words at the end of an Egyptian or a band.

At the same time, the poems of Osima became the signature of Abduvali Qutbiddin. We can also include them among the hallmarks of the poet's work.

In conclusion, Abduvali Qutbiddin is one of the poets who took his place in the new Uzbek world of poetry and was able to trace himself in this vast world. Poet's poems encourage a person to think and think. This jab itself shows what personality it is.



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