



TANQIDIY NAZAR, TAHLILIIY TAFAKKUR VA INNOVATSION G'OYALAR



DREAM MOTIF IN UZBEK LITERATURE

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Abstract: *This article refers to some examples of Uzbek literature that use dream imagery. In the above novel, the dream imagery is discussed in detail, and the role of dreams in changing the fate of the characters is highlighted through analysis.*

Keywords: *Dream motif, romanticism, warning, prophecy, symbolic expression*

Abstract: *This article refers to some examples of Uzbek literature that depict dreams; in the above-mentioned novel, the depiction of dreams is analyzed in detail, highlighting their role in changing the fate of the characters through various analytical approaches.*

Key words: *dream motif, romanticism, warning, prophecy, symbolic expression*

In epics, which are examples of folk oral art, the dream motif is widely used in many works of art. Professor H. Umurov thinks about the image of a dream as follows: "This form of a dream in fiction continues later. Only with the advent of romanticism does its function change: it begins to be used to reveal the inner world of heroes, their subtle experiences. The dream is connected not with the previous events of the plot, but with the previous emotional state of the hero."

The dream motif serves the author's artistic intention. There are works in which the life of the character who has a dream is not in danger, and the main plot does not change (O. Hoshimov's short story "Dream" in the story "The Works of the World"), but in some works the author foretells a disaster to the reader through a dream as a sign. After this dream, the main plot often changes (P. Kadyrov's "Starry Nights", O. Hoshimov's novel "Between Two Doors", etc.).

In O. Yakubov's novel "The Treasure of Ulugbek", the author uses the motif of a dream to hint at the unpleasant events that will occur in the lives of the characters, and the dream serves as a warning.

Before the plundering of Qarnoq by the Dashti Kipchak Khan Barak Khan, Mirzo Ulugbek had the following dream: While he was fleeing from his unloved wife O'gabegim and fleeing over the tomb of his grandfather Yassavi, his grandfather Amir Temur called out: "Sultan Muhammad Taragay! Was this my hope when I placed you on the throne of Movarunnahr? Look down! The cavalry of the Raven Barak Khan has conquered the city and desecrated this sacred shrine! Movarunnahr is in flames. And you, with this shameless wife of yours, are playing around on this tomb!... Either drive these scoundrels away from my borders, or give me back my crown!" The following cry was heard by Mirzo Ulugbek: "Sultan Muhammad Taragay! Was this my hope when I placed you on the throne of Movarunnahr? Look down!





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The cavalry of the Raven Barak Khan has conquered the city and desecrated this sacred shrine! Movarunnahr is in flames. And you, with this shameless wife, are playing around on this tomb!... Either you drive these scoundrels away from my borders, or you return my crown!" That morning, ten young men came to Mirzo Ulugbek to petition Barak Khan and ask for help.

Mirzo Abdullatif also had a dream that foreshadowed the unfortunate events that would occur in the lives of the heroes: It was as if he was in Koksaroy, in a large, magnificent room, like a palace, adjacent to the harem... Suddenly, the emir Sultan Jondor Tarkhan entered through the door and bowed down in prostration. The prince, seeing Emir Jondor, got up and left:

"Catch this traitor!" he would shout. Then Uncle Jondor would ignore this and turn to the prince and bow again:

"My dear! I am your faithful servant, far from corruption and evil!" he would say.

Then the emir would say that he had hunted deer for the prince, and would call someone from the door. A strange servant would enter the room carrying a large golden basket with a tablecloth on it. The prince would take the basket and open the tablecloth, and on the golden basket... his own head, covered in blood, would lie grinning!

On the very day that Mirzo Abdullatif saw this dream, Emir Sultan Jondor was killed by a group of conspirators. Before his death, the following thoughts began to strike the prince's mind: "One of these two horsemen who tore off their masks... was Emir Sultan Jondor. The second... Oh Lord! This second horseman, who looked like the navbar who entered carrying a spear in his dream... was Baba Husayn Bahadir, who had been plotting and running away for a long time!..."

Interestingly, both dream motifs changed the main flow of the plot, in some way warning the characters and readers of impending danger.

In conclusion, through the Dream motif, the writer describes the inner world and subconscious experiences of the characters. The dream serves as a symbolic expression of events in the plot, a prophecy, and a warning, thereby increasing the artistic and aesthetic value of the work.

List of used literature:

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