

LINGUISTIC AND CULTURAL ANALYSIS OF TORA SULAYMAN'S POEM "SUYANMA"

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Annotation

In this article, Tora Sulayman's poem "Suyanma" is analyzed in terms of grammar and scientific etymology, and the poet's skill in using words is revealed. Diminished words in the poem.

Key words

Tora Sulayman, "Suyanma" song, girdibod, badkor, bekurok, burok, khabab, mustadjab, mokhitob, shoxsuvor, magar, burk.

Introduction

"Tora Sulaymon was a brilliant poet who made a great contribution to Uzbek literature and spiritual development, an enlightened intellectual with extensive life experience. His literary and scientific heritage is an important spiritual wealth for the youth of our country today," says Professor Ravshanbek Mahmudov. (Page 1.1). The work of Tora Sulaymon is distinguished from the poems of other artists by the musicality, playfulness, deep content, and closeness to the heart of his lyrical poems in a purely folk spirit. The charm and unique uniqueness of his poems are not found in other poets. He mainly writes in the style of folk oral art, singing the pain of the people and in a folk way. Not only Tora Sulaymon's poems, but also his epics and stories are among the works that served to enhance and preserve the national pride of the Uzbek people. Also, in the poem "Suyanma", he repeatedly emphasizes love for the homeland, serving it with loyalty, and the fact that another country can never be like the country where you were born and raised.

Literature review

Several research works have been conducted on the work of Tora Sulaymon. The graduation thesis on the topic "Methodological use of linguistic and cultural units in Tora Sulaymon's poetry" is one of them.

Research Methodology

Tora Sulaymon's poem "Suyanma" is written in a very complex and coherent way. Each of its quatrains reflects a very deep meaning. For example, the first quatrain of this poem:

If you lean on a mountain, lean not on another's throne -



Do not lean on your own destiny, which may drag you down.

Do not lean on happiness that comes quickly like the wind,

Do not lean on a floating kingdom (p. 2.9).

In the first line, lean on the mountain (because the mountain does not know partiality, and the throne is for someone a means of power, violence, and judgment), but do not lean on another's throne, because another's will never be like yours. Do not lean on storms that drag you down (the work of a storm is to bring destruction), that is, do not trust people who speak well and walk before you. In the next line, do not lean on fleeting joy and happiness (there is the expression "it comes quickly, it goes quickly"). We read the meanings of "Do not lean on buildings that are not strong, that is, do not lean on buildings that are not strong (a safe building quickly collapses). The content of these verses reminds us of folk wisdom, as if we are listening to the advice of our ancestors.

- Analysis and results

Contentiousness, a liquid brings humiliation,

Not reaching your own value is actually heartbreak.

If your partner is impure, your entire work is wickedness.

Do not lean on someone who is insatiable even if he is satisfied (page 3.9). If we analyze the first verse of the four: contentment (a person who is grateful for everything), liquid (a person's instability), that is, such behavior will one day humiliate a person and harm others. The second line emphasizes that if a person does not know his own value, this will harm not only himself, but also others, but also all of humanity. Such people also hurt the hearts of other people. In the third line, let's focus on the phrase "If your companion is a bad person": the meaning of the word companion is understood as a person who accompanies you on the path of life. The word "bad person" also means "bad character", not of a human gender, that is, inappropriate, "bad-tempered". The meaning of this phrase is: If the person next to you is inappropriate, has a bad character, ... it is not permissible to rely on him, but it is better to stay away from him. This phrase has long been used in literature, wise sayings, and poetry to express the low moral quality of the figure. In the third line of the four, it means that if a person is with a person who was raised incorrectly, all his affairs will go badly. In the last sentence, the phrase "an insatiable person" is used, which we should also pay special attention to. Because the word "zat" is considered a word used for great people or God. Why is the word "satisfied" used? This word is actually used in reference to a person, meaning that a person is never satisfied with wealth or position, and is not grateful for what he has. Since ancient times, the expression "a man's eyes are filled with dust" has been used in reference to greedy, stingy, and insatiable people.

May your intentions always be pure, may your heart be pure,

May your deeds be good, may your mount be Buraq,

May your final resting place be far from evil,

Do not rely on any reproach or oppressive protection (page 4.9).

A person's intentions should always be pure, sincere, and worthy of the name of a human being. "May your heart be pure" means that there should be no dust, envy, or evil in your heart.



