

## **THE APPLICATION OF THE ART OF PROPORTION IN THE POETRY OF THE POETESS SHAMS**

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**Abstract:** In this article, the place of the poetic art of proportion in Uzbek classical literature and the cases of its application are discussed. we paid attention.

**Key words:** proportion, poetic art, artistry, merit.

The art of creating figurative expressions and images by using words that are semantically close to each other in the stanzas of the poem is called alliteration.

**Tanosub** (Arabic for each other) is one of the spiritual and verbal arts, and it is widely used in our poetry. It is also called "tawfiq", "iytilof", "talfiq". Rashiddiddin Vatvot, one of the masters of Eastern poetics, defined the art of proportion in the work "Hadoyiqus-sehr fi daqayikush she'r" as follows: "Muroatu-n-nazir is such an art that... the poet uses similar things in his verse, such as: the moon and the sun, eyebrows and eyes, flowers and tulips, and the like." The poet Atullah Mahmud Husayniy writes in "Badoyi us-sanoiy": "Ul andoqdurkim, kalamda

According to the poet and scholar Sheikh Ahmad Tarazi, "I will find, I will observe the grievances in the poem, let each other's eyes be: dust and smoke and master Below is Poem Shams' poem:

Toleing sahro ia an example of you

This sprout is related to the gaden ["**Javrikim jondin otar**" p. ]

That is, a set of words belonging to one cell is presented. This If we analyze the stanza on the ground, it means that your destiny is like a desert, and a garden and a garden are a special plant.

There is a constant smile on the silver face,

sadness is hidden behind every smile<sup>36</sup>] . ["**Javrikim jondin otar**" p.36 ]

And in this verse, the art of proportion is revealed through the words of laughter and smile. A smile is always hidden on a face with the meaning that comes from it, and behind every smile there is sadness.

I'm like a hazan, there's neither spring nor summer,

Muttasil snow, abri nahor, I don't have time. ["**Javrikim jondin otar**" p. 77]

In this verse, the words spring and summer, that is, words belonging to the same nest, are related words. The meaning of the verse is that it has come to an end, it has reached its end, it

has neither spring nor summer. It has continuous snow, which means difficulties and troubles, and abri nahar, which means daytime clouds. It means that there is no time.

Here, the word "cloud" refers to hard days, that is, we have not yet  
come to bright days.

Don't think, this night is about Hajr-u Hijran, Nola-Afghan. [**"Javrikim jondin otar" page 78]**

In this verse, the art of proportion is brought to light through the words Hajr and Hijran, as well as Nola and Afghani.

Do not think that this meaning makes me talk about wasl and humor,  
today's topic is only Hajr and Hijran, that is, separation and  
mourning, it is understood that it is Afghan.

My heart is crazy, the slave of every sweet word, Naylayin, behind the words, there is little loyalty [**"Javrikim jondin otar" page 12]**

In this verse, the art of proportion is created through the words of loyalty and loyalty given.

The meaning that comes from this is that my crazy heart is a servant of every sweet word and there is little loyalty and loyalty behind promises.

I drank a drop of milk from your lips, you took blood on your forehead,  
You kept my eyes full of tears even without your eyes

[**"Javrikim jondin otar" page 23 ]**

In this verse, the words lips and eyes the art of proportion is brought to the surface. The meaning that comes from this is that I wanted a little oil from my lips, and you were bleeding because of separation, and you kept my eyes full of tears without showing them all the time.

Nightingales in the bosom of the trees, parrots flying everywhere,

Dilrabo, the peak of your beautiful songs will be the priority

. [**"Javrikim jondin otar" p. 47]**

In this stanza, the art of proportion is created by bringing the nest of bird names through the words nightingale and parrot. It means that nightingales and parrots will fly in all directions in the bosom of Shulas, and the peak of good tunes will be the priority.

But in the bosom of Hilal, Venus is as honored as you,

and in the garden of Dahr, you cannot find peace like us

**[“Javrikim jondin otar” p. 35]**

In this verse, the words Venus and Hilal are related, that is, through the names of heavenly bodies. brought to the surface. If Venus in the bosom of Hilal is as honored as you are, it means that in the garden of the world there will be no such happy people as us.

If you take a look through the space window,

My face Shams is a weak moon.

**[“Javrikim jondin otar” p. 39]**

In this verse, the art of proportion is created by means of the words "hundreds" and "hundreds". This means that if you look through the glass of space, i.e. the sky, your face will be unable to see the sun.

Tired eyes, don't turn away from the grain of wheat,

don't turn away, heart. the art of proportion is revealed.

In this case, it is understood that the heart will not be separated from the wheat-faced man with dark eyes and the grass-eyed one with crooked eyebrows will not be separated.

In conclusion, we can say that in the process of analyzing the examples, we learned how important the artistic arts, including the art of proportion, are in the work of Shaira Shams. We know that the art of proportion is one of the verbal and spiritual arts. As a result of studying this artistic art, we referred to various scientific works and as a result of studying them, we got detailed information about it. The results of the studies show that the role of classic artistic qualities in the artistically colorful and impressive performance of poetic works is incomparable. In the course of the analysis, we repeatedly witnessed this situation.

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