

FORMATION OF STUDENTS' SKILLS IN THE ANALYSIS OF POETIC ARTS

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Abstract. *The article examines the use of visual media in the works of Alisher Navoi, the issues of students' awareness of classic poetic arts, understanding of their artistic aspect, and deeper feeling of it while teaching native language and literature classes, as well as the issues of students' formation of skills related to the analysis of poetic arts.*

Keywords: *classical, art, spiritual arts, verbal arts, tashbeh (simile), talmeh, tajnis, tanosub, takrir, tazod, irsali parable.*

ФОРМИРОВАНИЕ У УЧАЩИХСЯ УМЕНИЙ АНАЛИЗА ПОЭТИЧЕСКИХ ПРОИЗВЕДЕНИЙ

Аннотация. *В статье рассматриваются вопросы использования изобразительных средств в творчестве Алишера Навои, вопросы осознания учащимися классических поэтических искусств, понимания их художественного аспекта и более глубокого его прочувствования на уроках родного языка и литературы, а также вопросы формирования у учащихся умений, связанных с анализом поэтического искусства.*

Ключевые слова: *классическое искусство, духовные искусства, словесные искусства, таибех (сравнение), талмех, таджнис, таносуб, такрир, тазод, ирсалийская притча.*

INTRODUCTION

It is today's demand that the young generation with high intellectual potential should be spiritually mature as well. It is not a secret to anyone that the promotion of the universal ideas put forward in the works of genius creators of our classic literature plays a special role in educating mature, perfect youth, who are the future of the nation. Today, it is noteworthy that attention is focused on impartial research and promotion, evaluation of our literary heritage with a new perspective. President Sh.M. Mirziyoev has been emphasizing that it is our duty to bring our classic literature, including the works of Alisher Navoi, closer to our people, to turn this unique heritage into the main source of our spirituality. These thoughts of our President are not only related to our classical literature, the works of Alisher Navoi, but also to our centuries-old classical literary heritage. There is no doubt that teaching and promoting the poet's works will influence the formation of the young generation as a well-rounded person. In particular, the work of Alisher Navoi, imbued with high spiritual values and invaluable human qualities, is of great importance in raising the spirituality of the young generation. Because Alisher Navoi's work is considered a great spiritual treasure, it expresses the poet's dreams, thoughts, reflections and universal ideas about society and man.

There are a number of artistic and aesthetic criteria that ensure the artistic perfection of works in literary science. One of them is traditional artistic visual media. Visual means called "poetic arts" or "artistic arts", considered one of the traditional three in art science, perform a specific function in the poetic text. That is why it is paid special attention to it in classical literature. In the use of artistic arts, firstly, the personal style and creative experience of the

creator are of particular importance, secondly, the genre features of the existing work, thirdly, the theme of the work, and fourthly, the poet's artistic skill is the main criterion.

METHOD AND METHODOLOGY

There are inexhaustible educational, moral, spiritual and artistic possibilities in fiction, which have a great influence on the formation and development of the student's personality. Literature, as the art of speech, serves as the most important means of enriching the human spirit, emotions, thinking, and spiritual outlook. It is the native language and literature classes that allow students to know through their feelings, to think, to feel beauty, to form and develop their attitude to life. In particular, in the process of literary education, it is required to use approaches aimed at developing the intellectual potential of students in training processes. As President Sh.M. Mirziyoev said, "The more perfect the education, the happier the people will live". In order for education to be perfect, it is absolutely impossible to allow a gap to appear in this matter. In the process of education, each child should be properly evaluated according to his abilities, interests and, most importantly, at the level of his potential. The largest study in this field is, without a doubt, "Methodology of teaching literature". Today, a teacher of the native language and literature is required to be able to use a number of traditional and logical methods (conversation, heuristic, research, comparison, inductive, deductive), which are the basis of the student's spirituality, as well as "brainstorming", "6x6" and other interactive methods. The period of independence influenced the Uzbek literary studies so much that there was formed the principle of describing new literary sources of classical poetry that had not been included in scientific circulation before, especially the broader observation of the aspects of poetic genres related to life and human destiny, and the correct assessment of the power and importance of the art of artistic words.

