

The Importance of Erkin Vokhidov's Odes in School Education

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Abstract. The purpose of this scientific article is to determine the importance of the Ergin Vohidov odes in the development of the younger generation and to make methodical recommendations for teaching these odes in school education. This article deals with the development of the genre of ode, the artistic and ideological study of the works of Erkin Vahidov in the genre of ode, including the poems "O'zbekim" and "Inson" in school textbooks. The role of these poems in the spiritual development of students, as well as the specific ways of teaching these works of art to students are also discussed.

Keywords: history of ode, modern ode, talmeh, tashbeh, tazod art, methodical recommendations.

I. INTRODUCTION

Ode is a genre with a long history. It originated in Arabic poetry and was created to glorify a particular person, a historical event. It is believed that all classical poetic genres, including the ghazal, are derived from the ode genre [1; 64-67]. In this article, we will describe our thoughts on the development of the ode genre and the current state of modern ode. The fact that Erkin Vahidov's poems "O'zbekim" and "Inson" are included in school textbooks means that these examples of poetry play an important role in the development of the younger generation. The methodology of teaching these poems is also one of the most important issues in the study of literature.

The purpose of this scientific article is to analyze the artistic and ideological features of Erkin Vahidov's poems and to develop a method of teaching these poems at school.

To achieve the above goals, the following tasks are required:

- determining the thematic content of Erkin Vahidov's poems;
- analysis of the artistic and ideological aspects of the poems;
- to give methodical recommendations in teaching Erkin Vahidov's poems at school.
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II. METHODS

Historical-comparative, biographical, psychoanalysis methods were used in writing this article.

III. RESULTS

The ode genre is a genre that has shifted from Arabic literature to Persian-Tajik literature and from Persian-Tajik poetry to Uzbek poetry. The rhyme of this type of poem is like aa, ba, da, ea, fa, like a ghazal, and there is no clear limit on the size of its bytes. In Uzbek literature in the 16th and 19th centuries, the genre of ode raised the socio-political problems of its time. In terms of subject matter, the tradition of poems continued. Even during this period, poets reminded kings of their human qualities, such as justice and non-violence. In particular, Ogahi called Muhammad Rahimkhan II to awareness with his famous poem "Ogohnoma".

In the early twentieth century, there was a withdrawal from the dream system, a return to the finger, but there was a tradition of creativity in the genre of ode. Bright examples of this are reflected in the work of Erkin Vahidov. The 6th and 11th grade literature textbooks of the school contain two odes of the poet: "O'zbekim" and "Inson". Both poems are included in the poet's divan, "Senga baxtdan taxt tilarman" ("I wish you a happy throne").

First of all, about the poem "O'zbekim". In this poem, in the 60s of the last century, "The USSR is our Motherland!" was born at a time when the slogan was resounding everywhere. Although the poet knew that this poem would not be followed by days or reproaches, he did not disobey his will - he saw the world in a living poem like "O'zbekim". This poem, which consists of 26 bytes and 52 verses, provides poetic information about the history of the Uzbek people, not just given, but goes back to history and the reader feels as if he lived with the breath of that time. The poem "O'zbekim" is a highly praised work of the Uzbek people. It is one of the poems that has a place in modern poetry, with the names of historical figures, citations of geographical objects, strange analogies and allegories, as well as written in a system of melodic aruz. In the poem "Inson" from the 11th grade literature textbook, we see that the achievements and shortcomings of man are skillfully revealed. In it, the paradox of man's prosperity and ruin, whether he is a hunt or a hunter, whether he is an arrow or a target, is synthesized through poetic thinking.

The poem "O'zbekim" is included in the 6th grade literature textbook. The author, who first linked the history of our people to centuries, remembers such great people as Beruni, Khorezmi, Farobi, who grew up in this place. The following passionate verses tell us that this country, which has given such unique encyclopedic scholars to scholars, has not been left untouched, and that every conqueror has tried to conquer this place:

Qaysari Rum nayzasidin bag'rida dog' uzra dog',
Chingiz-u Botu tig'iga ko'ksi qalqon o'zbekim. [2; 143]

(A scar on his chest because of a spear fired by a Roman emperor,
An Uzbek with a chest shield against Chingiz and Botu.)

