Traditional Poetic Series Related to Detail Motivating to Enlightenment

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Abstract: The article discusses about the Fergana Valley poets of the Uzbek literature of the age of national awakening: Hamza Hakimzadeh Niyazi, Samarbonu, and Dilshodi Barno, the article discusses traditional features and one poetic type nourished by the concepts of stimulating people to enlightenment.

Keywords: pen, "davot", "letter", social problems, lyrical hero, problems of the era, artistic arts.

In the poems of Uzbek literature written on social topics during the age of national awakening, the themes of tying the population towards freedom and eradicating the complication of the despotic system from the swamp predominate. In this period's literature, poets from the Fergana valley saw injustice, hooliganism, betrayal of another's right, robbery, extortion, and hypocrisy in society and actively addressed them in their lyrical works on the social issue. Because they have a thorough understanding of these vices, which are the root of any society's degeneration. As a result, they attacked these negative vices in a broad vein, having chosen poetry as a distinguishing beacon of the day.

In such genres as Gazal and muhammas, poets of the Fergana Valley expressed their opinions on the matter of naming people of knowledge "zulfan" and focusing on the issue of imparting the main idea to the people with enlightenment, making them literate. The terms inspiring to enlightenment in the poetic works of Fergana Valley writers during the age of national awakening are pen, David, letter, and so on.

The tradition of constructive use of details that connect Turkistan's population, which is steeped in the lagging swamp, contributed to reveal the difficulties of another social illiteracy in the community during this time period. A detailed question (quot; detail, fine-tuning) - there is a particular reality behind the aesthetic detail in one of the dictionaries on Literary studies: details from a household or a location, portrait sketches, and anything else that can help you recall the comments. In "radifli" Gazali, Hamza Hakimzad from the pen of Niyazi "made Pen" takes precedence above problems of cause and consequence. Despite the fact that the pen is black, it is said in it that it causes the world to turn white with the light of truth, which the people share:

Although it is dark, the fact of the light of the trail itself,
Because the pen that made the darkness shine on the Earth by clicking1.

The significance of the pen in easing people's pains and releasing man from cares and troubles is discussed in one of Gazal's subsequent couplets:

Every hurts died lightly, every harder died easily,
Every hardship has its own difficult pen.

In comparison to the modern "heavy and light," "difficult and easy," which had become two poles at the time, the beauty of the couplet was beautifully exposed through the subtleties of the pen.

The lyrical hero calls to the son of his time in the last verse of the Gazelle, which emphasizes the tone of education. It is said there that the pen's relevance in achieving the aim, as well as its role in removing the population's demand, is incomparable:

Share: son, if your goal is why finished pen,

Because the sentence jealousy permissible made pen.

There is a hint in "Samarbunun's" "Davot" radifli Gazal, one of the Fergana Valley poets during the period of national awakening, that the detail of "davot" is a fellow of the slaves of that society and environment, that its color is black from pride, and that part of "Matla" begins to classify the fact that the heart is fasted:

Know always the sad slaves of amorous davot,

Kiy-ghurbat full black heart fasting davot².

The details that lead to enlightenment are mentioned in the next stanza of the Gazelle: the pen and the paper are mentioned as God's blessing, and tell those who do not realize the value of it in their time, thus the poet writes that he gives his soul to David:

Pen and paper with David, whom God has blessed,

Thank you for not knowing that I appreciate you davot.

The spirit of Thanksgiving is a priority in Gazal's alien couplet, and even if the poet refers to the pen as "sad" in which he records a thousand buffalo sorrows as a lyrical hero, he defines the treatment as "my cure for a thousand troubles":

God, thank God I have as sad as a thousand bison pens,

The healer, who has treated a thousand troubles, is beautiful davot.

In the proverb, the main emphasis is placed on the value of the loaded pen and davot:

Who knows the value of the pen with this invitation in the world?

Be that as it may, you need me to davot.

Taşbe' in verse “(،تسبع- show with a finger)-poetic art in classical literature, in which the first verse of the verse ends, the poet who has achieved a high artistic merit through the art of " starting the next verse with this word, one of the types of repetition " appeals to himself.

The poetess understood first and foremost that she came from a creative family and that she was necessary material for the period and ideology, with a fruitful use of details that call for the Enlightenment of a greater number of people than others. The main one is the custom of addressing the letter's details in the creation of the poetess poet Dishodi Barno of the Kokand literary environment. In the ghazals of "Xattot" and that radifli, the poet's dreams are articulated in accord with the subject of leading to enlightenment, and the dignity of the letter is mentioned in the literate division of the community. The "Xattot" radifli Gazali, for example, begins with a reminder of the "Xattot" service. It places a special emphasis on the fact that if the letter finishes with love and tenderness, it is glorified:

This line is kind to writing Hariri "Xattot",

Service in the same study singsun kabirig'a "Xattot"³.

The ideals of enlightenment are seen as superior, particularly in the following poem of Gazelle, in which the study of languages is contrasted to the transfer of new sprouting. The service of is valued in the execution of this responsible job, and it is compared to the creation of Science for the poor:

Multiply this letter by the Nihal Sabz,

Hometown "Xattot" to the poor of knowledge creative.

The alien couplet of Gaza's social context is plainly obvious during his time there. It used highly artistic talents to motivate the letter to fall under the "flame of Haj and disobedience" and the necessity to swallow this flame into the "Xattot" and be a speaker:

This letter melted the flames of rebellion by Haj,

"Xattot" himself speaker does he say the original

Or the poet makes a fertile use of the art of diagnosis in the

"Letter" radifli Gazali, disturbs the lyrical hero with a letter, so the spirit of sentimentality is of great importance in it:

Diet when I write-diet tears letter.

A letter that stains the bosom of the bosom.

The poet was not obliged to live in a modern style by the circumstances that drove him to terminate the letter sobbing diet during his tough days. In the next bytes, the stain of the bosom, he continued, will continue to evolve. This circumstance originated in the art of rju' – Arabic "return from the word," which now pronounces material using the word" Ingram "as a rhyme to the word blot.

The fact that Gazal's poetic hero had a conversation with a mutual letter is regarded as a distinguishing feature. The poet was a "victim of the environment" in his period, when valid views and valid thoughts did not coincide, as seen by Bethesda's better views. The art of "intoq" – Arabic "colloquial" – appeared in the next stanza as a result of the letter's introduction into the language. As a result, another societal issue emerges: the poet's mental state, which he built in a non-existent context of remembering and thought:

Ask for an answer me,

If you write, the letter will not be in your mind.

The poet wants the next generation to learn what Gazal said in a foreign couplet about the civilization he envisioned. The mustache looks as if he's reassuring his heart in the same way:

Intentions of not staying in the line,

Read generation, no letter will not be deleted.

Conclusions drawn to the circle of analysis on lyrical works watered with ideas motivating to enlightenment: first, in connection with the pen belonging to Hamza Hakimzadeh's creativity, in gazal, his sympathy for the people of creativity, the incomparable importance of this detail in encouraging enlightenment was reflected in his time; second, in the case of Davot radifli Gazal, belonging to the pen of Samarbon, pointing to his The bad vices of his day were covertly mentioned in the "Letter" by radifli Gazali, and they were sealed in the letter.

LIST OF REFERENCES: