

ARTISTIC FEATURES OF SPECIAL PARTS

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ABSTRACT

The article analyzes information about the heritage of poets in the literary environment of Kokand, about the lyrics and features of the Chistan genre Jahon atin Uvaysi, his skill, that he enjoys the work of Alisher Navoi.

Keywords: literary environment of Kohan, Uwaisi, lyrics, poets, purity, creativity, genre, symbol, image

INTRODUCTION

The literary atmosphere of Kokan is difficult to imagine without the work of poets. The lyrical heritage of such creative women as Uvaysi, Anbar otin, Dilshodi Barno, Nodira deserves attention. Indeed, Nodira plays a huge role in creating and developing the literary atmosphere in Kokan. At the initiative of Nadira, a number of reforms will be carried out in the khanate. Organizes separate schools to educate the population, in particular women. He invites Uwaysi to Kokan to make her knowledgeable. Along with Nodira and Hazzuna, another representative of the Kokan Women's Assembly is the World Patriarch Uwaisi. Uvaysius is known as the author of lyric poems.

Speaking about the lyrics of Uvaysi, it is necessary to pay special attention to his skill. There were about 13 scrolls in his sofa. Chistan is one of the lyrical genres of oriental poetry. First, poetic questions and answers, finds appeared in folk art. The text figuratively describes the characteristic features of an object or event, and the listener is credited with finding out what it is. For this reason, Chistan is called a "find." The text does not disclose the names of things, but fixes their characteristic forms, qualities and features. Based on the content of the word, the listener finds what is hidden in it, with the power of reason and perception.

In the past, poets mainly used 2 methods - abjad and simple find. Rosary beads are written in the form of fard, bytes, whale, rubai and partially gazelles, from 2 to 10 bytes or even more. has educational, socio-political significance. The first sample texts in Uzbek literature were created by Alisher Navoi (Kalam, Tanga, Migroz, Yumurtka, etc.).¹ Navoi's work has very large paintings. Its parts consist of six, eight, and sometimes ten copies.²

They will do good deeds,

Finally, it's over.

Who will fight him?

Nokom ushatqusidur uni, nokom

¹ Wikipediya.uz

² Uvaysi. Devon.-Tashkent: Fiction of Uzbekistan, 1963

(Egg)³

No wonder the chistons appeared in folk art. This genre will serve to attract attention, increase thinking and mental potential.

Unlike Alisher Navoi, Uwaisi was written primarily in binary or quaternary form. Therefore, not only brevity is manifested in his hearts, but also folk simplicity. Of course, the creator must be a wise person with life experience. " Indeed, in the Chiston language there are socio-philosophical ideas:

I see neither bird nor dawn,
If you have water like water, or a body,
Vagif Erur served day and night,
This is a place of bloodshed.

(Heart, four eyes, mouth, ears, nose)

When it comes to Uwaisi, one cannot fail to mention his "grenade":

No dome, no door, no hole, no sign,
How many thick and beautiful girls are in different places.
If I rip the dome off the girls,
They have a veil on their faces and blood on them.

(Granate)⁴

In this poem, the poetess describes the situation of the Kokan Khanate and court women. However, it is worth noting that literary scholars have interpreted this issue differently. In particular, E. Ibragimova said: "The life and fate of millions of women, deprived of the opportunity to see a bright world among masks screaming between four walls without sound, and not just from a garnet expression of great content, saturated with four verses" embodied.⁵ It also contains the poet's rebellion aimed at imprisonment.

I. Hakkul, explaining its socio-aesthetic essence even more deeply, said: "The door is a hole, the dome without insignia is a society in which clean air is displaced. The cells of the feudal system that doom a human child to slavery and make him live forever."⁶

"Garnet" connects Uwaisi and Navoi. We see the same in Navoi's work.

What is klimardur, full akhgar, vale ul klimardur
Erur sun ilgid he musaddas, he musamman
Ravzandin ahgari dudi comes out and this turfakim
No way.

Don't call yourself a customer, but be true.

Evurdi kan'ada periodi mushabid, and grater purfan....

(Pomegranate)⁷

³ Alisher Navoi, Collected Works of Excellence. Tashkent: Science 1987

⁴ Uvaysi. Devon.-Tashkent: Fiction of Uzbekistan, 1963

⁵ Same source

⁶ Khakkulov I. Uvaysy. Tashkent: 1982

⁷ Alisher Navoi, Collected Works of Excellence. Tashkent: Science 1987

Uwaisi uses various methods to create pure material. Questions play a major role in this. The same can be said of the first verse. Uses in some parts along with the puzzle and at the expense of abjad.⁸ (Abjad accounting is the numerical meaning of Arabic texts.)⁹

I saw a flower in the garden.

It can be seen that he has a hundred, seven branches and ten branches.

Thirty, twenty lines, thirty roots,

Oh Falot (Falot)!

(Red Flower)¹⁰

The poet also created two verses that are relatively short in size:

Ignorant bride,

In a seven-layer curtain,

(corn)¹¹

If the first line of Uwaisi's short stories reports a riddle, then the next line directly cites the qualities of this riddle:

If he walks without a stem, then walks without a stem,

When he walks, he does not remain indifferent.

(Water)¹²

The word "ul nadurkim" attracts the attention of listeners. And this certainly contributes to consolidation in solving the puzzle:

Truly, Allah is Mighty,

I saw him attack me today.

In the house, except for children,

Today I saw a push during the harvest.

(See)¹³

Some aspects of Uwaisi attest to its high school potential:

In early summer

In front of all people, like a naked winter

At the end of all birds,

Ul on a bird's stone

(Walnut)¹⁴

In an effort to ensure that his students can independently think, distinguish things and events by their signs, be sensitive and resourceful, he deepens the content and effectiveness of education in various fields. This indicates that he has implemented some reforms aimed at improving the education system in old schools.¹⁵

⁸ Updating poetic thinking in a poem by Adizova I. Uvaysy. fil.fan.diss. Tashkent: 2020

¹¹ Uvaysiy. Devon.-Tashkent: Fiction of Uzbekistan, 1963

¹² Same source

¹³ Same source

¹⁴ Uvaysiy. Devon.-Tashkent: Fiction of Uzbekistan, 1963

¹⁵ Abiturtest.uz

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