The person described in the above verse as "Caesar's Greek" is Alexander the Great, and the bloodshed of Genghis Khan and his descendants Botukhan on the way to conquer our country is clear from historical sources. The poem also mentions our ancestors who fought valiantly against the invaders: Muqanna, Sarbadar and others:

Davr zulmiga va lekin
Bir umr bosh egmading,
Sen – Muqanna, sarbadar – sen,
Erksevar qon, o'zbekim. [2; 143]

(But you did not bow to the oppression of the times for a lifetime,
You are Muqanna, the man to be hanged is you, free blood, my Uzbek.)

Thus, we see that the poem praises the past of the Uzbek people, religious traditions, Uzbek children who have contributed to the field of enlightenment: Mirzo Ulugbek, Alisher Navoi, Bobur, Mashrab, Nodira, Furkat, Like Muqimi, our ancestors are remembered in a unique way. This situation creates interdisciplinary integration. As the student reads the poem, his or her knowledge of history will be recalled.

The poem makes effective use of artistic means. In this poem, which is mainly led by the art of talmeh, we also come across beautiful examples of such arts as tazad, tashbeh, mubalaga, and iyham. For example, in the last verse of the poem there is a wonderful inspiration about the poet's pseudonym:

Bu qasidam, senga, xalqim,
Oq sut-u tuz hurmati,
Erkin o'g'lingman, qabul et,
O'zbekim, jon o'zbekim. [2; 146]

(Because of respect for white milk and salt, I have created this poem for you, my people,
I am your Erkin (a free) son, accept me, my Uzbek, my dear Uzbek.)

While we can understand the phrase "I am your Erkin son" in the verse as "I am a free son," we can also enjoy the art of iyham, given that it also means the name of Erkin Vahidov.

In the 6th grade, for students who have developed a sense of pride in our history while studying the poem "O'zbekim", in the 11th grade, the poem "Inson" will be presented. For young people who are now growing up, beginning to express themselves as individuals, and on the verge of adulthood, the conflicting ideas in the poem "Inson" help them to understand themselves as individuals. In the poem, the poet analyzes the issues of eternity, such as man and the universe, war and peace, and reacts to each process from his own point of view:

Bu yorug' dunyo nadur?
Koshonadur, vayronadur,
Senga mehmonxonadur,
Mehmon o'zing, mezbun o'zing. [2; 147]
(What is this bright world?
The world is a palace, the world is ruined,
It is a hotel for you,
You are the guest, you are the host.)

Everyone perceives the world from the bottom of their hearts, and according to the spirit world, they see the world as a palace or a ruin. But in any case, man is a guest in this world, and so is the host. The poet, who summarizes such philosophical ideas in one verse, in the next verse expresses his thoughts on the hesitations, intolerances and contradictions in the human spirit:

Bunda oq birla qaro,
Zulmat, ziyo, shoh-u gado,
Jang qilurlar doimo,
Ul yon o'zing, bul yon o'zing. [2; 147]
(In the world of black and white, darkness and light, king and beggar,
They are always fighting, there you are, here you are.)

There is a human race that goes astray. In the course of life, he sometimes obeys God and sometimes is deceived by Satan. Therefore, the author sees this weakness in man in the example of black and white, king and beggar, darkness and light. The man between the two ships moves from side to side. Because he, too, is an ordinary man, not an angel. As the poet draws such conclusions, he mourns the loss of man to the Moon, the destruction of the Earth, the discovery of the atomic bomb in the pursuit of science, and the struggle for race that tarnishes the name of humanity.

Towards the end of the poem, the evils that man inflicts on the world increase, and the following verses of the poem show ways to avoid this catastrophe:

Kelding olamga, demak,
Yetmas uni so'rmak, yemak,

Yerni etmog'ing kerak
 Bo'ston o'zing, rizvon o'zing. [2; 150]
 (You came into the world, so
 Not enough to suck, eat,
 You have to make the ground
 The garden itself, the paradise itself.)

If we poetically analyze this poem, which embodies the idea that to come into the world, not to destroy it and spend all its wealth, but to create a garden out of it, then we can see that we can also see its distinctive styles and the melodic melodies of the dream system.

In the poem, we find the art of tazad in almost every byte. This is natural, because the poem itself is full of paradoxes. In addition, the arts such as tasbeh, tanosub, takrir, zulqofiyatayn have a special place in this poem.