Poetic arts are not only a display of the poet's artistic potential, a demonstration of its skillful use of various arts, but also an expression of the scope of the genius of creative artistic thinking and the artistry of polishing high social and moral ideas. With this in mind, during training, it is appropriate to give tasks to the students to determine not only one art in one or another verse, but two, three, sometimes four arts, not only one verse, ghazal, musaddas, but to determine the weight or rhyme characteristics of several poetic works. When we study the works of Lutfiy, Sakkokiy, Atoyi, Alisher Navoi, Babur and other such poets in the development of students' oral and written speech, we will pay special attention to poetic arts and their types. For example, in the process of teaching the topic "Fine arts", if the specific features of classical art are not explained, students will not be able to grasp the true essence of these works, the core of the artistic-aesthetic essence envisaged in them. At the beginning of the lesson, detailed information about the artistic arts and their types will be given.

RESEARCH RESULTS

We can see the highest level of development of "Tazod" art in Alisher Navoi's work. This method is very widely used in the poetry of the great poet and has a variety of content and colorful stylistic manifestations. Creating impressive artistic images by using words that are contradictory in meaning to each other in **tazod**-bayt (*Arab. – contrast, oppose*). Tazod art is one of the most widely used lexical-stylistic tools among spiritual arts.

Ul shohu men gadomen, ul tiflu men qari,

Gar boqmasa mening sari, haq bor aning sari.

Bir lahza tirguzub meni, bir lahza o'turur,

Gohi beri yugursa o 'yin vaqti, gah nari. (A. Navoi)

Lexical tools such as “*shoh (king) and gado (poor), tiflu (young) and qari (old), turguzub (to stand) and o'lturur (to sit), beri (here) and nari (there)*” in the cited verses are used in opposite meanings and are considered the main means in the emergence of the art of tazod. When explaining the meanings of words to students, it is necessary to work on vocabulary.

One of the most used artistic devices in literature is “**tashbeh**”, which is referred to as *simile* in modern literary studies. **Tashbeh** is an art in which the similarity, quality, and commonality between two or more things and events expressed in words are compared and contrasted, certain aspects of the described thing-phenomenon are revealed clearly, deeper and more effectively. It is known that in classical literature, a flower is usually interpreted and described as a symbol of beauty, elegance, love and lover. Writers use allegory to express their ideas, thoughts and desires artistically and effectively. For example:

*Qaro nargis ko 'zu gul yuz bila gar sen kebi yo 'q,
Bulbule men kibi yo 'q nag 'masaro, ey qaroko 'z. (A. Navoi)*

In the verse, **the blackness of the beloved's eyes** is compared to **the color of a narcissus flower**, **her face** is compared to **a flower**, and **the lover** himself is compared to **a nightingale**.

Talmeh is an Arabic word meaning “flash of lightning”, “a glimpse”. As a literary art, it is a concise expression of an idea by referring to *name of a historical and legendary event, parable, person, famous work the and heroes*. In their works on the theme of love, poets often refer to the names of the heroes of epics such as “Farhad and Shirin”, “Layli and Majnun”, “Vomiq and Uzro”, “Tahir and Zuhro”, which are popular in the East. The verse contains the following verses:

*Layli ul oyg 'a o 'xshamaydi, lek ishq aro
Majnunni o 'tqa soldi Navoiyg 'a o 'xshari.
Bir oh ila kul bo 'ldum, ey charx, tilab topib,
Farhod ila Majnung 'a oshiqlik ishin o 'rgat...
Ko 'p o 'qudum Vmiqu Farhodu Majnun qissasin,
O 'z ishimdin bul 'ajabroq dostone topmadim.*

This verse contains of the names of people *Layli, Majnun, Farhad, Vomiq*. Many legends, narratives, songs and epics have been created about all of them, not only among Uzbeks, but also among different peoples.