In the second line: May every deed you do, that is, your actions be beneficial and meritorious. There is also the word Buraq in this line. We should pay special attention to this. The word Buraq means "creature", "barq" means lightning, that is, Buraq is an Arabic word, which in the Islamic world is the name of a flying winged creature that runs very fast. The Holy Quran states that Muhammad (peace be upon him) rode a camel from Mecca to Meraj on a "night journey." It is said that the camel served other prophets as well. (p. 5.1) What is the meaning of this word in this line? In the next line, he expresses the thoughts that the end of your life will be far from evil, peaceful and pure. In the last sentence of the quatrain, he expresses the thoughts that never rely on "protection" given through humiliation or coercion.

Your destination is far away: there are mirages on your paths,

How many grains there are before you reach the seven valleys,

When your desire is fulfilled, there is a sea in it...

If you are a noble horse, do not rely on a horse that is not good (p. 6.9).

If we analyze the line by line, your goal is great, that is, the distance of the destination, and on your way there are mirages, false hopes, deceptions, empty things, but these are things that distract a person. In the second line, special attention should be paid to the concept of the Seven Valleys, if we pay attention to its fundamental meaning, it goes back to our great grandfather Alisher Navoi. Because, in our grandfather's epic poem "Lison ut-tair", these seven are fully covered. Through the epic poem "Lison ut-tair", Hazrat Navoi demonstrated the artistic possibilities of the Turkic language to a high level and presented the complex ideas of Sufism to the general public in a figurative and impressive way. The symbolic character of each hero - the birds - in the work and their journey in search of Simurgh represent the process of human striving for spiritual perfection. (Page 7.2) In the next sentence, if your prayer is answered, there is a wisdom behind it (mohitob - moonlight). In the next sentence, magari (agar) is a word that forms the conditional mood of the verb, and the

- mi is an interrogative suffix borrowed from Persian. The use of the word bad (badkorlik, bad- bad, kor- ish) and the be- affix (bequrog) in the poem are elements that serve to increase the impact of the word. If you want to be a king, do not rely on a horse that is not a yabi (low-bred horse) If you are really a strong, valuable person, do not rely on trivial things, we can read the idea that

Conclusion and Recommendations

The last sentences of this poem can be used as a conclusion.

Where are your clear days? Where is your innocent laughter?

Where is your pure soil, your mountain, your crown on your head?

Where is your own path, your will, your attention, your freedom?

Do not rely on the abundance that shares your livelihood,

Do not rely on seven other strangers, completely buried in the grave (page 8.9).

As we read these last paragraphs, we feel that there is a gradation in the poem. That is, the gradation rises and rises from the first quatrain of the poem to the last sentences. With this, the



last sentences of the poem sound very touching, bitter and warning.

The poet is asking a person: where are your innocent, pure, happy days? Haven't you lost your former pure and sincere laughter? — Here there is a hint of the homeland, roots, national values. "Bork" is a symbol of honor, nationality. That is, the question is asked whether you have lost yourself, your true values. The poet encourages you to think: are you able to control yourself or have you lost them? "Ochofat" is an overly greedy, greedy person. That is, do not depend on others (especially greedy people) for your livelihood, do not rely on them. "Seven strangers" are strangers, unreliable people. That is, in the last moments (your fate, the outcome of your life) you have nothing to do with it, do not rely on strangers. Find your own way. This poem calls on people not to lose their identity, to be independent, to preserve national and spiritual values, to always do good to people, to be vigilant that a person who sets out with a goal will not succumb to ordinary trials. It especially warns against relying on strangers and untrustworthy people, greedy people.

Vocabulary for poetic text

Kom - palate, oral cavity. Goal, desire, joy, wish

Girdibad - dust, strong wind, whirlwind, gathering

Najins - gender unknown, wicked, bad, lowly, vile, base person

Badkorlik - bad, evil, wicked person

Buraq - shining, lightning, the horse that took the prophets to the Ascension

Sarab - imaginary, false image, (optical phenomenon)

Khubab - bridge, bubble on the surface of the water

Mustajob - request accepted

Mohitob - beautiful as the moon

Shahsuvor - skilled rider

Yobi at - breed, low-breed horse

Bork - cylindrical headdress made of tanned karakul skin

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