

## The Use of the Epithet in Muhammad Yusuf's Works

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**Abstract:** Muhammad Yusuf's poems; epithet-explanatory, epithet-qualifying, "sweet pain", "stubborn soul", "stubborn person", "false smile" adjectives express their own shades of meaning in verses, adjectives - as a means of providing expressiveness.

**Keywords:** epithet, characterization, creation of expressiveness, moments of inspiration, "stubborn spirit", "stubborn person".



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Muhammad Yusuf, who has left an indelible mark on Uzbek literature with his folk poetry, feels as if we see the aspirations of the heart expressed through "unspoiled" forms, and the hint of boundless emotions. The "creator's invention", which does not exist in the commonwide language, giving a new meaning to a word as a speech phenomenon, masterfully using its subtleties of meaning, indicates that the poet is the owner of high skills. The writer evaluates the aspect of what he is describing or the event that he considers necessary from a certain point of view. In this, the poet effectively uses the tool of qualification. Epithet is an artistic defining qualification or epithet that serves to indicate a sign that the writer considers important for the described event<sup>1</sup>. It differs by its use among other permanent determiners by

- ✓ creating expressiveness;
- ✓ a figurative sense.

As an object, it is a word used to express figuratively. In the creations of the writer, we can find many bright examples of epithets that do not repeat each other, express unique, inner experiences in a vivid image: like an iron heart, a stone pillow, a poem without salt. Muhammad Yusuf in his poem "Letter to my sister":

*Qo'ygil meni deyman, ey shirin azob*

*Quyoshga termulay,*

*Yerga bosay bag'ir*

*Qo'shiqlar kuylashga boshqa odam top!..<sup>2</sup>*

<sup>1</sup> Adabiyotshunoslikka kirish. Xudoyberdi Erkin. Iqtisod-moliya. 2007. p. 107

<sup>2</sup> Muhammad Yusuf. Bulbulga bir gapim bor. Sharq. 2015. p. 26

In the combination of sweet suffering (shirin azob) in this line, the author has masterfully used adjectives. It is known that the meaning of the word "suffering" does not contain the sign of "sweetness", but the derivative meaning of "bitterness" prevails, and the word "sweet" in the combination of "sweet suffering" acquires its own expressiveness and connotative meaning represents. That is, the poet refers to the "moments of inspiration" (ilhom onlari) that pour into his heart at the moment given to creation and describes it as "sweet pain". We can find many such combinations in the works of the writer: sweet pain (shirin dard), sweet sorrow (shirin g'am), sweet life (shirin jon).

*Yana qaysar ruhim*

*Jonimni cho'qir*

*Yoz deydi, singiljon*

*Qo'rqay nimadan?..*

In the above lines, the moments of inspiration of the author are described as sweet suffering, and in the following ones, that sweet suffering occupies his stubborn spirit and drowns his soul. The combination of "stubborn spirit" (qaysar ruh) in this part is also a unique form of attribution. Stubbornness is characteristic of human character and "stubborn man", but we witness that the writer transferred this sign of stubbornness to the human soul.

*Men kimni aldadim. Ilk yolg'onlarim*

*Soxta tabassumim kimga ataldi?*

*Menga shuhrat tutgan xushomadlarim,*

*Otamning qabriga tig'day qadaldi.*

The combination of a fake smile presented in this piece from the poet's poem "Forgetting" (Unutish) is also a unique form of the epithet, and the author gives it expressiveness by transferring the sign of "fakeness" to a smile. In fact, a smile is an expression of a person's emotions, it appears when he is truly happy. However, the fakeness of the writer is a sign of obligation. Using epithets, the poet transferred the symbol of beauty to suffering and revealed the unique meaning of suffering through the symbol of beauty. In the poet's poem "To my mother" (Onamga) we find a unique view of this:

*Sizsiz g'arib ko'nglim ko'ngilmi, onam,*

*Endi men ham sizga o'g'ilmi, onam!..<sup>3</sup>*

In these lines, "strangeness, poorness" is a characteristic of a person, a person lives in this world as a stranger and a wanderer, the poet takes this sign of strangeness to heart and reveals its unique meaning.

*Yulduzdan ham olis, o, sen buyuk g'am*

*Bugun o'zing yo'qsan faqat yonimda.<sup>4</sup>*

We know that grief depresses a person. Grief can be heavy and endless, but the poet transfers the sign of greatness to grief and gives it height and greatness. We can be sure that the poet skillfully used the epithet in the composition of great sorrow (buyuk g'am) in the given line. Thus, such combinations found in Muhammad Yusuf's works provided vivid examples of epithets, ensuring the expressiveness of the image with their individuality, novelty, unfamiliarity and elegance.

<sup>3</sup> Muhammad Yusuf. Bulbulga bir gapim bor. Sharq. 2015. p. 26

<sup>4</sup> Muhammad Yusuf. Bulbulga bir gapim bor. Sharq. 2015. p. 26

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