

THE USE OF TARSE ART IN THE POETRY OF SHOIRA SHAMS

Bobonazarova Gulzoda

3rd year student of Uzbek philology
faculty of Urganch State University

Received: May 22, 2024; Accepted: Jun 29, 2024; Published: Jul 12, 2024;

Abstract: This article deals with the use of verbal arts, mainly tarse art, in the lyric works of Shoira Shams. we paid attention and tried to explain the meaning by means of examples.

Keywords: tarse, poetic art, masnavi, ghazal, verse, melody, rhyme, rhyme, verbal.



This is an open-acces article under the **CC-BY 4.0** license

Annotation

Tarse (Arabic - to decorate, to decorate) is a method of combining the words of the first line of the poem with a melody, weight, and rhyme. Poet Ataullah Husayniy in his work "Badoye us-sanoi" dwells on the dictionary meaning of "tarse" and says, "When this art is called "tarse", it is derived from tarse. I stand like that, a jewel on one side of a tree is like a jewel on the other side"

According to the poem scholar and poet Ahmed Ibn Khudoidad Tarazi in his work "Funun-ul Baloga", "...tarse ul budurkim, har aklimakim , comes in the previous verse, each word of the last verse is quoted in the context of the other words, the weight is consistent with the word, and the last letter (rawi) is united.

According to some poets, poetry (verse)) taking into account the rhymes and the quantity and quality of the words in the verses. We can see the confirmation of this idea in the example of the following poem by the poet Shams:

If there are no words with pain, then is ash rare?

Reckless, mindless stupid nadir? [“Javrikim jondin otar” page 62]

If you pay attention: the first verse has six words and eleven syllables, and the second verse has five words and eleven syllables. The same order applies to the quantity and quality of hijas, the structure, quantity and order of columns, and the structure of weights and weights. the structure of weights

and measures is the same. My life has passed without

understanding your one word, Ishq. [“Javrikim jondin otar” p. 53]

And in this verse, the words atingi and zotingi rhyme with each other, creating the art of tarse. The number of syllables in them is the same, and the word Ishq at the end is repeated and serves as a radif.

Come, my soul is dying, I am not weak,

I am not a stranger to my heart. [“Javrikim jondin otar” p. 77]

And in this verse, the words notavonim and bezabonim are harmonious and rhyming, creating the art of tase. In this verse, the number of words and the number of syllables are exactly the same, six words and fifteen syllables are considered to be present, and the missing words are repeated as radif.

I am chained to the earth, I want the sky,

I want this love of my heart forever [“Javrikim jondin otar” p. 64]

And in this verse, the art of tarse is revealed through the words samoni and nihoni. Its meaning is that I am chained to the earth, but I want heaven, and I want this love of the heart to be hidden forever. It is not love for country, but love for God that is expressed here. That is, he wants to keep this love secret. For this reason, people keep their true love for God inside, that is, they do not tell anyone.

That is why we interpreted the content of the verse in this way.

This night is a poet's night when he can't sleep. ["Javrikim jondin o'tar" p. 78]

In this verse, the art of tarse was created through the words of the poet and poet. That is, they are mutually consonant words. The meaning of the stanza is that sleep does not come if the poet does not write this night and the mirror of his love is seen in his heart this night.

On the edge of the shore,

your mask is melting like snow. [“Javrikim jondin otar” p. 83]

And in this verse, the words bor and kar rhyme together, creating the art of tase. The meaning of this is: there is a mask in the lap of the mountain, he is a lalaqizaldok, and therefore he kisses his feet and the snow melts, O lalaqizaldok.

I don't care if I am everything for you. [“Javrikim jondin otar” p. 91]

And in this verse, the art of tase was created through the words thing and grass. The meaning of the verse is that I do not care if I am everything for you and I wish I were only a blade of grass in your garden.

You put your peace in the remote world,

You put my heart in the rude river. [“Javikim jondin otar” p. 90]

And in this verse, the art of tarse was created through words to the world and the river. It means that I divorced and gave birth to him, and at the same time, you threw my tongue into the river.

Conclusion

In conclusion, we can say that. The role of tase art, which is considered as our classical art, is incomparable. We have also analyzed the cases of application of this art by means of examples. In

the process of analysis, we tried to find rhyming words from each stanza and explain their meaning.

References

- [1]. Poet Shams "Javrikim jondin otar", publishing house "Kuvonchbek-Mashhua" LLC, Urganch-2018.
- [2]. T. Boboyev "Fundamentals of Literary Studies", "Sharq" publishing house Tashkent-2002
- [3]. A. Taozi "Funun ul-baloga" Tashkent publishing house 4. A. Husayniy "Badoye us-sanoiy", "Khazaina" 1996 - year