



POETIC MIGRATIONS IN DRAMA: SYMBOLISM AND ISTIORA

(On the example of Nafas Shodmonov's drama "Makhzan")

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Abstract

Jump to search They "are not only poetic decoration of the work, but also a realistic means of concretizing the idea of the work. Majos have a special place not only in lyrical or epic works, but also in dramas.

"The truthful reflection of life in the work depends on the typicality of the characters, the importance of the aesthetic ideal interpreted by the artist, the folklore of the work, the ability to achieve unity of form and content, the strength of the educational and aesthetic influence of the work - the means of artistic image".

Our study of the drama "Makhzan" (Khazina) by Nafas Shodmonov allows us to determine the widespread use of artistic means of image, in particular symbols and icons in drama, the wide range of opportunities in drama and their place in dramaturgy.

From beginning to end, the drama "Mahzan" is based on migrations, in which symbols play an important role. For example: the girl in the picture drawn by an artist guy is a symbol of the world, the visible world. As the creative artist depicts the beauty of a girl through a young man, he transforms every aspect of her into symbols:

If the curly hair is left long,

Jump to search

When the light shines in them,

As the stars of the night sky shone

A piece that would shine in the blink of an eye.

Jump to search From Wikipedia, the free encyclopedia That is, it turns hair into a symbol of night and the eye into a symbol of the day. Hence, the face is a symbol of the external world. The girl's eyebrows were described as "the rings that had been engraved in my heart." We witness that the eyebrow is a symbol of worldly dreams and desires.

The eyebrows were so delicate,

Like a soul that touches my heart

Stretching out,

Until he was brought to this alfosis,

How many of them have their hands swollen.





That is a good thing. There is no way to part with it. And as the beauty of the world attracts a man, it seems to be because of the incomparable charm of the universe. At the same time, the creator expresses his attitude to the universe, to the world, to be more precise, to the time that eats up the transient and limited life:

Especially eyelashes –

Do not know, perhaps, connected they –

At any rate, on them

Colors are just like angels,

He was giggling. (p. 23)

Disambiguation pages with short descriptions See also[edit] It is only a picture. The Virgin's ears are adorned with earrings made of gold, silver, and platinum, and we witness the depiction of the visible world, adorned with material ornaments, full of innate weaknesses. However, the writer's aim is not to accuse the world of falsehood or to instill in the hearts of men a spirit of hatred of existence. If the creator had set himself such a goal, there would have been no innovation in the idea of the work, so the ideological goal is completely different. This disambiguation page lists articles associated with the title Wikipedia. They are: an old man who is blind and an artist whose heart is filled with outward beauty.

The symbolism can also be seen in the depiction of the old man blind. Jump to search Just as it receives light from the spirit, the spirit receives the light from love. Compassion is the Creator of all things, because He spreads His glory to the Dark World. In doing so, it is like the sun that shatters the night sky. That is how the sun of love envelops the world in a black robe. To do this, he must purify his spirit, and adorn the table of his heart with the blessings of the original humanity. It is only natural that a person who is so absorbed in the hustle and bustle of the world may not sometimes feel it. And if we take the universe as a shell, we must observe it above that shell to see what form it takes, and the old man is the judge who observes this very shell. He knows that the beauty of the world is in the hearts of men. Just as the heart controls man, the heart influences the universe directly and indirectly. And since man has dominion over all living things in the universe, it is concluded that he must keep the crown for his own sake, by virtue of his human qualities. Zero:

Parable is that the heavens and the earth are not equal,

A peculiar ornament spoils the other, husnin. (p. 21)

Disambiguation pages with short descriptions This is the spirit of the deceased mother, who acts as a helper so that the old man may express his thoughts about the world more brightly. The Spirit – although it is used only in the process of dreaming, the creator's ideas about the universe are clearly manifested in the context associated



with it. Many more symbols can be found in the work. For example, the Dragon Image. The narration of "Layli and Majnun" is narrated in the language of Majnun:

To my table, where the dragons are great,

Unable to Guest Call

Naser Ji'aribman. (13-bat)

That is what we are doing. Madness is an obstacle that struggles for the perfection of one's love. He wants to cleanse his heart of other emotions, that is, to make him poor. The dragon, which is the symbol of the soul, is used as a symbol of faith and belief that fights against the desires of the soul.

Motherland is the genius of the people's love

Every living soul will be a cave in the path of the enemy

Wild galleys as rabies begin to fight,

Birds gnawed out their eyes, dusting them.

Gnawing worms flesh.

And even the Zulukus

The enemy sucks and sucks without shedding a drop of blood.

Rivers overflow, and drowned him.

Like dragons, they are strangers to their dominance.

Jump to navigation (p. 36)

In this place, we see the Lion manifested as a symbol of humanity. In another place, the writer hides the body parts of a lion in seven knots on the condition that the princess Nushaba is placed on a young man in love. Their symbolic meanings can be explained as follows: 1) Nail is the birth of a person; 2) Tooth is the soul; 3) Ear – perception of the world through hearing; 4) Tail – child; 5) Greatness; old age; 6) Last—death, death; 7) A piece of the heart is the world of feelings, emotions, and hearts in a person's heart.

This disambiguation page lists articles associated with the title Disambiguation. That which of all creatures is hidden in the seventh node. Short description is different from Wikidata Robiya, Ibrahim, Nushoba, Iskandar, Layli and Majnun are also symbolic objects. In addition, beks and circles are men of high learning; guest – noble qualities in the heart; The desert is the heart of the poor in the botinous world; tulpor - goal, intention; Jump to navigation The Shield of the House of the Soul – faith, faith, and a number of symbols were also used, which served to reveal the essence of the work. Whereas the characters usually acted as "assistants of the artist", in this drama we see the characters "sweating equally" with the writer and even working harder. In a word, it is not difficult to know from the sum of the above original symbols that the writer entrusted the achievement of his goal to symbols, and the result was better than





expected. Playwright Nafas Shodmonov also gave the Istiora ample opportunity to "show their talent":

O you who are wrapped in the robe of night,
Who?

Why did you ring the bell for my halovan, the caravan of Silence?

Why did you sprinkle water on the fire of my cold hut? (p. 12)

The Battle of the Bulge (2015–1995), the Battle of the Bulge, and the Battle of the Bulge

In general, drama is a genre that combines talent and knowledge of both poetry and prose, and its characters do not "swallow" every word. It requires thoughtful thought, sharp words, and immortal ideas from the creator. To create a unique work, the artist must properly care for and use poetic images. Jump to search So this legislation is also specific to drama.

