

## Specific Aspects of Studying the Poetic Skill of a Poet

***Abduraxmonova Gulhayo Amiriddin qizi***

*Teacher of Uzbek language and literature at school No. 23, Kattakurgan district, Samarkand region*

***Abstract.*** Each poet has his own style, which can be revealed only on the basis of artistic analysis. This article is dedicated to revealing the poetic skills of the creator based on the artistic analysis of Muhammad Yusuf's poems. The poet's poetic discoveries, language features of his poetry, subject and composition are highlighted.

***Keywords:*** Poetics, poetic skill, poetic discovery, lyrical experience, artistic analysis, subject and composition.

Muhammad Yusuf created real Uzbek folk lyrics that penetrated the hearts of people. The nature of his poems gives the reader a feeling of relief and confidence in the future. As we seek to study the poetic skill inherent in the work of a poet, we must first understand: "What is Poetics? The word poetics is of Greek origin and means art, artistry. By the poetics of a work of art we understand, first of all, its artistic features, its artistic world. The structure of a work of art, plot and composition, features of language, method of narration, manner of expression, methods and means of depiction, tone - all this makes up the poetics of the work. The artistry and originality of the creator is primarily determined by his poetic ingenuity and skill. In addition, every real work of art is distinguished by its artistic brilliance; one never repeats the other. Poetic or artistic skill is the special artistic world of the writer, his artistry in creating a work of art. XXThe artistic skill of the artist is manifested in the skillful transmission of the language of the work, the creation of an image, the correct use of means of artistic representation, the correct and systematic formation of the composition of the work, etc. In addition, the following 10 criteria of artistry help determine the artistic abilities of the creator:

1. Humanism
2. The ability to form an aesthetic feeling.
3. Fidelity to life's truth.
4. Deep observation.
5. The logical nature of the author's idea and the breadth of creative imagination.
6. Ability to generalize and typify.
7. Accuracy of artistic details and service to some idea.
8. Mastery in constructing a plot and constructing a system of images.
9. Skillful disclosure of the inner world of heroes.
10. The richness and diversity of the language of the work [2;40].

Muhammad Yusuf was an honest poet, a man of high soul. Whatever topic the poet wrote on, it penetrated the hearts of the people. Because the poet captured not his own pain, but the pain of the people, their past, right down to the happiest and saddest days. His poems are rich in deep observation and popular in their simplicity. He conveys the truth of life so truthfully. A person can

remember the poet's lines directly. After the death of Muhammad Yusuf, journalist Muhammadzhan Obidov recalls: the eighties of the last century were coming to an end. We met in Tashkent, opposite the famous Navoi Street, 30 (several publishing houses were located in this building). we hugged. Muhammad Yusuf expressed his condolences to me on the death of my father. He apologized for not being able to go to Margilon due to work. He encouraged me, talking about death, his father's inheritance, and fate. We had lunch together. I remembered my student years. Again the conversation stopped at the father:

"I will never forget how I was a guest in your house in Margilon," he said. - God bless you, Uncle Dolumjon was a very enlightened and artistic person...

Tears welled up in my eyes. My memories have awakened.

...We were students. When Muhammad Yusuf and I arrived in Margilon on vacation, our house was full of guests. My father was a close friend of Hafiz Tavakkal Kadyrov. They learned all his songs by heart, and sometimes even sang them in their own way. That day, at our house, my father was talking with his friends, and my brother Tavakkal was singing...

The death of my father became a lifelong sorrow for me. I wasn't in Margilan when he passed away, and I didn't have the chance to accompany him on his last journey.

I couldn't hold back my tears and laid my head on Muhammad Yusuf's shoulder. He hugged me and gently patted my shoulder, took a piece of tissue from the table, and wrote without stopping or editing a single word:

"This is fate, stay strong," he said, still slipping the piece of paper into my breast pocket. Then we said our goodbyes.

When I got home, I read the lines on the paper:

*Har kimning ham sochlariga oq tushsin,  
To 'ylar ko 'rib, yelkasidan tog ' tushsin.  
Va jismiga so 'nggi safar chog 'ida  
O 'z bolasin qo 'lidan tuproq tushsin.*

It seems that the painful dream in my heart was transferred to the soul of the poet. Those feelings did not give him peace. Not long after, his poem was published:

*Har kimning ham sochlariga oq tushsin,  
Ajin tushgan yuzlariga dog ' tushsin.  
Har kimning ham quvvat ketib belidan,  
Qo 'llariga aso – bir tayoq tushsin.  
Iyomni sof, yuzga kirib yorug ' yuz,  
To 'ylar ko 'rib, yelkasidan tog ' tushsin.  
Va jismiga so 'nggi safar oldidan,  
O 'z bolasin qo 'lidan tuproq tushsin...*

Every time I go to the Khoja Porso cemetery in Margilan, to the eternal resting place of my father, I pray to the Creator for Muhammad Yusuf's heavenly status. Because a four-line poem he wrote is engraved on the tombstone installed here:

*Har kimning ham sochlariga oq tushsin,  
To 'ylar ko 'rib, yelkasidan tog ' tushsin  
Va jismiga so 'nggi safar chog 'ida*

*O'z bolasi qo'lidan tuproq tushsin..."*

This is how a real poem is born. The poet was strongly influenced by the phrase of Muhammadjon Obidov: "When my father died, I was not with him, I could not take him on his final journey." This poem is called "Desire" and corresponds to the Uzbek phrase "Stay behind me." In the Uzbek people, every parent wants his child to bury him, and every child considers this his duty. We can see such a situation in Mirtemir's poem "My Mother":

