



THE ART OF THE TALME IN THE POETRY OF MAULANA LUTFI

Mina Karvani

Tashkent State University of Uzbek Language and
Literature named after Alisher Navoi

Annotation

Eastern classical literature, including Uzbek classical literature, especially in poetry, in addition to the artistic image or emblems that make up the essence of a literary work, decorates words and phrases, expresses their meaning deeply and holistically in a few words, is more widely used than literary art to express meaning. Talme is one of the most widely used arts in our poetry. In this article, we aim to examine the use of talme art in the poetry of Maliki Kalam Mavlan Lutfi, a great representative of Uzbek classical literature before Navoi.

Keywords: literary criticism, fine arts, artistic image/symbol, classical poetry, talme, ioz, masavod, bast.

Introduction

Talme is an Arabic word meaning to point in a dictionary, look at something slightly, look at it with the tip of the eye. Talme is one of the spiritual arts in the science of literature and one of the most widely used arts in classical poetry. Accordingly, in his poem, the poet summarizes his thoughts, referring to verses from the Qur'an, the hadiths of the Prophet, a famous verse, story, epic, legend or historical and religious figure, as well as an important and glorious work.

(Zehni, 1992: 92–94).

In other words, talme is the art of pointing to popular historical events, legends, literary works or proverbs in verse or prose. And Majnun", "Vamik and Uzra", "Tahir and Zuhra", all point to the names of the heroes of the epics. When the reader and the young man see the sign of this name, the content of the story, epic, legend, life, love, struggle, the tragic fate of its heroes, the thought that the poet wants to say comes to life, he imagines this feeling more vividly, understands it deeper. Because in this process the reader compares the life feelings of the protagonist of the work he reads, his spiritual image with that famous story, the hero of the legend.





TALME

Talme: Look up or list in a dictionary, and in artistic terms, poets refer to legends, historical events, famous verses and hadiths, and prophets. Wayo: Talme, the art of expressing many meanings in a few words in poetry (Humay, 1389: 206).

Yorab in otashki dar joni man ast sard kun onsonki kardiy bar xalil

(Hofiz)

This talmich is a reference to Ibrahim Khalilillah. That is, the fire did not harm the unbeliever when Ibrahim (a) was killed.

For example, Atoyi:

Sen but chin ishqida holimni ayb etgan kishi

Mantiq ut - tayr ichra ko'rsin shayx sanon qissasin!

(Atoyi, 2019: 95 - 96)

In his verse, instead of describing what happened to him in a beautiful deed, Sheikh Fariddidin refers to the famous (the story of Sheikh Sanan) in the epic about Muhammad Attar Naishopuri (Mantik ut-tayr). The person who is aware of the incident with Sheikh Sanan says that he is not to blame for my condition at work. Thus, the entire book can fit into one byte.

Again, Mawlana Lutfi:

Husn naslidin seningdek oy paydo bo'lmadi,

Moh kanonidag'i ush muncha zebo bo'lmadi.

In a verse, when he sees a reference to (the canon of Moo), he immediately imagines the famous epic (Yusuf and Zulaikha), in which the image of Yusuf is known. The reader now compares the lover described by Lutfi with Yusuf and gets the idea that he is more handsome than Yusuf.

(Akhmedov, 1999: 41-42)

As we have already mentioned, in the development of the art of talmich in our poetry, love stories are very common and widely popular in the East, referring to the names of their heroes. Alisher Navoi:

Sendin o'rgangan kabi Layliyu Shirin zulm-u kin,

Mendin o'rganmak kerak Majnun bilan farhod ishq.

Poets often refer to the names of heroes, narrators, prophets, and angels in the suras of the Qur'an.

Atoi:

Senga bersunilohi nuh umrin,

Menga ham furqatingda sabri ayub

Bu g'am kim bizdadur, bu husn sizda,

Seni Yusuf desunlar, bizni yaqub.

Gadoi:





G'aybatin bo'lg'on Huvaydo Xizr Farrux paymudur,
Yo magar jabroil qildi arshi a'zamdin nuzul.

Among them are *talmes* in such bytes.

The essence of the Talmud is that, embodying the image of a hero, the poet compares him with famous literary, religious or historical heroes of the past, and sometimes the events associated with them can be remembered without mentioning the names of the heroes of the past. In both cases, the art of *talme* takes place (Rakhmonov, 2020, p. 160).

