

ARTS RELATED TO RETURNING IN URGANJIY'S LYRICS

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Abstract:In the article, the arts related to repetitions in Orzu Urganjiy's collection "Hikmatlar gulistoni" and their role in the realization of the poet's artistic goal are studied in detail. Also illustrated are the appeals of the restorative arts.

Keywords: mutobiqa, tasdir, ajuz, sadr, hashv, ibtiqa, zarb, aruz.

One of the types of verbal art, based on the repetition of certain words in a verse in Ilmi Bade, is the art of repetition. Literary scholar Rashididdin Vatvot made a special mention of this and called this art, which is considered "one of the most classic and acceptable" among artistic arts, radd ul-ajuz il-as-sadr, in some cases it is mutabiqa, and in others it is tasdir. In classical literature, the beginning of the verse is sadr, the end is ajuz or zarb, the end of the first verse is called aruz, the beginning of the second verse is called ibtida, and the middle of both verses (between sadr and aruz, between the beginning and ajuz) is called hashv.¹

Yangiboy Qurbanniyoz, who created under the pseudonym Orzu, made good use of the art of return in his son's work. In grouping this verbal art, we focused on the places where the words were repeated.

1. Radd ul-aruz ilal-ibtida(return of the word at the end of the first line at the beginning of the next line):

If the father repays the debt, then the son

Sonit's not surprising if he walks, good way...²

2. Radd us-sadr ilal-hashv(return of the word at the beginning of the stanza in the stanza). There are two types of this type:

a) return of "sadr" in the first verse in "hashv" of this verse:

Goodif you aregoodthey say, if you are bad,

1. A. Hojiahmedov. The merit of classical artistry. - Tashkent: Sharq, 1999.

²Orzu. Hikmatlar gulistoni/ Responsible editor: O. Matjon, preparer for publication: M. Safarboyev - T.: "Tashkent Islamic University" publishing-printing association. 2015. Page 74. Since the following examples are taken from this source, the collection name and page will be shown.

*He will make statements that will make your name as bad as possible.*³

b) occurrence of "sadr" after "hashv" in the second line:

Be in love*I'm in a hurry, I'm in a hurry, I'm dying,*

*To the end of the story, love when the people started crying.*⁴

3. Radd us-sadr ilal-ibtida(the word at the beginning of the stanza is returned at the beginning of the second line):

Jealousy *the people will not be destroyed, the other will never be seen,*

Jealousy *understand that he is a patient who smokes for medicine.*⁵

4. Radd us-sadr ilal-zarb (ajuz)(the word at the beginning of the byte is returned at the end of the byte):

Hey there *people are always humble, dear dear,*

*Don't make Sangado a profession. You are honorable okay*⁶

5. Radd ul-hashwa ilal-hashwa(the occurrence of "hashv" of the first verse in place of "hashv" in this verse or the use of "hashv" in the second verse):

I will not be a philanthropist.

*If there is no justice, then the sultandin is not the court.*⁷

I am someone who remembers, not a person of wisdom.

*Someone who is a man of wisdom, his heart is not calm.*⁸

6. Radd ul-aruz ilal-hashv(the occurrence of the word at the end of the first verse after "hashv" in the second verse):

If you have a position, you are a friend of the earth,

*Runaways are all your friends, even if this position is difficult.*⁹

³Hikmatlar gulistoni. Page 26.

⁴Hikmatlar gulistoni. Page 14.

⁵Hikmatlar gulistoni. Page 11.

⁶Hikmatlar gulistoni. Page 17.

⁷Hikmatlar gulistoni.. Page 15.

⁸Hikmatlar gulistoni. Page 13.

⁹Hikmatlar gulistoni. Page 12.

7. Radd ul-ibtida ilal-hashav(the occurrence of the word at the beginning of the second verse after "hashv" in this verse):

*You know friend or foe, even if it falls on your head,
Some they ask you, some are hateful.¹⁰*

8. Radd ul-hashwa ilal-ibtida(occurrence of the word in the middle of the first verse at the beginning of the second verse):

*Do good to your enemy, don't be surprised if he's a friend.
To your friend if you do, a soul with evil intentions will appear.¹¹*

When Faqr comes to his country, he laughs when he goes out to a guest.

You are a guest it is important that you turn away.¹²

9. Radd ul-Qafiya.In this case, the rhyme of the first line of the poem is exactly repeated in one of the last stanzas:

*A fairy took my mind, I'm still in love
Oh I have no patience, I'm still confused...
...One day" Likdi suddenly, I'm sorry,
I'm still surprised about this.¹³*

Places related to the art of return presented in these examples, along with increasing the emotional and expressive power of the thought put forward in the poet's lyrics, also performed the task of conveying subtle and hidden aspects of the thought to the readers.

¹⁰Hikmatlar gulistoni. Page 22.

¹¹Hikmatlar gulistoni.. Page 21.

¹²Hikmatlar gulistoni. Page 22.

¹³Hikmatlar gulistoni.. Page 30.

The art of repetition serves as a tool in the effective expression of the poet's thought. In this case, attention is paid to a specific word or phrase, and through it it is intended to emphasize the logical emphasis. The methodological load expressing the main goal is placed on these words or phrases.

References:

1. A. Hojiahmedov. The merit of classical artistry. - Tashkent: Sharq, 1999.
2. Orzu. Hikmatlar gulistoni. / Responsible editor: O. Matjon, preparer for publication: M. Safarboyev - T.: "Tashkent Islamic University" publishing-printing association. 2015. – 90 pages.