

## THE SKILL USING SCIENTIFIC MASTERSHIPS OF A.OBIDJON

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### ABSTRACT

*The article is devoted to the use of the expressiveness of speech in children's poems by the national poet of Uzbekistan Anvar Abidjan.*

**KEYWORDS:** Digital Poetry, Figurative Poetry, Repetition, Tardy Ax, Anaphora, Alliteration, Line Of Poetry.

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### INTRODUCTION

It is obvious that scientific masterships are usually based on the usage of inner meaningful words and outer configured words in misra, couplet or two lines. That's to say, figures play an essential role in the life of children.

As soon as they see unknown things for themselves firstly, they tend to remember their shapes and then, basing on these outer shapes, they try to recognize them. In the latest years it can be interpreted that poems with numbers, poems with pictures are cordially welcomed by young readers in uzbek children's poetry. Presumably, they cannot understand scientific masterships which were used in poems. However, one of the means that make poem entertaining, favourite, easy to comprehend the meaning under misra, know the secrets in poems called magic, is the art of lafziy.

In this poem the skills tashbeh, invigorating as well as takrir are used.

TUT (Mulberry)

Meni derlar

Qoratut.

Shoshmay,

*Bitta-bitta* yut.

Yaproqlarim

Tilladir,

*Tonna-tonna*

Pilladir.

O'zimdaturib

Ipak,  
Qishdaqoldim  
Beko‘ylak.<sup>1</sup>

The usage of the word once several times can prevent from hurry whereas the repetition of the word tons is expressed for showing abundance, plenty.

In this way, repetitions serve to expose the mulberry’s character as a helper without reproach, careful peculiarity for people. The fortune of mulberry mentions the saying. Weaver has no girdle in sufficiency, whilst potter is not worthy for jug. At the end of the poem symbolism is loaded to mulberry.

Unintentionally, it reminds uzbek sorrowful, gentle peasant who spent his all life in the fields working hard to grow cotton not wearing clean new clothes, in addition, he got the names “thief”, “swindler”, “sponger”.

The poem about mulberry is also seen in the work of famous children’s poet Kuddus Makhammadiy.

Kolxozdako’rkamtutim,

Savlatli ulkan tutim.  
Baland o’s, polvon tutim,  
Lazzatli holvam tutim!  
Yaltirar barglaring ham,  
Ushlasam silliq biram.  
Atlasu ipak gilam  
Hammasi kimdan, tutim,  
Bilaman sendan, tutim!  
Tut shinni, tut mayizlar  
Do‘stlarga sovg‘a – yuzlar...  
Noming tutu xiling ko‘p,  
Asilliging bildim xo‘p.  
Qator-qator ekdim xo‘p,  
O’s, shox otib, ko‘kni o‘p!  
Baliq, qo‘noq, sho tutim,  
Barglari shoyi tutim.<sup>2</sup>

The poem of Kuddus Makhamadiy belongs to the children’s literature in 50 years. Here does not enliven the things that are dead. But the features of mulberry, useful peculiarities are counted by another person. Comparing two poems which are called “Tut”, several similarities and diversities

are seen. When poetic skills, which use similarities, are described with scientific image tools, several differences could be seen in the table below:

<b>K.Makhammadiys poem “Mulberry”</b>	<b>A.Obidjon’s poem “Mulberry”</b>
It consists of 21 misras	It consists of 12 misras
Written in simple way	Written in complex way
A seven syllable poem	A three, four syllable poem
Radif was used	Radif was used
The aim of the author is expressed as an appeal by lyric hero	The aim of the author is directly expressed by the speech of mulberry
The different types of mulberry are counted:baliq, qo’noq,sho	The types are not counted. By means of speech it is known that it is a black mulberry “Calling me mulberry”
The information about products, which were made of mulberry, are read (tutmayiz,shinni,allas,silk carpet)	It is said that its leaves are given to silkworms as a food, also silk is made of it
While expressing, the topic, the harmony to social environment is felt. Awesome politic on the farm	Disagreement with social environment is felt. To describe the spirit of the period is strong by means of trope

In the poem “Adi-badi” each forms of enlivening: tashxis and intoq are used. Moreover, there are masterships which connected with shapes:

Choynak boqdi

Oynakka.

Oynak boqdi

Choynakka.

Choynak dedi:

– He, yalpoq!

