

USE OF POETIC ARTS IN MUNIS'S ODE BEGINNING WITH "ERUR CHARKH"

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**Annotation:** In this article, the poet genre and the use of poetic arts in the work of Shermuhammad Munis Khorezmi are revealed. His ode beginning with "Erur charkh" was taken as a study object.

**Keyword:** Ode, ode spring, ode other, tashbeh, tazod, ishtiqaq, metaphor, ruju, tadid, takrir.

Ode is one of the most widely used poetic genres in the Eastern classical literature. We can find the first samples of the ode in "Devonu Lugotit Turk". By the 15th century, the genre of ode rose to its highest level in the works of Sakkokiy, Lutfiy, Gadoi, Amiri. Alisher Navoi also left us his odes, which have a special position in terms of their structure and content.

In the later period, in Uzbek literature, especially in the works of Khorezm poets, Shermuhammad Munis Khorezmi, Muhammad Reza Ogahi, Rojiy Khorezmi and others also turned to the ode genre and created its rare examples.

We can see that many odes were created in the work of Shermuhammad Munis Khorezmi. In particular, there are his odes "Spring", "Erur charkh berahm", "Charogi nola" and others. In the ode "Spring" he describes the beauty of the spring season in such a way that he compares nature to "Ravza Guliston", i.e. the gardens of heaven. According to the content of the ode, the ode belongs to the spring type of odes. In it, the surroundings are covered with flowers, the birds fly, and the Navruz holiday is skillfully described through the arts of comparison, animation, and contrast. The poem "Eid" is dedicated to the holiest holiday of Muslims, "Idi Ramadan" or "Idi Kurban". Munis is given a very deep observation with the interest of this holy festival. He honors this auspicious day by finding beautiful symbols, allusions, images. It is clear from the poem that this work was written under the influence of Alisher Navoi's ode "Hiloliya". Munis even quotes verses for reparation from the ode "Hiloliya". In the ode "Erur charkh berahm", which we want to analyze, the poet reflected the events of the historical and social conditions in which he lived. In terms of content, the qasida belongs to the ode type of the qasida. In it, moving away from traditionalism and lamenting the problems of the times prevails. The poet skillfully used allusion, simile, exaggeration and similar arts in his poem. The poem begins with the poet's complaint about the world's injustice.

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The wheel is a kind of merciless murderer.

That's hanging word fish type pregnant.

I mean the dawn, the blood of love is spilled -

When Komar is on the ground, it is not necessary to do it.

The above paragraph from the poem “Erur charkh berahm” of the poet is rhymed in a-a-b-a style. In these verses, the poet compares the world to a merciless murderer. The setting sun is first the dawn, and then he changes his mind and, strengthening the meaning, describes the blood of love, that is, the sun is bleeding. He describes the appearance of the half-set sun as “nim bismil” - half-slaughtered. The poet skillfully used allusions and allusions in this verse.

In this mourning, the face of the day was pale,

There are seventy black girls of the night.

Don't sleep, drink shabisto night,

The fire is lit by Jafa.

This stanza from the poem is rhymed a-b-d-b. In this stanza, it is described that the face of the day, mourning the sunset, turned yellow and covered its face with the black night like a black girl. In these verses, the art of contrast is expressed through the words day and night. The poet uses the art of rouge by describing the stars in the sky in the dark night as torches lit from a wick, not as a candle.

His oppression is not enough,

Open why the night the other.

That, why is the cloud so prosperous,

Why does want to shout rejection?

This stanza is also rhymed in the a-b-d-b style. The sun is not oppressed in the morning, the night opens its claws and frees the sun, the clouds in the sky mourn and shed tears, i.e., the sky is covered with clouds and rain and thunder before sunrise, the sky is crying 'lip is described as crying. In the paragraph, the art of metaphor is used through the words “**night claw**” and “**abr ashki**”.

In his presence, knowledge is better than anger,

In front of him, more than that is false.

Let's be faithful and love each other

But is full of intrigue.

