

USE OF DREAM DETAILS IN THE POETRY OF ERKIN VAKHIDOV

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ABSTRACT

The expression of the national spirit of Erkin Vohidov's lyrics was analyzed in this article. The poems of the author were studied as an expression of the national spirit as special customs, traditions, dreams, and hopes of the nation. The scientific and theoretical summaries were made as a result of analysis of Erkin Vohidov's poetic invention which describes a spirit of the nation that represents literary-aesthetic views in his lyrics such 'Sympathy' and 'Dream'. In poems of ErkinVakhidov, the power of national style was studied.

KEYWORDS: Poetry, National Spirit, National Character, National Consciousness, Analysis, Artistic Interpretation, Poetic Interpretation.

INTRODUCTION

Erkin Vahidov lived by the dictates of his heart and wrote what his heart dictated. He believed that in life, not to do things that are not dictated by his conscience, faith, or contrary to his views - "there is no greater happiness than this"¹. "Literary people have always fought for the freedom of the soul and freedom. There were times when tongues that spoke the truth were mute with remorse. In the works of the poet, the symbol of the self-deceiving nation was reflected in a number of poems in a unique way.

Ibrahim Gafurov wrote in the ²pamphlet "Mangu latofat" that "the awakening of national consciousness means the awakening of patriotism, the awakening of the desire for freedom, the beginning of knowing one's rights and responsibilities ." Our national consciousness began with a strong criticism of national feelings. All our intellectuals, who came to the arena with criticism of the nation, came to see the countries of the world. They became aware of the rapid changes in the world. They looked at their situation. Then a painful, pitiful, bitter truth appeared in their eyes. They looked at the core of the nation. They saw that the core was healthy. "They realized that to make a healthy core strong and viable, only and only education is necessary - the education of national feelings and national consciousness strongly oriented to the goal," writes the same truth. It was the highest, noble goal of the poet to raise this healthy core to a height that the nation could be proud of. He does not tire of emphasizing that he is a part of his people that burns like fire in his heart, the poet says that he is a "rebellion born from the heart" and wants to

be a salve for the pain of his people that has been burning for centuries. . In the poem "Darddoshlik".

...Life is cruel and time is cruel,

Unacceptable oppression of nature.

We will have a legacy

Desolate fields, rivers without water?!

No! I can't believe it! Have faith! There are people

Text will and golden head .3

to his people, expresses his feelings of confidence in the text's will in sharp and sharp verses.

The bright and beautiful future of the nation depends to a large extent on the people of knowledge and intellectuals, who are at the forefront of the nation. However, as the poet wrote in his poem "You don't touch me", "If everyone looks for prey and lives in the style of "you don't touch me, I'll touch you", when crows teach nightingales to sing, society will decline." keeps catching up. Any "healthy core" will be damaged by such carelessness and it will be difficult for it to return to its original state. The artist took into account the fact that "not everything is true" (A.Navoiy) in the period when telling the truth caused serious problems. skillfully uses the "dream" detail. It is said that the poet is in the dream of time,

...The storm, the steppe,

The environment is open.

...Every man to himself

Traces are bait.

For Devpechak

Loud suckers.

...In a honey box

Pumpkins.

get dressed

Hold a stick in your hand,

Song teacher

A crow to a nightingale.

...Slaughter sheep and write

Full table.

Clean the dirt

Guest making.

And in life... The words of the poet who woke up in shock at the evening meeting - sour words, the response to be given in response - all this breaks his heart, when the opportunity to say the right word is lost, the poet is the most for himself. "soz"i - decides to become blind and deaf:

The saddest thing is that I am deaf.

My eyes do not see.

I said: by all means

Don't wear the shirt upside down.

"I will not touch you,

Don't touch me."

But the poet's boyish pride and human responsibility ignite the fire in his heart:

The nerve exploded

Enough patience.

He invited me

An inner voice:

"If you are honest,

Hold your tongue!

Let it end, let it disappear -

"Don't touch me!"

Lying is one of the vices that destroy society. Human beings are creatures, and it's no secret that relationships based on lies are always exposed and end in disaster. The famous writer of our nation Gafur Ghulam's story based on the fairy tale "Three Lies in Forty Lies" is well known and popular. The poet paints the character of Shum Boy, the favorite character in the work, in new colors, the "modern" Shum Boy has adapted to the new era, and his requirements are also "different: now he is not a liar, but worries people with his honesty, because this is the truth. those truths have become the way of life of the society, this system is such that in it

"The one who cheats is not harmed,

The deceived will not die.

You don't have to be that boy,

Lies are easy these days.

The newspaper is full, the book is full,

Majlis is full of lies.

One assembly - the secretariat,

One gathering is the presidency.

State work was a lie,

Politics was a lie"...

In his poems, Erkin Vahidov sympathized with the pain of the people, and the fact that a broken club on the head of ordinary working people made him smile, but in fact, this false system that came to the poet's head caused him to lag behind the development of tens and hundreds of years. skillfully expresses everything as a satirical expression of bitter truths.

"In Erkin Vahidov's current journalistic and political lyrics, elegance, critical tone, and uncompromising words against moral defects sound more and more sharply. His poetry today does not shy away from telling the sharp, bitter truths of our life, which serve to cleanse us from vices, to educate people through these truths, to give activity to their emotional views,... in educating with true words, he uses narration, he is using an anecdote, an open slogan", writes Ibrahim Gafurov in the foreword of the poet's collections "Love" and "Loyalty". In fact, in the poems analyzed above, the method of using artistic details characteristic of folk oral creativity - dreams, narratives, fairy tales as artistic tools - served as a factor that reveals the purpose of the creator and conveys it fully to the reader.