DISCUSSION

Alisher Navoi's works are distinguished by their originality and equally well-educated for readers of all times. The repetition of one word in poetic verses is called the art of “*takrir*”. **Takrir** is the most common type of art based on the repetition of words. The essence of this art is that the word used at the beginning of the verse of the poem is repeated at the end of the verse.

*Shohlar shohi demay, ul shohlarning shohikim,
Har bir yuz shohlar shohicha tutqay muknatin. (A.Navoi)
Shohlar darveshiyu darveshlar shohiki, haq
Shoh qildi suvratin, darvesh qildi siyratin. (A.Navoi)*

In the repetition of the word “**shoh**” (**king**) in the cited examples, we can see the embodiment of a unique artistic beauty.

In poetry, the method of increasing the effectiveness of a speech by quoting a proverb, saying, phrase or wise saying that has become popular in the folklore is called an **irsali parable** (ar. “irsol” – quote, “masal” – example, proverb, parable, phrase). In the ancient Uzbek language, *proverbs, parables and expressions* were called *masal* or *zarb ul-masal*. In Navoi’s work, this type of art has extremely beautiful views. For example:

*Har kishikim birovg‘a qozg‘oy choh,
Tushgay ul choh aro o‘zi nogoh. (A.Navoi)*

In this verse, the poet appropriately used the folk proverb “*If you dig someone's hole, you will fall yourself*”.

Tanosub – it is well known that many artistic works rely on the spiritual association of words in poetry. The poet’s use of words that are logically related and require each other is said to be *tanosub* (proportional).

The proverb of the poet: *Chun masal bo‘ldi soching zulm ichra yoshurmoq ne sud, “Mushk isin yoshursa bo‘lmas”*, this proverb used in the second verse of the famous verse “*Mushk isin yoshursa bo‘lmas*” also helps to emphasize the idea of the previous verse - the fragrance of the lover’s hair. For example:

*Dahr bog‘i gullari husnin vafosiz erkanin,
Yuzi gul, jismi suman, ko‘yi gulistonimg‘a ayt. (A.Navoi)*

In this place, Navoi combined words such as *bog‘* (*garden*), *gul* (*flower*), *suman* (*flower*), *guliston* (*place of full of flowers*) into one verse. At the same time, these images give the content of the verse artistic and impressive meaning. We use the word “**tanosub**” so that the word “**mutanosib**” (proportion) is understandable to students. This makes it easier for students to understand the word.

CONCLUSION

In addition, it is desirable to conduct lessons in connection with the science of the native language in the interpretation of examples of poetic arts. For example, when passing the topic of “Lexicology”, the lesson will be more interesting if there is also touched upon “*irsali parable*” in the explanation of folk proverbs, “*tajnis, tazod*” in the explanation of the topic “groups of words according to the relation of form and meaning”, “*tanosub*” when passing the topic “Symbols”.

When teaching students the nature of the artistic word, it is necessary to first study its external and internal meaning, i.e. the relationship between image and meaning. Each meaning has a certain form, and each form expresses a certain meaning, which can reach the reader only in the case of mutual unity. The main purpose and essence of all subjects in the educational process is to form the foundations of knowledge of certain fields in students, and on the basis of this, to create their rich spiritual world. In conclusion, it can be said that in Navoi’s works, on the one hand, there is a strong and stable connection between various pictorial means, and on the other hand, between the ideological content and certain idioms. These aspects should also be taken into account when determining the content of some verses. A deeper study of Navoi’s works, which express his thoughts and opinions on manners and education, will help to strengthen spiritual values and make the young generation a mature person in all respects. In this sense, it is important to carry out education and training in harmony in imparting knowledge to young students.

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