



THE IMAGE OF THE LANDSCAPE IN THE POETIC POETRY OF THE ESHKABIL SHUKUR

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Annotation

The article in this article is analyzed by the examples of the structure of the landscape, the nature of the poet's language, and nature itself.

Keywords: landscapes, mental condition, traditional image, poetic detail, details.

Introduction

The image of nature is one of the profit components, increasing the ideological and aesthetic capacity of the work and either accelerating or slowing the development of the socket. The landscape will serve to express the characteristics of those participating in the work. A feature of the artwork uses the state of the hero in the land, in parallel and contradictory with the image of nature. Through the image of the landscape, the author can also convey his basic ideological intentions. Our literary scientists have noted I. Sulton, B. Sarimsokov, T. Boboyev, H. Umurov, Y. Solijonov, D. Kuranov, and, above all, the natural image described in the work of art. It is not only the image of the landscape and the space. The artistic work of the media will be reflected in a special monograph. It also plans to increase the impact on the reader through the image of landslides and the feelings of beauty they evoke. In addition to the image of the landscape image with heroic behavior, it also includes educational, educational, and aesthetic functions that affect the heart of the reader. The writer can perform different tasks, depending on the method of expression and creative style chosen for the work. Through the image of the nature of nature, the writer illustrates his nation, his homeland, and his homeland. The famous poet, Publitsist, also witnessed that the image image was also described in the creation of the publatist, writer, and the workshop. In particular, in the poetry "Desert", which includes a collection of poems "Hamal Angel",

The wind, a raging night,
expertly hunting the stars
An example of flocks in my stop,
Injile Misely Rouble,
I came here to burn [3,29]

In the verses, the image of the landscape is manifested in the inner experiences of the author. At the same time, its dissatisfied observations represent the night, wind, stars, flocks, such as words, like Air. There is a concept of psychological image principles in the landscape lyrics, which are "manifested" in the images of natural nature. This situation is the poet's goal in the poet's "Columnary of the Stars"; in some ways, we



witness the same image in the "wind" or in the "windy homes" combination. However, too, the wind image is a unique image in the samples of landscape lyrics. In particular, in addition to the novel emblem, another number of meanings was the above meaning. In the last paragraph of the poem, we see two of the same images:

The edge of the night.

The moon is set.

The heart is not as full as a set month.

The mountain is dawn at the beginning,

I will not die of bliss.

I came here to burn. **[3,30]**

The image of "mountain" is also one of the images that the creators of this period have repeatedly addressed several times. The gene of this image is associated with a mythological view. Today, the image has its own interpretation when it comes to poetry. The poet also took advantage of this image in a series of poems. For example, in the poem "New poem about the ancient land," describes as "the sun was born in Bobotog" The image of the "Moon" was common in the 20s of our century. In particular, this image is interpreted as an angel of salvation in the distance. This image, which is interpreted as abridal according to the traditional content, has also discovered a new semantic meaning in the landscape lyrics. In addition to traditional images, the poet is used in many places:

In the row of row lined trees

The "Qur'an" was rejected by an old wind.

The sky is at the beginning of the eternal soul.

Even in the poet "remote memory" such as the above, the poet took advantage of the word "wind". In the poem, the poet stays true to the true tradition of a tree as a symbol of society, nation, and the spirit of patience, and patience. In the 1970s and 80s, the image did not lose its own characteristics, but did not change in formatable change. In the creation of the edges of such a good meaning, the role of Eshkabil Shukur work is invaluable. In the opinion of Erkin Azam, there are not any "word" of poetry. I mean, there are no separate words for poetry among the words. But when he gets into the hands of a true poet, all words will be a poem. The hate is a very popular poet. Still, it doesn't look like others. I've been looking for, not, doesn't look like who it is like".

The work of Eshkabil Shukur is very versatile. It describes man's spiritual world, the love of the heart, and the landscape differently from the creativity of others. Poems by the poet have cast strings that fascinate a very melodious reader. Poetess Khalima Khudoiberdiyeva said: "The poems of Eshkabil are like the bell of gold cradles. They attract a person suddenly. He has a poem called "the Joy of the Poor." The extremely Uzbek poem does not occur to others. Its poems always have heights."

The image of the spirit in the writer will be fulfilled through the poetic detail associated with nature. In the artistic image, i.e. the details are important. "... As they reflect



through the images in all forms of art, this image is not just about reality. The reality of the emotional and intellect of the creative person in the art of Art, "said the literary and literary person B. Sarimsakov. Including the poet in poetry of "after the snow":

The mountains raise up like sails,
There will be a fluttering couple clouds.
The sleeve shots, and the slump is only,
Slothem memories forget.