In the analysis of a series of poems of the poet called "Dream", such detail is aimed at revealing the main content. The poem "Dream" written in 1980 describes the author's "terrible" dream: it is said that some writer is going to write a novel and "I am his hero".

Think of me as a writer

I'm adding features that are not there.

Incalculable with no logic,

At my discretion.

He ne desa parrot example

I'm talking too.

Jumping over cliffs

I stumble on a straight road.

Beloved without luck

Moaning when you need to come out.

I'm giving a speech, for example,

Newspaper headlines...

Gradually I became dizzy

To Bozinga's doll..

I'd rather die than today

Did you catch a knife...

God saved this time

I woke up with a start.

After reading a novel, the poet, who opens his eyes with gratitude, realizes that he had such a "terrible" dream. In the words of Abdulla Oripov, "When I think about it, we have lived through strange times: until recently, people who were ambivalent about their appearance, were constantly arguing about the form or the content in literature." Of course, another meaning was hidden at the heart of this debate. That is, skill, art is not necessary, repeat our idea even if it is naked! Due to this pressure, some talented people could not show their unique skills. In school textbooks, technical manuals such as "Wrap cotton, clean sweat, don't let it stay in your groin" and soulless words were presented as examples of poetry.

Similarity to the heroes of such a one-sided work - a hero who repeats the writer's words like a parrot, not his own words, who speaks not the sincere words of his heart, but a stereotyped speech like an official article in a newspaper. the author who knows better is comforted by what he sees. At the same time, if we pay attention to the meaning of the poem, "...the world we see and feel is a whole, that is, the soul lives inside the body, so that we can call the two together as a perfect being." we confess. In Erkin Vahidov's poetry , the treasury of eternal themes is penetrated through the key of specific time and space. Erkin Vahidov's poetry fully embodies the sights, sounds, and sounds of the difficult, sometimes dreamy, sometimes tumultuous, sometimes proud paths that our nation has taken and is taking during the following periods.⁴(A. Oripov)

The poet's second poem of the same name was written in 1991 and artistically expresses the period of transition from the totalitarian system of the Soviet era to the complex stage of national independence in short and succinct lines. This poem, which is not very large in size, attracts the reader's attention with its artistic and philosophical perfection.

It's been a month

Repeatedly

I have the same dream.

He was dozing in my dreams

I walk in El.

I sleep with them,

I'm going step by step.

I say this is a dream

wake up i say

I can't wake up.

Every night like this

Falak gave

This is torture.

oh my god

oh my god

Is the night so long?!

The "sleeping country" in this poem is a country that has lost its chosen path and is sleeping like a nation that has lost its identity. Is this the totalitarian regime's nonsense about the "third world danger" to keep it in the "Kingdom of Fear" and to distract from the budding processes of self-realization?! Is it the brain of the people who suddenly became dizzy from the truths that were not told during the years of recession?! The suffering of the poet, unable to wake up, is a process related to the awakening of his contemporaries from sleep and ignorance. possible "For example, I consider the time when I lived with the idea of communism as a world of ignorance, a world of ignorance. Just ignorance. Because this was the period of keeping our people ignorant of our classics."⁵

There is always a red line in the works of Erkin Vahidov: these are verses that reflect the poet's vitality in the grief of the people, in the anxiety of the people, in his concern for the future, he does not recognize his condition. It's not just living by loving him, honoring him and expressing his love! This is a great responsibility on the shoulders of a person who grew up eating the bread and salt of this nation! Heartaches of a selfless, patriotic person who sacrificed his life so that his descendants would be worthy of their ancestors tomorrow! If you don't see a person, it's a pity for the people who don't have me!

Professor Nurboy Jabbarov, in his analysis of the verses written by His Holiness Navoi in the spirit of leadership, writes: "To love the great nation to which one belongs, to consider the happiness of the nation as one's own happiness, and to consider its sorrow as one's own sorrow is one of the important conditions of maturity. In the works of Hazrat Navoi, who is the epitome of perfection, this idea is in the leading position. Just one example:

Erur chu olam ichra joh fani, a good horse will feed,

So, when you see yourself in peace .

That is, career, wealth and world are temporary, and a good name is eternal. After that, when you see yourself humble, that is, when you have reached a high position, get into the habit of taking care of the needs of others - this is what the great sage wants to say! In fact, this is what real leadership requires."⁶

As the author wrote down his feelings on paper, as he admitted, "In fact, we forget that poetry is not admonition, promotion, but the vibrations of the heart." ⁷In order to realize these heartbeats, to make them the property of the nation, to take a place in the heart of every Uzbek, a number of schools of creativity have been opened today, where the talents who should become the pride of the nation are studying by drinking water from the roots of our original literature.

"I think that poetry becomes great poetry only when it reaches the world level, the level of literature. If poetry becomes the property of the nation, if the peasant reads it, the academician enjoys its magic, if everyone understands it at their own level, then I respect that poetry"⁸, "says the poet. The poet, who has benefited from the vast oceans of literature and considers our national literature to be worthy of resounding on the stages of world literature, said: "I always wish perfection to my people. "I wish that he will be one of the high-minded among those living in this age, that he will reach such a level and that he will have a high attitude to books, world literature, and culture," he says. This wish inspires the entire Uzbek nation for centuries and pushes it to higher heights.

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