*"Seni jindek xushvaqt qilgani –  
Seni jindek xushbaxt qilgani –  
Tagsiz jarliklardan o'tolmaganim,  
Seni so'nggi yo'lga o'zim kuzatolmaganim –  
Tog'day zil  
Abadiyatday cheksiz armon bo'lib qoldi dilimda  
Onaginam.*

In the soul of Muhammadan Obidova, as the mountain calls, crushing pain migrates into the body of Muhammad Yusuf, breaks his heart, haunts the poet and creates the ground for the emergence of the poem "Tilak". Another of the poet's poems, the history of which is known, is the poem "Qizg'aldoq". About the process of creating this poem, Honored Artist of Uzbekistan Mukhriddin Khalikov writes:

"Muhammad Yusuf was a master of his craft. The merits in my work are incomparable. The story of the creation of the poem "Qizg'aldoq" was interesting." It was then that the poet and I went to rest on the mountain. We are all busy with ourselves. At some point, Muhammad sat alone on the sidelines, lost in his thoughts. I approached them and asked: "Yes, brother, what are you thinking about?" He said: "Muhriddin, look, this red poppy doesn't give me peace. If I write a poem, will you sing?" they said, "Will you sing if I write a poem?" Later, the well-known song "Qizg'aldoq" was created. By this I mean that he, by the grace of God, was such an extremely astute, observant, resourceful person" [1:365].

The poet managed to raise even unimaginable subjects to the level of artistic image. If you pay attention to the poem "Qizg'aldoq", it poetically describes his growth in the mountains as "there is no place but the mountains." What other poet could write a poem based on such descriptions of a daisy, a tulip, a basil, even a crow? No one can write like that, Muhammad Yusuf. The poet feels the pain of the lily, he wants to talk to her.

In the words of Usman Nasir: "Inspiration has no time - it comes like a flood." Muhammad Yusuf sang the dreams and aspirations of the people in his work. During their short lives, people lived with pain and joy. "True poetry is always under your feet. Poems lie on the ground. "We always find a poem under one foot, then we knock it down into dust, and the more we knock it down, the more poems we lose," writes Muhammad Yusuf in his poem "The End of the Sky." In fact, the poet's poem was written on paper under the influence of something unexpected. He did not write poetry for anyone or in imitation of anyone. Maybe the poem is looking for a poet.

The poet himself writes in poetry: "*Fear the one who says that I am a poet. Because you can expect everything from him. A true poet never identifies himself with pretensions. On the contrary, he has already been chosen and chosen by the people... In fact, poetry is also speech, just like a person. He has a face, eyes, figure and clothes. Some poems are written as satang women. He also put on makeup. They have only one drawback. No sincerity. What is a poem? The poem continues to be written. Books are also published. If the poet decreases, there are many successful people - the book does not decrease. However, a real writer and poet does not fall from the sky every year Muhammad Yusuf, as he wrote, was not one of those poets who fall from the sky every year. Therefore, the poet's poems are still popular. Every boy and girl who has reached adolescence fondly remembers his poem "We will be happy", intoxicated by the melody of the poem's cast lines, repeating again and again:*

*Mayli-da kimgadir  
yoqsa,  
yoqmasa,  
Ularga qo 'shilib yig 'lasharmidik.  
Biz baxtli bo 'lamiz,  
Xudo xohlasa.  
Xudo xohlamasa,  
Uchrasharmidik...  
Rayhon hidlaringni  
yo 'llarimga sep,  
Kut meni har oqshom  
ko 'kka oy chiqqach.  
Faqat  
yig 'lamagin,  
aybim nima deb,  
Aybing –  
onang seni  
chiroyli tuqqan!... [1;19]*

The poetry of Muhammad Yusuf refines human feelings forms the ability to understand and feel complex emotions. Sincerity is strong in the poet's poetry. He was able to unite poetry lovers around him, regardless of what topic he writes on. Every person who reads the poems of Muhammad Yusuf is filled with love for the Motherland, humanity, and the idea of protecting nature is born. A person begins to look at life differently, through the eyes of love. Just as there is a cure for all pain, there is poetry for mental pain. The poetry of Muhammad Yusuf is one of these healing poems. A person whose heart hurts will find balm in the poet's poems (for example, remember the poem "The Maiden's Song," written for fathers who do not have daughters).

That is why the number of people memorizing and studying the poet's poems is increasing every year.

## References:

1. Мұхаммад Юсуф. Сайланма. Т.: Шарқ, 2007.
2. То‘xliyev B. Adabiyot o‘qitish metodikasi. Toshkent: Yangi asr avlod, 2006.
3. Ҳамдам Улуғбек. Янгиланиш эҳтиёжи. Т.: Фан, 2007 – Б.196
4. Мұхаммад Юсуф. Сайланма. Т.: Шарқ, 2007. – Б.367
5. G.R. Bozorova. Effective ways to teach the life and creativity of Muhammad Yusuf in school literature education. Международный журнал языка, образования, перевода. 2022/6/20.
6. G.R. Bozorova. Zahiriddin Muhammad Bobur hayoti va ijodini o‘rganishda interaktiv metodlardan foydalanish. Til va adabiyot ta’limi. 2023-yil 13-son.