Sen balo, ham muhtalo,
 Xayr ila kin, rost-u riyo,
 Fitnagar olam aro
 Fatton o'zing, qurbon o'zing. [2; 147]
 (You are both a disaster and a survivor
 You are both good and evil, true and false,
 In a provocative world
 You are the instigator and the victim.)

If we analyze this verse in terms of poetic art, the verse uses such artistic arts as ishtiqoq, tazad, tasbeh. Words such as balo and muhtalo, fitnagar and fatton are synonymous according to the rules of the Arabic language. We take such words from classical poetry as an example of the art of ishtiqoq, and in this poem by Erkin Vahidov, the above words are used as a cognate. Words like goodness, hatred, truth, and hypocrisy also evoke the art of tazad.

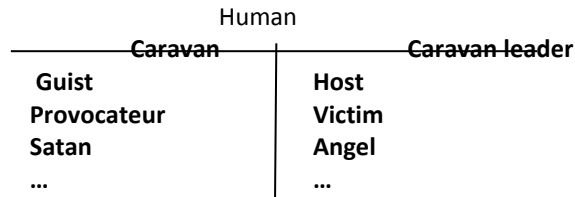
IV. DISCUSSION

It is a good idea to teach the ode of "Uzbeqim" to students using the table method.

Who are the historical figures mentioned in the poem?	How is this person praised in the poem?	What did this historical figure do?	History and today.
Muqanna	Sen – Muqanna, sarbador –sen, erksevar qon, o'zbeqim. (You are Muqanna, the man to be hanged is you, free blood, my Uzbek.)	He fought against the Arab Caliphate.	It went down in history as the White Dress Uprising.
Mirzo Ulugbek	Tuzdi-yu Mirzo Ulug'bek ko'ragoniy jadvalin, Sirli osmon toqiga ilk qo'ydi Narvon o'zbeqim. (Mirzo Ulugbek compiled the astronomical table, My Uzbek ladder was the first to climb to the top of the mysterious sky.)	The king and the scholar, he composed the Ziji Keragoniy.	There is an Ulugbek observatory and a madrasah in Samarkand.
...

Dividing the names of historical figures in this poem into small groups can save time. We need to achieve integration between literature and history through the table method, and emphasize that this will help students gain a deeper understanding of the literary text.

The use of the "T" diagram in teaching the ode of "Inson" is very effective. As we know, the "T" diagram is one of the methods used in the analysis of contradictions.



Thus, as each student creates his or her own T-chart, he or she develops critical thinking skills and the ability to identify conflicts between concepts. In addition, the teacher's use of instructional questions will greatly improve the student's ability to work with text. Examples of referral questions include:

- Why does the author call a person both a caravan and a sarbon?
- Do you know what Fatton means?
- In which verses are the views of the two angels sitting on man's shoulders reflected?
- ...

Such questions are important for the reader to understand the literary text, as well as to develop a deeper understanding of its meaning and enjoyment of art.

CONCLUSION

Based on the above considerations, we can draw the following conclusions:

1. The genre of ode is one of the genres with a long history. It originated in Arabic poetry and was created to glorify a particular person, a historical event. It is believed that all classical genres of poetry, including the ghazal, are derived from the genre of ode.

2. In the early twentieth century, there was a trend of withdrawal from the system of aruz, a return to the finger, but there was a tradition of creating in the genre of aruz poetry. Bright examples of this are reflected in the work of Erkin Vahidov. There are three poems in his "I wish you a happy throne": "O'zbekim", "Inson", "Hands".

3. The poem "O'zbekim" contains passionate thoughts about the great and glorious past of the Uzbek people, how many great people they gave birth to, as well as how they were conquered by the conquerors.

4. The poem "Inson" is a work with philosophical conclusions, consisting of a set of contradictory ideas. In this verse, we see that issues such as human weakness and strength, good and evil, happiness and unhappiness are analyzed through poetic thinking. The poem figuratively explores issues such as man's ability to serve creative and destructive ideas, and his role as a traveler.

5. The poetic aspects of Erkin Vahidov's poems are also very important, and we have seen that they skillfully use the arts. The rhyming system of the poems is also unique, they follow the tradition of rhyming, and in addition to the main rhyme, they also refer to the internal rhyming system.

6. The use of tables in the teaching of these verses in the school textbook, the method of drawing "T" and asking guiding questions are of special importance in the spiritual development of the younger generation. These poems also have a role to play in shaping their personalities.

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