The mountains rise like sails, the mountains will rise like sails, not only the remote memories of the lyric protagonist, "the lyaloid shooting," its heart. The graceful perceptions are excerpts from the ocean and are not indelible marks on the pages of the past. In the poems of the Eshkabil thanks, he appeals to natural incidents and miracles. When we pay attention to the packages of collections, we will witness the multiple use of the words "cloud", "mountain", "wind," and "wind." This testifies to the fact that the poet's heart is directly related to nature and the beautiful crops. For example:

In the air, Hamal is singing.
The plain of the plain was hidden.
Lead me down, old tune,
Stars rip in the land of my heart.
Dark green grass on the hills,
Wind silk clouds in the wind
Lead me, John Sister Sabo,
Linen grass in my cold disappointed.

The two hips depict the poet's experience as associated with both nature and nurture. There is a state of supply of live spirits in the poetry to a reader using drugs such as "the Air", "the Tulip", "The Red", and "The silk clouds". Especially along with some narrative fluff, he embodies the extremely beautiful landscape in the spring, i.e., in a special way in the spring. "The wind on the wind," the Silk Clouds, think of the reader. The poet shows the relaxation of the cloud and the task of moving with the wind. How often do we move in the spring PAP clouds? It should not be surprising that this readiness is interpreted even more than in the world of imagination and the world of fantasy. In poetry, the lyrical hero forms the foundation of the poem. In the years that followed, the lyrical hero began to see modern lands and people through the eyes of natural landscapes, and he saw a specific relationship between humans and nature. This connection serves to improve the image of the lyrical hero in poetic. The poet is a psychological image that is created through the revitalization of the nature of the nations (humanification). It describes the characteristics of nature, living animals, and experiences by enlightening them. In the form of poetic details of nature, the poet's goals are focused on revealing the inner spiritual world and the outer world of his hero. The qualities of the lyrical hero create an integrated landscape through polemics related to nature. Through contendants and relatives of the entertainment in a particular natural



state and the situation, the seasons and natural conditions are taken into account, and the state of the lyrical hero is described in harmony with those natural situations. In the spiritual parallelism, the poet describes the dangling experiences of the entire world, saying the entire nature is sided by nature. The literary scholulist is described in the Kazakh place: "In the poems of Eshkabil Shukur, it describes the feelings of striving to live in the entire world." In the night of the cane, the psyche of the poet who moved nature to the heart is reflected in the vibrations. The first two items of the first list, the words I need to pay attention to, are given an attractive image of nature through returning to a separate verse:

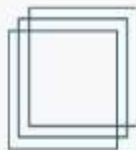
Night at the canxy night, Night.
Shines in the light of the moon,
Lake.

At the next Stars of the item, the image is copied to the person and is being identified:

Dewed in the keots –
You.

Road crossing the cane – I.

In addition to the sincere expression of self-sacred-up, it is associated with the possession of an internal and external, primary and secondary, and secondary rhyme. The world of the images in the landscape lyrics is wide and colorful. As we have witnessed above, the lyrics of the 1980s are different from other periods, each with their own peculiarities. In particular, one of these aspects is manifested in the world of images. As we watch the landscape poets of this period, we see that they also created images of their own unique specifications using traditional images. For example, the "Hamalian angel" of Eshkabil Shukur, "green birds" His poems in the collections argue against our views on the same. We will conclude our thoughts on the poet's comments on the poet, "We conclude our thoughts on the poet's comments." We will conclude our thoughts on the poet's comments on the poet. A particular event is brought to the reader by the student, drawing the student's attention to beautiful images, beauty, and quality. In the poem "Kupkari", the process of our national game, horses, and the rider's skills are painted. The Chopforner, who learned a few lessons, dies and dies, and the cancer freezes in the rider, as if the sun was cold, as the sun is in the snow, as if the sun was cruel to Dam. The quitter point where the bullet touched the target, said, "Now now he dips to her caring husband, six months, or six months, chill," he said. The three-day calf is mummied by a three-day cow, and the stranger will sound, and wait for a student, and more ambiguous, impressive The visit is eating cows. And in the lands... land in search of one child from the crop. " In the end, Antak is funny but more sad: "the hearts of two gunfires on the same night." "Winter. - Field ... "In his poetry, a briefing of the brush, the brush will have a place in the six-beast, the furnace. Seventy-seven souls, who sit, keep seventeen souls on one night, and the last four are strange. What to do when the



majority of the eyes... are from infants? In short, there is no doubt that Ashkil Shukur is fond of nature. We will see that the sun, the moon, and their images are skillfully depicted through delicate observations.

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