The rhyme of this part of the poem is in the form of a-b-d-b, and in the world, anger is good, not knowledge, and the right word is useless and baseless. It is believed that if a barren woman is loyal and loving, she will carry a child in her womb, which means that she will have a child one day. The art of taktir is used by repeating the words of A.

Other gives glory to the state,

It doesn't last long, it quickly disappears.

If someone finds it, build a fire

It's like a giant in the middle.

The above verses are rhymed in the form of a-a-b-a. To whom the world gives a state, honor, fortune, he will quickly waste it. It doesn't go far. Those who want to be close to the abyss, think that there will be a barrier, a hole between them like a group of giants. In this paragraph, the poet used the art of metaphor.

He is always on the hunt for the nation.

Always busy with people's injuries.

If we analyze these verses, they have the form of a-b-d-b rhyme. In the verses, this world pours deadly poison into the glass even for well-intentioned people. It is always understood that the poor people are broke and suffer.

In particular, I am a wise man.

His tyranny is a tick.

He is not guilty of cheating.

Everyone's wisdom is perfect.

The above verse of the ode is rhymed in the form of a-b-d-b. And those who are among the people of knowledge, people of knowledge, will be oppressed. People of knowledge are of the opinion that those who are perfect will not be spared in the punishment.

Don't stop this oppression,

There is a lot of conflict between did.

A scholar, if he finds a rifate in the world

It's stupid, maybe it's ignorant.

These verses are rhymed in the form of a-b-d-b. Even with these verses, the world will not stop its oppression and torture. It makes them embroiled in the quarrels of the wicked. If a scholar has a high rank, if he gets a promotion, he is despised and condemned as ignorant. The art of proportion is expressed through the words of oppression, oppression and conflict in the verses.

Kayu's group is great

His anger is an asophile with bad temper.

This stanza of the ode is rhymed in a-b-d-b style. From these verses, wherever we have high-ranking people, the world will deprive them of their rank with wrath, and they will be despised. It spreads like a notebook of poets. We can conclude that all doors are closed to them. The art of allusion is used in the band.

Neither the poem finds merit nor the poet,

Neither the virtue nor the virtuous is noticed.

Especially the poor one,

If there is a party.

This stanza is also rhymed in the form of a-b-d-b. If we analyze the clause, it is because of the oppression and oppression that befell the people of knowledge that neither poetry nor poets are

famous, neither science nor scientists get attention, and through the words of poetry and poets, virtue and virtue. the art of enthusiasm is expressed. In the next stanza of the stanza, the poet says, "I finished the qasida and gave it as a gift to the party".

Instead of did, a blind face is mocking,

She is a cold month, and arozi is harvested.

There is no limit to this news.

Don't be careless about the time...

Instead, they made fun of him. Bad people became a crowd. There is no limit to the wealth of this world. It means not to be ignorant of the enmity of the times.

It is not possible to end the sky,

It's a hundred years old if you comment on it.

Don't complain about your fate in this world, its damage will never end. Even if you comment on it, it will not end in a hundred years. "Your fate is written with a divine pen", says the poet in these lines.

In this ode, Munis Khorezmi fully reflected the injustices of the time he lived in. In his works, the poet, who is a witness of the upheavals of the times, shows that the feudal lords who came to power turned the country into a wasteland, human dignity was destroyed, righteous people were also unjustly accused and sentenced to punishment, the people of knowledge were relentlessly persecuted, the poet. He described with aplomb that the scientists were left behind in the rain of slander and slander, that the ignorant were promoted to high positions and the enlightened were persecuted. We should also draw the conclusions we need from this poem. We should not get tired of acquiring knowledge, we should not stop the search regardless of what obstacles appear in front of us. The Qur'an also says about knowledge: "Allah will elevate those who believe, especially those who are given to knowledge" (Surah Mujadala, verse 11). verse is quoted. The wisdom of Shaykh Muhammad Sadiq Muhammad Yusuf, who called the youth and the whole nation to enlightenment, and said, "The end of a person who follows the path of knowledge is the threshold of Paradise," is not in vain.

#### **Used literature**

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