Particular attention should be paid to this issue when using the art of *Talme*. Because the myth, the heroes of historical events, the names of the people mentioned by the poet should be well known to the general public. For example, Munis Khorezmi says:

Balo ko'hsorining Farhodi men men,
Junun tasvirining Behzodi men men.

The artistic intention of the poet comes true, since the names of Farhod and Behzod, mentioned in the verse, are well known to the reader.

(Akhmedov, 1999: 6 - 7).

In the Talmud, the meaning is expressed in the form of a fish. In the form of puberty: *izhoz*, *masovod* and *baset*. Expression of many meanings in a few words. In *Masavot*, the words and meanings are the same. *Baset*, on the other hand, is an expression of meaning in many words. The art of *talmes*, used in allusions and metaphors, is permissive, and the art of presenting detailed information that dispels excesses and doubts is basic. The most common of these forms is the *ijaz*, which is a short and concise *talme*.

In the classical literature of the East, almost all poets used the art of *talme*. In the works of modern poets there are excellent examples of the *talme*.

Colorful *talmes* used in the poetry of Maulana Lutfi:

1. In Muslim oriental literature, including Uzbek, a large place is given to the verses of the Koran and the hadiths of the Prophet Muhammad (saas). They are widely used in the art of *tazmin* and *talme*. *Talme* art based on Qur'anic verses is also found in the verses of Mawlana Lutfi. We give the following examples of them.

Ey "Qullilro'h" oyatini la'li tasvir aylagan,
Iso infosin takallum birla ta'bir aylagan.

(Lutfiy, 1399: 349)

Kullulra refers to the following verse of the Qur'an: (Sura as-Sarah, 85) Meaning of the verse (they ask you about the soul, and you say to them: "The soul is in the command of my Lord, and nothing has been given to you except the knowledge of it".)



Ko'p yugurdi ravzada "aynan tusamo sal sabil",
Topmadi ul choshni kim shakar nobindadur.

(Lutfiy, 1399: 115)

(Sura al-Insan, 76:18) This is a reference to the verse.

Laylatur merojning sharhi sochi tobindadur,

Qobi qavsayn itahodin qoshi mehrobindadir (Lutfiy, 1399: 115)

This is a reference to the following verse of the Qur'an:

"Vazzoho", "Vallayl": o'qurmen zulf-u yuzingni ko'rub,

Kechti Lutfiyumri uvurdi erur bu subhu shom.

(Lutfiy, 1399: 260)

In this verse, Mawlana Lutfi refers to Surah Allail-92 and Azzuho-93 of the Qur'an.

Yuz fotihaniyuzinga har subh o'qurman,

Chun "Laylatuqadr" oyatini zulfinga har shom.

(Lutfiy, 1399: 263)

(Fatiha is alhamtsurassi and alqadr is a reference to sura al-Qadr inno anzalno fi lailatur)

Lutfiyni tirguz maseh anfosidek bir dam bila,

Ey ,labing shaninda nozil oyati yuhil e'zom,

(Lutfiy, 1399: 259)

The phrase "Yohil Ezam" refers to this verse of the Qur'an:) - Sura I-sees 78 verses.)

2. As already mentioned, in oriental literature, including Uzbek, the love story of Leyla and Majnun is very popular, and beautiful talme arts appear.

3. Khusrav and Shirin, as well as a friend of Farhod and Shirin, are very popular in Islamic oriental literature, including Uzbek classical literature, and Amir Alisher Navoi, the head of Uzbek literature, devoted the second epic of his Hamsa and Shirin to the story of Farhod.

4. In classical literature, the art of the talme is often created by reference to the revenge of the prophets mentioned in the Qur'an. Most of these prophets are the miracle of the resurrection of Jesus Christ, Prophet Khidr and his continuation of life when he drank the water of life, various aspects of the story of Prophet Yusuf described in the Qur'an as "Ah sanin kasas", as well as Yusuf's beauty, the story of how the father of the Prophet Yusuf (a) suffered in the company of the son of the Prophet Jacob and whose eyes were blinded, and then he rubbed Joseph's eyes with his shirt and found light again in his eyes.



Conclusion

As a result of this article, it can be said that the art of talmeh is one of the spiritual arts, which is widely used in classical literature, especially in poetry, and its various forms are being used in modern poetry. In the poems of Malikil Kalam Mawlana Lutfi, this art is created with reference to various issues, stories, heroes of epics, as well as stories and verses of the Qur'an. This art gives a special beauty and maturity to Lutfi's poems.

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