Oynak dedi:

– Dingquloq!<sup>3</sup>

Tardiaks is straightly seen as a main scientific masterhip in the first part teapot’s glance at mirror mirror’s glance at teapot with disagreement means two sides are ready for fight while intoq helps to clarify their spirits, experiences. Being flattened mirror was insulted by the opponent calling “yalpoq”. Within turn, mirror also does not stay without word. Basing on the handle like ear of the teapot it responded calling “dingkulok”. This is a dramatic view which is often met among kids. Kids know about this know scene’s consequence well. At present, they strongly feel that the phrase adibadi is the beginning of fight in the poem. In the poem “The reason of mole” for the actions of mole blindness is given as an example of reason.

Yeb yuribman

G‘o‘rmi-sho‘r.

Uzr, do'stlar,

Ko'zim ko'r. <sup>4</sup>

On the one hand, the condition of mole stirs up sympathy for readers. Readers unintentionally think that poor, because of being blind it is forced to eat everything that was found whether it is sweet or bitter. On the other hand, blindness is believed to be a common reason. When it sees something in front of it it tends to eat them whether the food is salty or ripen, or it belongs to its own or it belongs to others. While mole is warned that it harms to others it has always the reason "Sorry, I am blind". Thirdly, in the basis of physical blindness there can be seen the blindness of save and spiritual blindness.

"In the biography of mole" the word "I didn't see" is repeated as anaphore in the beginning of every line

Ko'rmaganmanjarlikni,

Ko'rmaganmanbulutni.

Ko'rmaganmanJayronni,

Ko'rmaganmanBurgutni...<sup>5</sup>

It is true that the biography's owner's blindness is stressed separately. However owing to repetitions in the beginnings of lines it is not difficult to understand that mole has a great dissatisfaction, repentance in heart. The mole sees the world thanks to the friend "rot". The rot says to it about green fields, clouds, gazelles, gurgling streams and others. Meanwhile, the mole feels-regret about not seeing the nature by means of its own eyes. In accordance with, the people who laugh at other's faults, and far from sympathy, could be appeared with an appearance of "Yumron".

As a result, readers conclude that the mole is not a blind but in fact Yumron has a blind soul as well as it is morally bad. Only paying attention to the art, and shape, forgetting the plot, were not preferred considering as a main fault in all times. The errors could be seen in the poetry A.Obidjon.

Maymunuxlarayvonda,

Hammahayvonhayronda.

Maymunturibo'rnidan,

Dedi: "Cho'zingayrondan..."<sup>6</sup>

In the poem "About monkey" the letter "h" creates soundness (Hammahayvonhayronda-All animals are surprised). Truly, alliteration plays a vital role in improving kids language and their speech. In addition, the harmony of sound used in the poem must serve to open a main idea of the poem. In the poem above whilst the cause of animals surprise is monkeys sleep it is not enough to rise the hope of readers. Doesn't monkey sleep? Is its sleep amazing? Even in the end it is difficult to notice the poet's aim. When Camel mole gives sour milk to monkey, the dog hides in its den feeling fear. Drinking sour milk, monkey looked at each side and went to the forest. Furthermore, in the poems of A. Obidjon "Turnasaf poems" the song about cockroach

“the students of parrot” the masterships belonging to the shape are used which means that it proves that the author has a great experience while expressing the main idea using figurative expressions.

“The poem written on the brush” some masterships serve to provide scientific meaning collaboratively. While the threads of brush are compared with hair, the phrase “hair stays upright” used in describing 2 meanings creates *iyhom*. *Iyhom* is one of the complex genres in outstanding literature; its complexity depends on diversity of meaning. And it demands special talent from the creator, curiosity, alertness from the poet. The rubbing point of brush to the shoe usually consists of straight threads. But according to confusing meaning, the speaker says that it raises the threads to clean the boots. Public uses the phrase “hair stays upright” to show that the person is angry. In fact, it can be real meaning that the poet wants the reader to understand.

The word “angry” in the second part gives the chance to think so. Owing to *tashxis* (diagnose) the brush and boots have the characters related to humanity that’s to say when one of them goes feeling upset the second one stays itching, the condition gives the softness to the image.

Duch kelsang

Kir etikka,

Sochlaring

Bo‘lar tikka.

Borganingda

G‘ijinib,

Etikturar

Qichinib.<sup>7</sup>

As for us, poetic masterships used in A.Obidjon’s works have the features and value counted below:

- a) It serves to provide originality basing on scientific-composition side.
- b) The scientific aim of the poet supports young readers to comprehend fast and easily
- c) It has an aim to develop intellectual ability of kids
- d) It can assist to evolve uzbek children’s poetry as an art.